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MEN AND BOOKS : A MONTHLY SURVEY

DR. PARKER AND HUGH PRICE HUGHES

NEVER surely have the Nonconformist Churches suffered two such bereavements as those that fell in quick succession at the end of November. The two most influential pulpits in London have become vacant. Voices which ever spoke with strength and clearness are silent, and for the moment it seems as though there is a gap in our front rank which it would be impossible to find two men large enough to fill. Mr. Hughes and Dr. Parker were men with a definite message, which they pressed earnestly and persistently upon their fellows. Each had won his way through prejudice and distrust to honour and influence. Dr. Parker had lived through his time of fierce criticism, and had reached the quiet haven of later life, where, according to our good English custom, a man's early faults and follies are forgotten, and the good he has done habitually outweighs and eclipses his occasional blunders. Mr. Hughes was cut off in the midst of his days, but already he had begun to reap the harvest of a strenuous and devoted life. It could not be expected that one who was so often in the thick of political conflict should not have vehement opponents, but for the most part, in the last few years, men who disliked and even abhorred his opinions respected the man who held them.

In the few pages at my disposal I shall attempt rather to give personal impressions and recollections than a critical estimate of these two great men, who made so wide an impression upon the religious life and thought of the later years of the Nineteenth Century.

Hugh Price Hughes

I first met Mr. Hughes in 1872. He was then in the fifth year of his ministry and had come from Dover to speak at a Good Templar Demonstration at the East End. I did not hear his speech, but I remember the limitless enthusiasm with which a friend who had heard him described the vigour, the humour, the effectiveness, of "that young fellow from Dover," who

had worked up the audience to an extraordinary pitch of excitement. I had heard of him previously as a Richmond student who had distinguished himself by denying the assertion of Dr. Osborn that the flames of hell had precisely the same chemical constitution as those of a coal fire.

On the day following the Good Templar demonstration I dined with Mr. Hughes, and was even more impressed by the intense earnestness with which he advocated his views, and the strong feeling with which he defended himself when criticised than by the easy good humour and the ready wit with which he exposed the weakness of an attack, or exhibited the strength of his defence, though this was a very charming and delightful feature in his conversation. He was then, and for many years after, blessed with exuberant spirits, apparently unfailing good health, and tireless energy.

Some five or six years later I often met him and frequently heard him preach at Stoke Newington. He was then a rapidly rising man, but had hardly found his place. He was much more of the Evangelist, and even, in a mild way, the High Churchman, than the politician or social reformer. He was already in great request for services of all kinds and the demands these made upon him obviously affected his preaching, which varied greatly in power, but often shewed marks of careful study and much more than superficial thought. His ministry during those three years was crowned with rich fruit, though he had not the large and striking successes which made his ministry in Oxford and at Brixton Hill so remarkable, and which afterward crowned his wonderful career at the West London Mission.

I have always thought that the turning point in Mr. Hughes' career was the great meeting in Exeter Hall to consider the condition of Outcast London, when Lord Shaftesbury alarmed by the vehemence of his language, vainly attempted to arrest the torrent of his indignation. From that time, not only did the public recognise how great a force this fervid Welshman was sure to be, but he had discovered himself, and saw what possibilities lay before him. From that time he filled an ever increasing space in public attention, until a large portion of the community outside his

own Church came to regard him as the representative and voice of Methodism. Indeed it would hardly be too much to say that he exercised a greater influence upon Methodism from without than from within. It is only in the last few years—and that largely owing to Mr. Hughes' character and career—that Wesleyan Methodism has learnt how to utilize its young men. The attitude of the powers that be, or rather that then were, towards men like Dr. Stephenson and Mr. Price Hughes in their early ministry, was one of hesitation, distrust, and even dislike.

Whilst Mr. Hughes was at Brixton, and when he had recently become Editor of the *Methodist Times*, I happened to see a good deal of the late venerable Dr. Osborn. He would not unfrequently take a service for me at Clacton-on-Sea, and his private conversation, which was sometimes that of a saint who dwelt in the land of Beulah, was at other times that of the vehement old Tory who could not tolerate anything that was new or strange. On one occasion he had asked me to lend him the current number of the *Methodist Recorder*, and I in a moment of mental aberration had offered the *Methodist Times* also. This led to a long disquisition upon the perils of Mr. Hughes' growing influence. Finally the old man looked at me with profound seriousness and said, "But how would you deal with Hughes?" "I should deal with him," I said, though now I wonder that I dared to say it, "as Disraeli dealt with Lord Randolph Churchill, put him into office. Let him go to the Mission House and have the world for his parish, and he will have a task which will tax even his energies." Personally I have always regretted that that course was not adopted. I confess that even yet, and in full recognition of the splendid work Mr. Hughes accomplished in West London, I cannot help wishing that his magnificent energy and enthusiasm had been secured for the greatest of all the enterprises of the Christian Church. It is true that Methodism seems now to be waking from the depression that has shadowed its missionary enterprise for so many years. How different its story might have been if Mr. Hughes had been recognised as the great missionary advocate, instead of being regarded as the most dangerous of critics; for after all he was a missionary enthusiast, and

even his part in the Missionary Controversy was that of a keen, candid, and loyal friend. He thought to have rendered invaluable service to a cause he loved, and whilst I do not deny that in some respects he gravely erred, yet his mistakes were those of a chivalrous Christian man.

From the time of his appointment to Oxford Mr. Hughes held a distinctly higher and more assured position in his own Church. He might be called by our leaders the "Methodist fire-brand," but, even those who were most alarmed by his vehement pronouncements, recognised his power, and in varying degrees began to appreciate his genius. Mr. Hughes' invitation to Oxford—I may be pardoned for relating—came about in this way. My father, who was then President of the Conference, had promised to preach on a certain Sunday at Oxford, an old circuit of his with which he had kept up the most affectionate relations. At the last moment illness prevented my father's going, and I went over to Barry Road to beg Mr. Hughes to take his place. The impression he made was such that the officials immediately wrote to my father, to ask if they would be wise to invite Mr. Hughes to the superintendency of the circuit. My father at once replied by the most cordial recommendation to lose no time in securing a man of unequalled fitness for so difficult and important an appointment. The invitation was given, and Mr. Hughes wrote to my father a letter the modesty of which was characteristic, though this would doubtless be surprising to those who knew him only by his public utterances. I am glad to record this fact, since it illustrates the very high opinion my father had of Mr. Hughes, and his strong affection for him. In later years Mr. Hughes' advanced politics and what my father regarded as his patronage of advanced theology led him to regard the *Methodist Times* and its Editor, as representing a most dangerous element in modern Methodism. But to the end of his life he always admired and rejoiced in Mr. Hughes' evangelistic enterprises.

The Methodist system does not give much scope to the abilities of the junior ministers in a circuit, and it was remarkable how Mr. Hughes' powers developed when he had the free hand, the ample opportunity for taking the

initiative and running risks, which belongs to the august office of a Wesleyan superintendent minister. From the commencement of the West London Mission, Mr. Hughes lived in the fiercest glare of publicity. He bore the light well and rejoiced in it. He had the rare gift of gathering round him men and women of varied gifts which he allowed them to use to the best advantage. He inspired them with something of his own boundless enthusiasm, and won from them an affectionate loyalty to himself and to his Mission, which any man who has to direct a great work may well envy. The annual reports of the West London Mission were masterpieces, and I personally must gratefully include them among the most influential of the books that have influenced me during recent years. Apart from the inspiration of the records of work done these reports threw a new light upon methods of Church work and administration. Up to the time that our great missions were started the strength of London had been spent in raising large and expensive church buildings, heavily burdened with debt, and for the most part with meagre congregations. Mr. Hughes taught by example, and enforced by his magnificent success, that God's work is to be done by the evangelist and not by the bricklayer, that the worst of all policies is that which provides extensive and expensive plant and grudges adequate expenditure upon competent workers. In this as in many other ways he proclaimed the great truth that a man is more precious than fine gold, even a man than the golden wedge of Ophir. I can hardly think of any better reading for a young man just entering upon the work of the ministry than the early reports of the West London Mission. If he can read them without tears and without a lowly, yet enthusiastic resolve,

> To spend and to be spent for them
> Who have not yet my Saviour known,

he had better break stones on the road than accept the cure of souls.

Mr. Hughes' published sermons would not place him in the front rank of preachers. The fact was he had too much that he was burning to say to spend time in making sermons. He aimed at immediate effect, whatever cause he was pleading

was for the moment not only the most important of all causes, but the only one worth consideration. There was in this something of conscious exaggeration, and I am not sure that he did not lose more than he gained by his avowed habit of over-stating his case. "I know," he used to say, "people take off twenty-five per cent. from all I say, so I put it on to begin with."

But I am not disposed here and now to criticise the great evangelist, or to dwell upon the defects of his qualities. Even when one most heartily disapproved his opinions, or regretted his expression of them, one felt that he was an emphatically good man. In him the passionate prayer of Charles Wesley was surely answered.

> Jesus, I fain would find
> Thy zeal for God in me,
> Thy yearning pity for mankind ;
> Thy burning charity.

There is no finer passage in his sermons than that in which he quotes Isaiah's saying, "All we like sheep have gone astray," and comments "Yes, like sheep, not like wolves." I will not say that he had learnt

> The happy art,
> With meekness to reprove,

but he did certainly understand how to

> Hate the sin with all my heart,
> And yet the sinner love.

Dr. Parker

I first heard Dr. Parker in the Poultry Chapel, a typically dingy dissenting meeting-house hidden away behind the tiny church of St. Mildred, both of which have long since vanished, and are now almost forgotten by the London of to-day—a very different London from that of the early seventies. It was, if I remember rightly, the last Thursday morning service but one held in that ancient sanctuary. The congregation, which did not by any means fill the building, consisted almost entirely of men. The sermon was a revelation to me of what preaching could be, and it seems to me that never in the thirty years that followed, during which I often heard him, did he preach with

greater power or brilliance. The text, I think, was Peter's protest, "This be far from Thee, Lord," at least that incident was the subject of the most impressive part of the sermon. I had gone expecting to hear an essentially popular preacher, a reed shaken with the currents of passing opinion. I came away feeling that I had heard a prophet, a man with a message. At least he had a message for me and throughout all the intervening years I have heard again and again the words which impressed me at seventeen. "No man" (I do not attempt to quote verbatim) "sets out on a great mission, steadfastly sets his face to go to Jerusalem but some friend—some *devil*—whispers, '*Dont!* Spare yourself, consider your health, your fame, your life!'" From that time I was a confirmed, but not an undiscriminating admirer of Dr. Parker's. I heard his last noon-day sermon in the Poultry, and I heard him nearly every Thursday between that time and the opening of the City Temple—though the price was the forfeit of my dinner.

During that interval Dr. Parker preached in Albion Chapel (Presbyterian, I think) at the Moorgate Street end of London Wall—another vanished city sanctuary—I remember that at his first service there he commented upon the disturbing effect of changed circumstances, the noise of the street and the fact that he was not wearing his accustomed pulpit robes. It goes without saying that he preached some great sermons there, but I do not think he was ever quite at home in Albion Chapel, and the congregation, though remarkable for the hour, was not so inspiring as that at the City Temple.

From the time of the opening of the City Temple my weekly attendance necessarily ceased, but as a student and in the early years of my ministry I often heard him there. What he was then all the world knows.

My first interview with him was in his own house at Highbury, where he receive me affectionately for my father's sake, and from that time he treated me with unvarying kindness. I had some little communication with him in regard to literary matters, and every now and then he would send me a few lines. When I became Editor of this Magazine he took a most generous interest in it, offered me some contributions that enabled me to call him one of

our contributors and wrote me a letter which I venture to quote because it illustrates his innate courtesy and the generous kindness with which he treated a young and unknown country Methodist preacher. "You are sometimes in town, I suppose," he said, "you might drop in now and then and shake hands with me on a Thursday morning. It would do me good and you no harm."

I need hardly say that I went to town the next Thursday and made my first acquaintance with that plain room which has been so ridiculously described as "luxurious" by some newspapers. At this time I was in the throes of the Hatfield Chapel controversy, and when it came to a successful issue I made bold to ask Dr. Parker to preach the first sermon in the new sanctuary. He readily consented and when I asked Mrs. Parker if she would come too, said emphatically, "Of course she will or you may be sure I shall not." The charge of over-charging has been so often made against Dr. Parker that I am glad to give my experience. When it was announced that Dr. Parker was to preach at Hatfield many friends asked me what "bargain" I had made with him. When I said I had not even mentioned the matter of a fee those who though they knew variously estimated it at from twenty to fifty guineas, and assured me that the smaller sum was the lowest I could hope to "escape" with. I replied that whatever he asked for he should have without demur. When I asked him what I should give him for expenses, he answered with his pleasantest smile, "Expenses! my dear fellow, I don't want expenses, I am coming because you have had a hard battle to fight and I am glad to help you." "People think I'm mercenary," he added, "but I'm not," and then went on simply and unostentatiously to tell me of some of the demands that were made upon him and which he met out of payments for special services. His visit to Hatfield must have meant the giving up of almost a whole day. He preached, Mrs. Parker sang twice, and—I only add this because of the malicious tales that are in circulation—put two sovereigns into the plate, whilst the friends whom Dr. Parker brought with him were the largest contributors to the collections.

As we walked from the station to the little chapel a good

old, fussy gentleman stopped us saying, "O, Dr. Parker, I have long wanted half-an-hour's chat with you." "Not now, sir, not now," he answered, and then told me how a man had come a week or so before to his vestry and asked for an hour's talk, "'What do you want with an hour?' I said, 'There's no question *you* could ask me that I wouldn't answer in three minutes!'" "What a demand," he went on—"an hour! why an hour is *an important part of a man's life!*" That *obiter dictum* seems to me one of the most impressive of all his sayings. I quote it two or three times a year to our boys and girls in The Children's Home. If one could but live in that spirit how much better would be the account rendered when the Master comes!

It has been foolishly said that Dr. Parker had little or no sympathy with the social movements which claimed so much of Mr. Price Hughes' interest. His conferences with working-men, shewed that he at least desired to help if he could. I heard the sermon in which he gave an account of these gatherings. The text—read with inimitable dramatic effect—was Acts xix. 32, "Some therefore cried one thing and some another; for the assembly was confused; and the more part knew not wherefore they were come together."

I saw him afterwards in the vestry and he spoke of the strain these few meetings had been, how he had been soaked with perspiration and found it difficult to recover from the shock to his nerves and the laceration of his feelings. "I will never try it again. It would kill me." The rough "blatant blasphemy" of some of the men horrified him, and his loyalty to his Lord made him cry out in agonised but ineffectual protest. He was not the man for such a gathering yet even Mr. Hughes never did a more courageous thing than he did when he fought with beasts (the phrase is used in a strictly Parliamentary sense) in the Lecture Hall of the City Temple.

In recent years I had not much opportunity of seeing or hearing him. His last letter to me is infinitely pathetic. It was writted near the close of his wife's illness. He mentions the number of days since he realised that her recovery was hopeless. "Keep your heart on me, for I am very low."

Dr. Parker was no doubt pre-eminent as a preacher to

preachers and no man need be ashamed to own indebtedness to his sermons and to his books, but those who came, however slightly and occasionally into personal contact with him and knew his kindness of heart, his generosity and simplicity may gratefully acknowledge another and in some respects a larger indebtedness.

ARTHUR E. GREGORY.

A NEW VOLUME OF SERMONS BY PHILLIPS BROOKS *

Those who know anything of Phillips Brooks and his preaching will gladly welcome this new volume of Sermons. It is equal to any of those published in the great Bishop's life-time, and contains some capital examples of his style of sermon-building. His methods of work has been so recently described in the pages of this Magazine, that it is quite unnecessary to say anything more on the subject. We heartily commend the volume to all lovers of sermon literature; and add two or three quotations to give those who do not know the author some idea of his style. They shall be from a sermon on

ST. MATT. XI. 28.

There is a sermon possible (would God that I could preach it!) which should cause everything else to be forgotten, and set the Saviour in the abundance of His power, in the completeness of His love, before the faces of men weary and troubled and distressed, finding it hard to live, often overcome by what seems the impossibility of living truly and bravely; and make them hear Him say to them, "Come unto Me!"—a sermon which should feel the infinite sympathy of the words and of the soul from which they came,—a sermon which should reveal to somebody that there is a heart which pities him, and which can satisfy him—a sermon which should leave the hearer, when it closed, in full communion with the soul of Christ, and with the new Divine life joyously begun. Who would not give anything to preach that sermon!

What a revelation there is here of the preacher's heart! What a manifestation of his purpose, his aspiration, his desire, as he proclaims the gospel of salvation! And the preacher shows us as he proceeds that he possesses some, at least, of this power :—

The first element of power in these words is their intense and intelligent sympathy with life. He who speaks them knows what it is for men to live.

* "*The Law of Growth*," *by Phillips Brooks. London: Macmillan & Co.* See also Rev. John Edwards's *Nineteenth Century Preachers and their Methods.*

Tell me, could He have known it better if He had gone down the business streets of our city, if He had sat in our anxious counting-rooms and offices, if He had stood in the tempest of noise which fills the chambers of the roaring mill, if He had gone into the squalor of the tenement house, or climbed to the garret, or pierced to the cellar of the pauper? He had been in them all. He is in them all, and knows them all to-day. And the truth of His knowledge is testified by this—that it is to weariness and the sense of heavy burden that He appeals.

. . . . . .

The world dreams of a complete life which shall at the same time be free from friction and full of rest.

Here is a poor ship struggling through the sea. She is conquering the waves, but she is conquering them with terrible struggle. Every twist of the great water has her in its power. She creaks and groans in every strained and tortured plank. She is weary and heavy laden. And then there comes grandly and calmly sailing past this bruised and beaten vessel the great, sufficient steamer, fully competent for her task, conquering the sea instead of being conquered, going faster and not slower than her groaning sister, by and by leaving her out of sight and coming into the port which they are both seeking, whole weeks before her wrenched and battered sister-ship creeps in and lays herself beside the wharf. So man's dream of how he ought to live towers and shines beside and sails away past his consciousness of the way in which he is living. Whoever will speak to him and be heard must speak with the power of that dream, and tell him in some way how, without losing the energy of life, he shall still escape the weariness of life. That is the promise he hears from the lips of Christ. To this man Christ says, "Come to Me."

Then after dealing with the varied elements which together make up Christ's rest, the great preacher urges all his hearers to seek and pray for the rest of FORGIVENESS.

J.E.

U.B.H.S.

The Union for Biblical and Homiletic Study has now reached such a size that new arrangements are urgently necessary. The Council will have met by the time this notice is published, but in the meantime all students are earnestly requested to notice the following points:—

1. The old Union numbers will be abandoned after April and a fresh number will be given each Session.

2. Subscriptions are payable in the month of May but it will greatly simplify the correspondence if students will defer sending their subscription until they have decided what classes they will enter. (The Programme of Classes and Books for next Session will be published shortly).

3. All students should aim at joining BEFORE AUGUST. That is a holiday month and the Secretary will be away from home, and in September the correspondence is so overwhelming that it is impossible at times to keep abreast of it. Probably hundreds of new students will see no such warning as the present, but all others are expected to write in June or July at the latest.

THE SWORD OF THE LORD STILL EDGED

THE APOLOGETIC VALUE OF THE OLD TESTAMENT

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I

IT is the mark of a wise apologetic that it notices and understands the tendencies of its time. There are currents of thought which may be utilized, drifts of feeling which carry towards our goal, winds of doctrine in other departments of thought, which may fill our sails. And there are currents against which it is a waste of energy to row, winds of doctrine which can only be utilized by the most skilful intellectual seamanship. There are cycles of thought, of intellectual tendency, of susceptibility to certain intellectual influences. Sometimes we are in the syllogistic age, sometimes in the intuitional, sometimes in the critical, and again in the constructive. So it is our wisdom to detect the cycle that is present or to come, and to lay aside the argument that would have suited only an age that is past.

Γίνεσθε τραπεζῖται δόκιμοι—"Be ye approved money-changers"—discreet, skilled in your business—is perhaps the best attested saying of our Lord outside the canonical books. Let us be such in distinguishing true from false, the coins of sterling value from those which are but counterfeit.

But a wise money-changer will not merely detect a fraud, he will not heap upon the market and put into circulation at

a loss a depreciated currency, that may yet recover its value; nor will he fail to put out the currency or the bonds that will command the present mind of the market. Let us be discreet money-changers. There are coins of truth which to-day may be depreciated, of genuine metal, but out of favour; let us withdraw them till a day when they can be circulated at their face value. There are arguments to which the present is susceptible; let us meet the tendency with such arguments from our treasury as it can most appreciate and accept. Be ye "fishers of men"; but to be such successfully we must use the bait belonging to the month in which we fish.

In the defence of the Holy Scripture the changed methods of modern thought have necessitated a corresponding change. Much of our forefathers' evidence is to-day a depreciated currency, and may be laid aside, not as though worthless, but as waiting to recover value.

No one to-day makes his defence of the Old Testament rest, as did our fathers fifty years ago, on the miracles contained in the books whose authority is disputed, nor on the minute details of the prophecies they contain. I am disposed to believe we may yet value these things more highly, and find for them a more important place in the scheme of truth. We may shrink from regarding these things as mere impediments to be abandoned on our forward march. But we are living in an age that is marked by a critical, not to say suspicious, historic spirit, whose philosophy is evolutionary, and which seeks the verification and explanation of things material and immaterial, vital and non-vital, intellectual, ethical, religious, under the suppositions involved in the terms development and law. And in the spirit of that true servant of the Lord Jesus who could say, "I think I have the mind of Christ," and became "all things to all men" that he might save some, the modern apologist ought so to present his case that it may the most effectively appeal to the men of his own generation and to the spirit of his time.

I propose to set before you some of the reasons which may lead us, apart from any accepted opinions on matters of authorship and date to regard the much disputed Old Testament as the product, record, and embodiment of a supernatural revelation, and as having in itself proofs of this

contention that are not inapplicable to the thinkings of to-day. Then one may glance hastily at the bearing of this permanent apologetic worth in its relation to the truth in the Lord Jesus.

It is not my purpose to argue from the New Testament to the Old on the assumption that the former is inspired. We will seek to avoid assumption. Judaism and its record stand on one side. The Person of Christ, the Church as a living system, and the Christian records, stand on the other. These are two groups of facts as to which, for the present, we make no assumption, though we may later ask the cause of any discovered connection between them. Each canonical collection is to be regarded as the literary embodiment of an impressive system of faith and conduct, but neither is to be the guarantee of the inspiration and authority of the other.

Let it also be borne in mind that in such a review of the Old Testament the emphasis will lie on the book itself, and not on the many literary problems associated with the book. The question, "Does the Old Testament convey to us a revelation?" is of far deeper significance than the question whether this came through a particular person and at a particular time. Moreover, the questions of date and authorship are too rarely placed before us on the simple basis of the Old Testament testimony as to these matters. They come to us through the tradition of the Christian Church, and beyond that there lies the uncritical tradition of the Jewish Church. To unite the question of the Old Testament as a Divine revelation, with a witness in itself, to the whole body of Jewish tradition, is to undertake not only an impossible task, but also to expose the main and only really important contention to a risk of temporary unbelief and rejection, a risk to which no mortal has the right needlessly to expose a truth. It is not the intention of this paper to accept as essential or indisputable either the critical or the traditional positions as to date and authorship. I believe that nothing that criticism will permanently establish is likely to make dubious the revelation, or to endanger its proof.

It must also be borne in mind that as in Christianity, so in Judaism, the system preceded the literature. Even in a higher degree, in consequence of the cruder literary

conditions, did the facts of Hebrew history and the ritual of the Mosaic economy play an important part in the discipline of the people. We to-day are so immediately concerned with the literature, and are so remote from the system, that we are in danger of making the issue exclusively literary. In the course of this inquiry it will be impossible to entirely isolate the literary from the historic and ritual, for the reason that we are not dealing with an abstraction, but with a growth.

It will follow from these conditions that to some the argument will seem cold, jejune, and uninviting. This follows from the conditions laid down for the investigation. There might be a more glowing presentation if the assumption of the inspiration of both Testaments were freely conceded. But there are reasons why the case of the Old Testament should be stated upon independent, and, so far, on undisputed grounds. The modern tendency has been to regard the Old Testament as practically dependent for its evidence on the backward reflected light of the New Testament, and to cut off the Old Testament as not having an immediate power of conviction for our generation.

This position has been too easily consented to. What if the New Testament should be assailed? Must it withdraw its support from its dependent, or is the Old Testament an independent ally, with forces of its own? I am not sure that such a condition of things is not approaching. And I believe it will serve the interests of the Gospel to argue—though the argument should seem cold—to argue that, without making any claim on the inspiration and authority of the New Testament, the Scriptures of the older dispensation have an inherent and permanent apologetic value of their own. The argument may not be mathematical and demonstrative, but moral and presumptive. That is the most that can be claimed for reasoning on the majority of subjects. Yet a moral and presumptive argument may, as the great Bishop Butler proved, be enough to influence conduct, to enlist just consideration, and to arrest judgement.

II

Looking, then, at the Old Testament as claiming to be the record and embodiment, and so for after generations the

channel of a Divine revelation, how far may its champion find the evidence of these claims within the book itself? He may justly assert that to an extent that probably no other book can approach—the New Testament alone excepted—the Old Testament arrests attention and produces, if not a conviction, yet an impression of its more than human character. The influence of the Scriptures of the great ethnic religions may be admitted; there is no reason to detract from such elements of truth, of rays from "the Light that lighteth every man," as they contain. The fascination they have exercised upon certain classes of modern minds—however artificial and transitory it may be—there is no gain in denying. But the hold of the Bible has been not merely upon generations of Jews and Christians, but upon other races; even those possessed of their own Scriptures are receiving it, while their own sacred books are yielding. This is a phenomenon demanding explanation, and the explanation will not lie in the plane of merely natural or literary causes.

There are three elements in this connection on which we will dwell.

1. The apologist will be justified in contending that the views of God which this Book presents are not such as are of merely human conception. They are more exalted than man in his weakness would be able to conceive, higher in their character than man in his moral disorder would desire to conceive. Of this, more later.

2. So, too, the Old Testament bears a relation to man in his individual and ethical life that is suggestive of supernatural elements. It knows man in an extraordinary degree. It understands and voices man's need of God, and this need it causes him ever more deeply to feel, while it helps him more earnestly to express it. This could arise only from a sense of something greater for which man was created, and of some power needed to satisfy those needs. To-day this book is still responsive to and expressive of these depths of man's nature.

The ecclesiastical system in which the Old Testament arose, and which at the same time it created, is, in the judgement of the Christian world, passed, superseded by its fulfilment. In any case, that system has been modified by the facts

of history, and controls but a small section of the human race, while the Book, and the Psalter in a superlative degree, exercises a wider influence than ever; still responding to man's inmost being, revealing to man his own heart, giving form to his otherwise unshaped hopes, giving an utterance he could not fashion to his highest spiritual desires and intensest spiritual aspirations. In Coleridge's famous word, the Bible "finds" man; is akin to him; while it is greater, not merely than anything of his creating could be, but greater even than himself. It has this strange witness, internal and undisturbed by any literary criticism, wider than the limits of age or race, of station or culture. One may speculate upon its influence over an unsullied and unweakened nature, with what light it would glow, to what harmonies it would touch the chords of life. But its power over our sin-stained and indurated natures is among the broad-based evidences of its divineness.

When a book that is the embodiment of a revelation treads upon the stage of human history, it must submit its claims to a new investigation, and the Old Testament need not shrink from this test. It moved through the stretches of human history, and found its goal in a new and higher system, of which it claimed to have been the preparation. The history of the people to whom this revelation first came is explicable on the theory of such a purpose and destiny; best explicable, if not solely explicable, in this light. The religious system of the Old Testament is vitally connected with the separating of the Jewish people from the surrounding nations and their heathenism, and in leading them from a vague theism to a true ethical monotheism, whose God is sole, self-existent, holy, and gracious. The course of that spiritual development included the sojourn in Egypt, the isolation of the desert, a residence in the comparative seclusion of Palestine till the land was opened and became the battle-ground of great world-empires, the transportation to Babylon, and the recall of the people to the land of promise.

Yet through all these varied and seemingly contradictory processes the people was being fitted for its connection with what is at least a great fact of the world's history, the origin of the Christian Church. History, whether blindly and through a fortunate stumbling or under a Divine control, was

producing conditions suited for the inauguration of the new era. Even the very blunders of men seemed subservient to this result, as the blindness of the Rabbis led to the crime of the crucifixion, but also to all the impulses and forces—emotional, ethical, spiritual, call them by what name you will—which flowed from that great cardinal fact, and issued in the world's conquest by the cross.

It seems to me impossible to stand, say, at the dividing line marked by the reign of Augustus, to look back at the interlocking of the Hebrew Scriptures with the history of the Jewish people, and then to mark the interlocking of the two systems which stand on either side of that dividing line, without admitting either a Divine control of history and a Divine influence upon the Book—or else, assuming the blindness of the world's history, being confounded by its seeming wisdom, resourcefulness, and masterful issue, and by the insoluble problem of such irrational intelligence and skill.

(To be continued).

ON PREACHING

Notes of an Address by Dr. Parker

I KNOW of no greater impertinence than preaching if it be not sustained by adequate authority. The first enquiry I have to make as to preaching is the authority on which it is founded. Who gave thee this authority? What is this word? It is mysterious, unique, startling, ghostly—whence came it? Now the first authority is revelational—*the Bible*. The tabernacle was built for the ark, not the ark for the tabernacle. The Bible is the ark of our tabernacle. Without the Bible we have no church. The Bible is our authority for preaching. I am afraid some of my hearers scarcely follow me when I refer to such doctrines as the pre-existence of Christ, the Virgin motherhood, the Heavenly descent of the Son of God, the mysterious ministry and action of God whom we recognise as the Holy Ghost. All these things would appear to be abstract, metaphysical, theological, and

so they are meant to be. If these things be not true there can be no preaching. Evangelical, saving, redemptive preaching must never be put down.

Some of you will say that in the abstract part of the argument last night I was preparing for the practical part, which enables me to say that the second source of authority in preaching is experience. What is the corroboration of the doctrines? The man, the saved soul, and beyond that there is no appeal. Mere prejudice, or speculation, or theory, or clever inventiveness on our part will not affect a fact. But a man was blind, now he sees. What did it? The man wist not that it was Jesus who did it. But one day Jesus met him in the Temple and had converse with him, and then the man knew that it was Jesus. So if we go back to the roots of character, the motives and springs of character, we may wist not who it was or what it was for a long time. But one day in the Temple, a voice tenderer than the music of love will come to us, and, hearing it, we shall know it was Jesus.

It is the same Jesus who is working out His purposes, the purest, the best, the grandest of civilisation. You didn't know it. But one day in the Temple He will tell you who it was, and then you will sing again,

> Love so amazing so divine,
> Demands my soul, my life, my all.

There you have the double authority. The authority of revelation above all, the Godhead, the pre-existence of Christ, the Virgin motherhood, and the whole mystery of the personality of Christ. You could know nothing of yourself. You only know what has been revealed to you, and the proof that it is a revelation and not a conjecture is in the second authority *experience*. The man corroborates the metaphysics. We can never be right practically until we are right metaphysically. People are apt to think preaching is very dry. If it be not dry it can never be good. You can never be right until you are right in the dry region—the metaphysical, the spiritual, the abstract, the transcendental, the axiomatic. Until you get to the axiomatic even Euclid cannot live. He does not live by his definitions. He lives by the axioms which he never created. It is the people who degrade preaching. You want to get the kind of preaching

that is not worth encouraging. I want you to encourage teachers, instructors, men who get back to the principles that you call dryness; and then after that, let there come what may appeal—tenderness, passion, sympathy, pathos, the whole heart of the Son of God.

Who built the bridge? The mathematician; not the man who laid the stones, but the man who understands the statics, hydrostatics, conic sections, levels, the force of currents, the tides—he built the bridge. The bridge was built in the Council Chamber. I am not going to give up the grand name of the Council of eternity, and it was in that Council the Cross was erected, in that Council the blood of Gethsemane was shed. And who confirms the mathematics? Those who use the bridge. Mathematics built the bridge, the bridge corroborates the mathematics. And so it is with our theological revelations and speculative and abstract enquiries, they built the great bridge, and they who only use the bridge, corroborate the goodness of its building. They are right.

Experience as an authority on preaching must never be given up. It has never been so vividly and graphically put as by Nehemiah. In fact, nothing is so vividly and graphically put as in the Bible. Nehemiah built the wall. The king said, "Go, do it." Nehemiah said, "I don't know how to get along, I don't know the people; the keeper of the king's forest who has charge of the high forest, he will ask the king." He got a letter and passed from place to place with it, every gate being opened. He said, "I gave them the king's letters." That is what you have to do. Preachers don't write me a postcard of your own. Don't show me your autograph in some album. Give the King's letters, let the King be heard, let the King live for ever. Give the sons of disconsolateness the King's letters. Give the stray prodigal the King's letters. Give the broken-hearted and the bereaved the King's letters. They will be recognised. The heart knows true music when it hears it. There is music which comes up from eternity and the sounds are recognised by the world from the very first rehearsal. Said a man, "Can these dry bones live? And I said, O Lord, Thou knowest." That is the great answer to every great challenge.

Don't you answer the enquiry but refer it back to the enquirer, "O Lord, Thou knowest." Can these cemeteries become cities? "O Lord, Thou knowest." Can these unbelievers be turned to faith? "O Lord, Thou knowest." So said the voice of prophecy. "So I prophesy," said Ezekiel. How? "As I was commanded." The King's letters! Not as I thought, schemed, invented, manipulated, manufactured, but as I was commanded. Come! Rise! Live! The words are poor if uttered by the lips, but I was commanded to utter them, and the bleached bones heard, and the valley became a valley of vision.

"They spake as the Spirit gave them utterance." Have we ignored the Spirit in preaching? Do I stand up and say, "Eternal One, this is Thy Book, give me the right words in the right language for to-day, to bring it to bear upon the sin and the sorrow of the world; I will take Thy way." That would be a Pentecostal method. It must not be done though for self-indulgence or indolence, but done in a loving, simple, reverential obedience. When there is a return to the Spirit of the day of Pentecost, then the old music of the wind will blow again through the Church. I say, therefore, we must have authority for preaching. I say experience is not sufficient authority. I say that the revelational authority is the primary one, and then comes experience. The healed man is the best proof of Apostolic orders.

Then as to the purpose of preaching. It is all expressible in one word, a word of four letters—the purpose of preaching is to *save* men. Don't misunderstand the word save. It is short as one syllable, yet it is deeper than any plummet can sound. To save a man, to save a soul from death, it means life, conviction, intelligence, love, sympathy, sacrifice, repentance, the old forgotten tragedy of repentance. Then will come, through faith and the grace of God, the full meaning of salvation, not an emotion merely, not a transient enthusiasm merely, but a deep conviction, a pledged life, a consecrated soul and obedience that never falters. If our preaching fails in that direction it fails altogether. I care not how memorable, clever, brilliant, it may be, I want to know what is its effect upon the motive, the conscience, the soul, the life, the sanctuary of my nature. Out of my experience will come the full proof of my salvation.

As to the methods of preaching, I say that all methods are right *except the wrong one.* I say there can be no doubt about it. Do you believe in read sermons? I do when someone else reads them. I would not read one as I did last night for all the wealth of the gallery. I could not see the thing. I was preaching before the people, not to the people. Once I preached the old London Missionary Society sermon. I have a printed copy in which it is said, "Preached *before* the directors." I would to God some man would arise and preach *to* them. A change of preposition merely but still a greater change in meaning. Now some men read well. That is their way. But others preach in another way. Let every man be faithful to his own gift. Whatever you can do best do it and don't be deterred by criticism that is as vulgar as it is gratuitous. They may say about you as they have said about me, "There is a good deal of mannerism about him." Oh, but it makes the heart sad that men hear of the tears of Christ, and the blood of Christ, and the hatefulness of sin, and of the possibility of salvation, and can only see the man or his manner. No earnest man comments on the manner or the man. He says, "I am thirsty, give me water; I am hungry, give me bread. Oh where can life be found?" That is not the man who makes small clever remarks about the manner of some other man.

Sometimes they will say, "Well, yes, he has not the learning of Lightfoot, the polished diction of Liddon, the boisterous humour of Spurgeon, the passion of Chalmers." Well now, what if he had? I think then he would justly expose himself to remarks upon mannerism. He would not be so much a Christian minister as a non-Christian monster. Let a man be himself. There are men who are ingenious on remarking on deficiency. Why not receive each apostle and minister and servant of Christ according to his peculiarity, his distinguishing and distinctive gifts? They may differ in method and in manner, but they should not differ in purpose. There is a point of unity somewhere. You can find it in the purpose of the ministry, in the purpose of the Church, in the purpose of Christ. We must never differ in tone. What is the tone of the great preaching? It is not clever only nor brilliant, massive, erudite. The preacher is not begun yet.

He will begin when he persuades men, beseeches men, entreats men. Now the preacher is at work. Hear his tone. It might come from a mother's solicitude. It might express a father's passion.

You cannot compare the Press with him now. The Press and the Pulpit have no relation to one another in a competitive sense. They are related in a co-operative and sympathetic sense; but the preacher has no competitor, no rival. He has a punctuation of his own, an emphasis of his own, and the world will recognise it and answer it. The Press competing with the Pulpit! Is correspondence likely to put down conversation? Would you rather have a post-card from your mother than a conversation with her? Why talking is not like anything else but itself. The soul talks, the face talks, the whole utterance talks. You may deliver every word the minister says and yet leave out his message. You may say these are the words, I took them down at the time. These are the very words, but they are not the message for the music is left out, the explanatory tone, the illuminating smile, the masonic grip, and yet you have reported the very words! You would not like *some* people to try to read your letters. When I am called to give an account, I should like to be able to say, "Father, this is what I tried to preach. I took Thy Book. I gave them the King's letters. They must not look to me. It was not my word. It was Thine, Eternal Father."

AN ANCIENT STORY WITH MODERN APPLICATIONS

BY W. GARRETT HORDER

I. A Great Drawback

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given victory unto Syria; he was also a mighty man of valour, but he was a leper.—2 KINGS v. 1.

FAME is due to strange things. Sometimes it is due to vice rather than virtue; to weakness rather than strength of character. Let a man only be bad enough and his very

badness may bear his name down the stream of time. Dean Burgon once wrote a book called "Twelve Good Men," but then another book has appeared "Twelve Bad Men." The vice of Nero no less than the virtue of Marcus Aurelius has brought fame, though of course the quality of the fame is worlds asunder.

In the case now before us it is not the bravery or prowess, but the leprosy of Naaman which led to his inclusion in the sacred library of the world. But for that leprosy he would never have been heard of beyond the bounds of his own tribe.

An enviable position—Captain of the Host of the King of Syria: Commander-in-Chief, as we should say, of the Army, with all the power and state associated with that position. In high esteem with the King—"a great man with his Master"; because of some notable service rendered to the kingdom. A Jewish tradition says that he was the archer whose arrow struck Ahab his mortal wound and so gave deliverance to Syria. Thus he was a kind of Wellington of a simpler age. Then, too, he was a mighty man of valour; his trade of war was not repulsive to him as it is to some because he was fearless. Power, position, state, wealth, were his; *but* he was a leper.

Is there not some such "but" in every life, even the most favoured? Did there ever exist a life whose story could be told without some such *but?* Describe any life you like, and sooner or later, if you tell the *whole* story, you have to say: *but* he was this or that; *but* there was this or that in his life. Sometimes it is evident—as in the case of this Syrian soldier—every one knew of this drawback of leprosy; but sometimes it is hidden from public gaze—hidden even from those who are nearest and dearest; but does not our acquaintance with life convince us that in every case, in some form or other, it exists? Have we not often looked with envy at some life that seemed quite perfect in itself and in its surroundings, so that we have thought: Ah! if my life were only like that, how perfectly content I should be! And then, it may be, circumstances brought us to a fuller knowledge of that life, and we found that even there, when the whole story was told, this little word "*but*" had to be used to introduce some drawback to its completeness.

I question whether any painter ever yet had a sitter for a portrait whose features, after long and close observation, seemed to him quite perfect. I rather fancy that even in the most beautiful he would at last discover some flaw that kept it from being quite an ideal of beauty.

And so it is with life. Many a life, at a little distance, looks complete, both in itself and in its surroundings; but if circumstances permit us to gain a close acquaintance with it, sooner or later we find some drawback—some *but* must be put in before the story of it is complete. Let any one reveal fully his life to our gaze, and however perfect outwardly it may seem there is some drawback to the perfection of its content.

All that is implied in the dictum of this book, "Every heart knoweth its own bitterness and a stranger intermedleth not with its joy," or in the more homely saying, "There is a crook in every lot." For example—The poor often look with envious eyes at the rich in the midst of their affluence. As they see them with all the resources which wealth can command they think their lot must be an ideally perfect one. Wealth *ought* to contribute, if wisely used, to the perfection of life; but, as a matter of fact, do we ever find that it ensures completeness of content? Every now and then we get a glimpse into the lives of the very wealthy, and in every case this little word *but* has to be introduced before they are fully described. Sometimes their very wealth forms the drawback. I was very much struck by an account I once read of the daily work of one of the wealthiest of English noblemen, and this was made clear that he worked as hard in the management of his enormous possessions as other men do in making their wealth. A stranger, speaking to one of the millionaire Rothschilds, implied that he must be a happy man. He replied: "Me happy"! as if the idea were perfectly ridiculous. Jay Gould was one of the richest men in the world of his time, whose expenditure, great as it was, did not and could not keep pace with the increase of his wealth. If money answereth all things, it must have done so in his case, and yet when the story of his life came to be told, it was made abundantly clear that he was one of the most miserable men in America.

In some cases all that wealth can do is not enough to get rid of some burden which rests on the spirit or on the home. The way of one of England's foremost peers is deeply shadowed by the painful affliction of an only child ; all that wealth can do has been done ; all the resources of a church which professes to have miraculous powers of healing—which has many a shrine where healing is said to be effected—all these have been taxed to the uttermost, but in vain. There is rank, wealth, lordly castles, an approving church, *but* a sorely afflicted and only child ! Indeed I have even heard of wealthy people so worried and harassed by their possessions that they have looked with envious eye on the simpler ways of the poor. They saw or thought they saw more of contentment in their humble cottages than they found in their own lordly mansions. But if all were revealed ; if they saw the care which is associated with straitened means ; the anxiety that prevails where there is no assured provision for the future ; where illness or accident or failure of strength may bring on poverty in its worst forms ; they would soon feel that in the story of the poor this *but* must soon be reached.

And so too we look with almost envy at men with time on their hands, who are able to go where they will ; to work or not as they choose. It looks like an enviable lot, but let *them* describe it and tell the story of its delights, and soon they would reach this same word *but*, and the drawbacks would be heard. The longing of such is often for work to occupy their days.

Turn where we will it is the same. The city man thinks that if his lot were but cast in the quiet country it would be a veritable Elysium, but if he dwelt in the country he would soon reach the end of its delights and say ; *but* it is solitary : it lacks society and amusement.

And not otherwise is it with the dweller in the country. His eye is probably on the delights of the city ; he thinks how he would enjoy its variety, its animation, its amusements, but the city man will tell him how soon the other side of the picture is reached. Many a home would be perfect, *but* it is childless. There are no children to bring hope with them and forward-looking thoughts, whilst in many another home the

children so longed for elsewhere are its burden. Here is a home which would be happy *but* that there is too much work to be done, and here is a home that is ruined from want of occupation.

When our children are young we look forward to the time when they will be able to help themselves, and when that time comes we are full of anxieties as to their settlement in life, and when they are settled—when they have left the paternal roof—the old folks are solitary. At one time we have too much company, too much noise in the house ; at another we are too quiet. We are not satisfied if our children do not make homes of their own, and if they do we grieve over their departure. Whatever comes there is some *but* which introduces a complaint.

If a perfect surrounding were to be fashioned for us, with everything suited to our need it would not be long before this little word *but* would be heard. Wherever *man* is, that word is heard. "Man never is but always to be blest." What is enough? A little more than you have—it might be added something different from what you have.

Lord Bacon expresses this, though it may be a trifle too strongly :—

Yet whilst with sorrow here we live opprest,
What life is best ?
Courts are but only superfical schools
To dandle fools :
The rural part is turned into a den
Of savage men :
And where's the city from foul vice so free
But may be termed the worst of all the three ?

Domestic cares afflict the husband's bed,
Or pains his head :
Those that live single, take it for a curse,
Or do things worse :
Some would have children, those that have them, moan,
Or wish them gone :
What is it, then, to have, or have no wife,
But single thraldom, or a double strife ?

Our own affections still at home to please
Is a disease :
To cross the seas to any foreign soil,
Peril and toil :

Wars with their noise affright us ; when they cease,
We're worse in peace :—
What then remains, but that we still should cry
For being born, or, being born, to die ?

Now what does all this mean ? It is a strange thing. So far as I know it is peculiar to man. I think I have seen *animals* look perfectly content. Cattle chewing the cud in the shade of a meadow or coming home to the farmhouse, seem to me to look perfectly content. Horses sporting in a field, or dogs frisking about their masters seem to be quite happy ; if they were to tell the story of their feelings, they would not have to use this word *but* at all. It is not so with men, not even with men whom we call contented. St. Paul tells us that he had learnt in whatsoever state he was therewith to be content. Doubtless he did bring his mind into harmony with his condition, but I do not think that even he reached a state which could be described without a *but.* I think he was worried with that thorn in the flesh—a messenger of Satan to buffet him—and that he sometimes thought if it were not for that thorn, if that could be removed, he would be quite happy.

Man is the one restless being in the universe. How rare it is to see a face on which is written even for a time the sign of perfect content. Look at faces in the street, in the home, in the church, and there is unrest, eagerness, perplexity ; a face of quiet content is a sight to be gazed on, especially in these days.

Why is it thus ? What does it mean ? The Pessimist would tell us that this is the worst of all possible worlds, and that the best thing is to get out of it as quickly as possible. This seems to me neither a sincere explanation, for if he were quite sincere, he would soon commit the happy dispatch, nor a true one. It seems to me rather a shallow one as it fails to face the problem in all its fulness. There is a more satisfying explanation—one more worthy of God : more true to the facts of man's nature. Is it not rather a *sign of the greatness of the nature God has given us*—that there is nothing great enough here to satisfy us ? "The eye is not satisfied with seeing nor the ear with hearing." The millionaire is not satisfied with his money, nor the landowner with his broad acres, nor the learned with his learning, nor the powerful

with his power: all need to use this little word *but*. They fancy there is some drawback to their happiness. *It is in themselves. It is in their own natures.* It is of a kind too high to be satisfied. It is too much akin to the Divine from which it came to be content with aught which this world can offer. Man in his essential nature is separated by an impassible gulf from the animals, and one sign of it is that they can be and are satisfied, and man never is. It takes great things to satisfy man because he comes from God. The only realm in which even a measure of true and deep satisfaction comes to him is the Divine one—as he reaches out to God. The Psalmist saw this when he exclaimed: "I shall be satisfied when I awake in Thy likeness." The philosopher would not be at rest amid the toys of childhood, nor the artist amid the crude paintings of a village sign-painter, nor the scholar amid childhood's schoolbooks. Why? Because they are capable of higher things. Man is not at rest here because he is greater in nature than any of his surroundings.

He was not meant to be quite at rest. If content were the order of the world humanity would stagnate. All progress would be impossible. This was not the Divine order for men; they were meant to forget the things which are behind. These drawbacks of life—these *buts* keep our natures alive. They urge us onward; they tend to the development both of our natures and of the world—they are blessings in disguise.

Even more than this: they suggest to us the thought of a land where there will be no drawbacks—where the word *but* may be left out of our vocabulary. They point us forward to "Where they hunger no more neither thirst any more." If our life here were without its drawbacks we should grow content with earth. Even with them we root ourselves all too deeply. We cling to life with utmost tenacity, even though there be all these loosening influences. But if it were not for these we should turn our faces right away from the eternal world. No! These drawbacks; these *buts* in our earthly sentences are surely meant to loosen our hold of the earthly and turn our eyes to the "house not made with hands." The child, the boy, the youth, would spend all his life in play did not the father urge him to the thought of the

life-work which awaits him. And so the great Father by these drawbacks of life seeks to lift our eyes and hearts to "the city which hath foundation whose Builder and Maker is God."

There is real insight into the problem we have been considering in those lines by Mrs. Armitage :—

Though home be dear, and life be sweet,
And thankful hearts God's bounty greet;
Yet rings at times the message clear,
"Our soul's true city is not here."

'Mid changing scenes of joy and pain,
There comes again and yet again,
A vision of the changeless rest,
Where God's own face shall make us blest.

And through the web of earthly life,
Its grief and gladness, work and strife;
There runs a thread divine, to tie
Our Time-life to the life on high.

O, Help us Lord, with thankful heart,
To grasp each day's eternal part,
And build our home on that calm height,
Where saints do walk with Thee in light.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* The Master's Imperishable Words

A New Year's Sermon

Heaven and earth shall pass away, but my words shall not pass away.—St. Mark xiii. 31.

Introduction.—One of the most remarkable statements Jesus ever made. This witnessed by the fact that all three Synoptists report it in the same form and same circumstances. They often report the same saying but not often in precisely the same form and exactly the same circumstances. These words fall on the inner ear like the strokes of a bell. They demand attention and will repay study. Let us attend first, to some surface aspects of the statement; second, to some underlying principles of the statement.

I. SURFACE ASPECTS: *A*. The *wonder* of it. Try to imagine the setting. The *Speaker:* A village Carpenter. Poor. With none of the learning of the schools, etc. His *words:* Simple and occasional, calm, etc. His *hearers:* Few, poor, obscure, etc. Yet the Speaker shrinks not from a claim so solitary and tremendous that it sets Him apart from all other masters. How do we explain this? There is no straight and rational explanation except that the Teacher was "Son of Man who came down from heaven."

B. The *Veracity* of it. Behind us there are twenty centuries since the words were uttered. What are the facts? They are: 1. That: age has not dimmed their light, lessened their sweetness, or diminished their force. (See this fact elaborated at length in Fairbairn's *City of God*, pp. 235, etc.). 2. That: The heavens and the earth have never been for two successive moments in the same state. (See Morrison on the text; also any text-book of Physics).

II. UNDERLYING PRINCIPLES: *A*. Max Müller taught that in all words there are two elements—formal and material. The formal elements are signs and sounds. The material elements are ideas and truths. There is one word in Greek used specially to denote the ideas or truths contained in signs and utterances. That word is used in this statement. (See Trench on New Testament Synonyms, p. 289). Hence the statement rests on the principle that "*Truth is more imperishable than matter.*"

B. The question, "How to live?" is the question which most occupies every man, and with which every man is perpetually occupied. "Whatever bears on the question 'How to live in the world?' is most likely to abide." (See the argument elaborated in M. Arnold's *Introduction to Wordsworth*). Now Christ's words deal directly and profoundly with that question. They touch—the secrets of the *human heart*, the problems of the *human mind*, the conduct of the *human life* in all circumstances.

Hence the statement rests on the principle that: "*The most permanent words are those which touch most directly the conduct of life.*"

C. Ideas or truths can only exist for persons endowed with intelligence, etc. Christ habitually used language which indicated that He believed intelligence to be undestroyed by death. Hence the statement rests on the principle that: *Intelligences are Immortal.*

On this threefold basis the statement of Jesus which seems strongly tinged with enthusiasm stands unassailable—exactly true.

CONCLUSION: The "wild bells" are ringing out "to the wild sky" that another year is gone. So many voices tell us

there is nothing stable. So many things are taken away from us. Soon we shall be taken away from all things. Something that abides is what we want. "The grass withereth, and the flower falleth: But the Word of the Lord abideth for ever, and this is the word of good tidings." What do you know about the *word* and the *Word?*

ROBERT J. WARDELL.

The above outline is worked out on the principles indicated on p. 22 in Wardell's *Manual.*

COMPANIONSHIP—INSPIRATION—ACHIEVEMENT

A HOMILY FOR THE NEW YEAR

My presence shall go with thee, and I will give thee rest.—EXODUS xxxiii. 14.

There are times in the history of men and of nations when they need to hear the voice of God, to be assured of His presence, to be inspired and enheartened for new effort and new tasks, to be helped to resume their pilgrimage along the hard ways of life.

It was such a time with Moses and Israel. God's anger had been roused by the people's idolatry and He had threatened to destroy them. Moses pleads for mercy, for forbearance; and while God will not allow things to remain quite unchanged, He withdraws the threatened doom. The earlier promise is revoked, an angel is to be the leader instead of the Lord Himself, punishment is to fall on the evil-doer, but the penalty of extermination is withdrawn. Again Moses intercedes, and receives for answer this great promise; and in the promise he found the help he needed.

Is not this the very promise we need at the commencement of the year? As we review the past, with hearts filled with solemn thoughts as we become conscious of our failures, our declining ideals, our fading hopes, we seek for comfort and for inspiration for the future. We recognise that there is no help but in God. He must be a reality to us; it is necessary for us to see His face, and realize His presence if we are to trust in His great promises and go manfully on our way. And when He says "My presence shall go with thee," we find the help we need.

I. THE PRESENCE OF GOD MEANS COMPANIONSHIP ON A LONELY WAY. Moses by his very position stood aloof from all around him. He was lonely in his knowledge of God; his comprehension of God's character; in the greatness of his task, and in the reality of his great experiences—he stood apart from all. Supreme excellence is always lonely—the great ruler, statesman, warrior, all tread a solitary path, all alike have secrets which no other may or can share.

In some degree this is true of every man. Each one travels on a solitary way. "What man knoweth the thoughts of a man?" his hopes, his fears, his yearnings, his aspirations?

> God bade between (our) shores to be
> The unplumb'd, salt, estranging sea.

And many of our experiences are unique, unanticipated, incommunicable. So "all alone we live," and "all alone we die."

God's presence means companionship, and in that companionship is safety and strength. He knows all the way from the beginning, and with Him there can be no loneliness, no surprise, no disaster. He gives strength to walk the most lonely and difficult path.

II. The Presence of God means Inspiration for Great and Difficult Tasks. The task of Moses was to guide the destinies of a group of undisciplined tribes, and mould them into a nation. It was a difficult and thankless task, and called for an utterly unselfish spirit. And the temptation to forsake the work must at this moment have been almost overwhelming. Why trouble? Was the task worth while? It seemed even as if God was dissatisfied with Israel, and that all attempts to raise them were foredoomed to failure.

But Moses was a true patriot. Having secured the promise of God's help, God's promise, he resumes the weary task, and goes resolutely onward.

Does the nation not need this inspiration to-day? Try and weigh accurately the burden of the white man, of England as she shoulders the vast responsibilities of her wide-spread domain. "Thank God, we are a people yet!"; but if we are to remain a great people the presence of God must be with us.

And for every man there is the difficult task—a task impossible without the inspiration of God's presence. He is here to make himself a King, a Master of all truth and goodness. If, as some have thought—interpreting the parable of the talents—man is now qualifying for the great task of ruling future races to be born into God's great universe, how greatly he needs this help. And here in the midst of our weariness and despair is God's great promise—"My presence shall go with thee."

Let us remember that this is the secret of all the great workers—Luther, Cromwell, Wesley, Gordon, David Hill, D. L. Moody, etc., all found their courage and power here. And nerved with this help, we may take up our task again, and say, "I can do all things in Him which strengthened me."

III. God's Presence means Strength to Bring Life's Task to a Successful Issue. It means not merely Inspiration, but Achievement. Success is certain and abiding when work is done in the strength of God. That which Moses never saw on earth, Joshua did, and led the people to the promised rest. The splendid national life of the days of David and Solomon was due to the efforts of Moses.

God gives rest not merely in the future, but *here* and *now*. He gives rest in labour. The restlessness of the youth passes when he finds a task worthy of all his powers; the great man finds rest when his genius can grapple with great duties and he can "do exploits." And it is the *rest* which makes the *success* possible.

"Learn of Me," says our great Leader, and He means—be meek, trustful, obedient, and thus find rest. For the rest which He gives springs out of confident obedience. The Alpine guide demands absolute obedience, if he is to guide the beginner through the long ascent to the summit—to success. Moses' failure at the end sprang not from obedience and trust, but from the momentary lack of these qualities. So it is ever. Not trust—but pride and presumption lead to "splendid failures." The arrogance of Philip, and the pride of Napoleon in his "biggest battalions," preceded the destruction of the Armada and the crowning defeat of Waterloo.

This then must be our watchword on the threshold of another year. "My presence shall go with thee."

The great, unending future!
I cannot pierce its shroud;
But I nothing doubt, nor tremble—
God's bow is on the cloud.
To Him I yield my spirit,
On Him I lay my load:
Fear ends with death; beyond it
I nothing see but—God,

With God, there is Companionship, Inspiration, Achievement, Rest.

John Edwards.

Christ a Witness, Leader, and Commander

Behold, I have given Him for a Witness, etc.—Isa. lv. 4.

This designation is too lofty for the historical David. Almost unbroken interpretation refers it directly to the Messiah, David's great Successor.

I. God's Greatest Gift to Man.

The Person given. The universe was at His disposal, but

He did not stop short of a gift, in comparison with which everything else dwindles into insignificance (John iii. 16). "The Son of God" was given in purpose and in promise immediately after the fall. To accomplish the redeeming plan He sent Him forth "in the fulness of time"—the time appointed, the exact date when all things were ready (Gal. iv. 4). "Thanks be unto God for His UNSPEAKABLE GIFT!" No lesser gift could suffice to meet the infinite crisis, to satisfy the claims of injured justice, and remove the evils sin had introduced. Contemplate the gift with astonishment: "Behold"!

To whom He was given. To the peoples or nations of the world universally, as the subsequent verses express. The evangelical prophet loved to dwell on this delightful truth—one of the chief glories of the Gospel (Ch. xxv. 6, and others). Christianity is world-embracing; it has nothing narrow, exclusive, local, national; like the light of heaven it is diffusive and unconfined (Ch. xlix. 6; Luke ii. 10; John vi. 33, xvii. 21; 2 Cor. v. 15; 1 John ii. 2; Heb. ii. 9). Christ is God's great gift to *you*, receive Him without further delay—NOW.

II. GOD'S BENEFICENT PURPOSE IN THE GIFT OF HIS SON.

For a Witness. To give evidence of facts vital to the interests of the peoples of the world; to deliver a testimony (John xviii. 37). Denotes His prophetic office—the perfect Revealer of Divine truth to mankind, of everything necessary to Salvation (John i. 9, viii. 12; 1 Peter i. 10, 11). He bore witness even unto death (1 Tim. vi. 13), to the beneficence of God's laws; to the mercifulness of His character, manifested especially in His gracious provision for man's salvation; to the justness of His claims, based upon redeeming love; to the reliableness of His promises; to the condemnation of the unbelieving (John iii. 16-19, 36). As a Witness, He is (1) credible and competent—His credentials are satisfactory, His acquaintance with everything to which He testifies is thorough, He can be trusted implicitly. (2) Faithful and final—cannot be deceived, nor can He deceive us. Beware of false witnesses.

For a Leader, possessed of supreme authority and jurisdiction over the Church, and the world, in His mediatorial capacity. The grand glory of Christ our King (Eph. i. 20-23; Rev. xix. 16). He executes the office of Leader by His perfect example, by the instructions of His Word, by the light of His Spirit, by the events of His Providence. He has never led one astray, but millions to a glorious character and heaven. Is He *your* Leader? What an unspeakable blessing is a divinely-guided life.

For a Commander. (Ezra vi. 13; Psa. xxxiii. 9, cx. 2, 3;

Isa. ii. 3, 4). As Commander, He enlists for the conflict against foes, trains for service, gives orders, provides the weapons—not carnal, encourages by His presence, leads and goes forward to victory.

Are you submitting to His rule, fighting under His banner? (2 Tim. ii. 3, 4). Let not "other lords" have dominion over you—He only has the right. You cannot have Him as your Saviour unless you take Him as your Sovereign. "Where Jesus comes He comes to reign." Trajan won the heart of his soldiers by tearing up his royal robe to bind a soldiers's wound. The "King Immortal" gave His *life* for you. If you refuse His righteous reign your danger and doom cannot be exaggerated.

ALFRED TUCKER.

THE DISCOVERY OF GOD—*Gen.* xxviii. 16

I. THIS, JACOB'S, FIRST, REAL DISCOVERY OF GOD. He had known about God but not found Him for himself.

II. FOUND HIM IN AN UNEXPECTED PLACE. Had associated thought of God with Beer Sheba and family altar. Many think it easier to find God in familiar, pleasant places than in strange and desert places. This is akin to the heathen idea of local deities (1 Kings xx. 23) .Because God is so big—Infinite—we are less able to grasp Him than a baby grasps a football with one hand, and the rude mind divides up the idea of God to make Him smaller, easier to get hold of. God not Infinite to escape us, but that we may not escape Him; that we can't be where He is not; that we can't miss Him if we want Him. Jacob learns this through his vision, for

III. GOD FOUND HIM FIRST, AND CAME TO HIM AS AN INDIVIDUAL—not one of family, tribe, congregation. God spoke to him by himself, an exile from home and religious associations of past and assured him of His special, personal Providence. What a dream! How it awed him! "Surely God in this place and I knew it not." He seemed to think no one else knew it—for he raised a pillar—"Beth-el." Yet Abram long before had similar experience in same place (Gen. xii. 6-8). It is always so. Our first personal discovery is so surprising, sweet, etc. We think surely no one has known the like before.

IV. HAVE YOU MADE THE DISCOVERY? Jacob—a grown man; but Samuel a child like you. You know about God, but has your heart found Him for itself?

V. THE FIRST PERSONAL CONSCIOUSNESS OF GOD, GENERALLY ASSOCIATED WITH A SENSE OF SIN. So Jacob, afraid. "How dreadful is this place." So Peter. "Depart

from me, for I am a sinful man, O Lord." It is to tender, contrite consciences God comes, "With that man will I dwell."

VI. THE DISCOVERY MAY BE MADE ANYWHERE—FOR GOD IS EVERYWHERE. Old associations and past blessings make places sacred—home, church, etc. But God not limited. Always making new Bethels for us.

VII. IT IS THE "RIGHT SPIRIT" THAT FINDS GOD. The place doesn't matter. He is here. If you have "lowly, penitent, and obedient heart," you shall find Him now.

JOHN CARTER.

Notes and Illustrations

THE MASTER'S IMPERISHABLE WORDS (Mark xiii. 31).—Jesus had previously claimed permanence for the law (Matt. v. 18; Luke xvi. 17). He now claims for His own words a permanence more enduring than heaven or earth is destined to have—an everlasting validity and power. *Cf.* Isa. xl. 6-8, li. 6-8; 1 Peter i. 24, 25.—*Salmond's St. Mark.*

VIEWS OF CHRIST (Matt. xvi. 13, 15).—There is always a sort of *Collectivism* about people's religious views and ways. We take our creed from our neighbours' lips; we view the things of God through borrowed glasses; we ask the passer-by who is this Jesus, and we believe what he says, very much because he says it. The commonest thing in this world is crowd-creed and mob-theology. It was so with the Jews of our Lord's day, and it is so with nominal religionists in ours. Who do men to-day say that Christ is? Is there not a repetition of the Judæan uncertain erroneous guess-work and unworthy valuation? "A prophet"—Yes, the throng agrees to that; an interesting figure on the page of history—Yes, undoubtedly; a good man—Oh, yes, impressively, superlatively good; something like Elijah, Jeremiah, John Baptist—Yes, we think so; we hardly know; perhaps He is; we don't much care; "fanatical, Jewish-peasant," "Carpenter of Nazareth," "Deceiver"—or deceived? a great character who never meant to be understood literally when He styled Himself the Son of God, "a simple trustful religious genius," grandest of mortals—but still mortal. So the world rings the changes on its professedly laudatory but really blasphemous appraisements of the Lord's Anointed. It repeats a few things concerning Him which are true, but is silent on the truest of all—His sure Divinity: "Son of Man," yes, but not "Son of God." I say, people *rest* in the common estimates and echo back the common verdict. We vainly suppose that what others think must be the truth. We lose our individuality in the guessing crowd: we lose our view in the public prospect: we stand meaningless units in the throng, which, however it may speculate, knows not the Christ of God.

Need it be said that the throng never does arrive at a right view of Divine things so long as it continues a throng. When men are all "like sheep," gregarious, they always "go astray." When the appraisement of Jesus Christ is conducted in the world's busy marts, when His essence is verbally explored and diagnosed in your scientific laboratories, the result which comes forth is always unsatisfactory. The mystery of who Christ is is not "revealed to flesh and blood." This sublime secret is not screamed out in the market-places and babbling highways. It is a Divine revelation, and it comes not to the public ear but to the individual soul.—*Ingram's Things Concerning the Kingdom.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1902-1903

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL NOTE FOR JANUARY

Progress: Up to November 30th, 1,057 subscriptions have been paid this Session. There have been 1,602 entries for the various classes up to the same date. Of these, 229 were for the Theology Classes; 221 were for the Local Preachers' Examination Work; 179 were for the Class for Local Preachers on Trial; and 85 were for Greek. But for Homiletics there were no less than 335 applicants.

LATE REPORT

"The best students I had were H. G. Hutchins, Brooklands, Hay, Hereford, 7 papers, average mark, 88 per cent. C. Hörle, Fagasta, Sweden, 7 papers, average mark, 66 per cent. This is very meritorious as Mr. Hörle is a Swede. Thos. King, 68, Wellington Street, Greenock, 7 papers, average mark, 65 per cent." J. T. GURNEY.

GENERAL DIRECTIONS

1. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

2. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

3. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

4. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

I. Homiletics

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook* 1*s.* 6*d.* Tutors: Revs. J. Edwards, 29, Connaught Avenue, Mutley, Plymouth; C. Forrington, H. C. Floyd, F. Cox, G. W. Wiles, C. R. Butcher, J. Ellis, G. C. Gould, W. R. Bevan, J. C. Williams, J. Mathers, B.A., G. E. Startup (B), T. S. Davies, H. M. Hughes, B.A.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

Work for January: Write Outline Sermon suitable for Covenant Sunday, or for the New Year, choosing your own text.

II. Advanced Homiletics

Tutor: Rev. R. J. Wardell, Dovedale, Liscard, Birkenhead. Text-books: Wardell's *Manual of Sermon Construction*, 1*s.*; and Phillips Brooks's *Lectures on Preaching*, 2*s.* 10*d.*

Work for January: 1. Read the whole of Chapters ii. and iii. 2. Write a character sketch of the kind of man who is the man to make a preacher of. 3. Work out any two of the exercises on p. 19 in the Manual.

III. Systematic Theology (Elementary)

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* *(A)* First Year's Course, pp. 1-155. Tutors: Revs. C. A. Healing, B.A., 9, Stanhope Road, South Shields; J. Birtwistle, Barton-on-Humber; Mr. Thos. Hester, 20, Ravenslea Road, Balham, S.W.; Rev. A. C. Baker, Mundesley Road, North Walsham. *(B)* Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester.

N.B.—All the questions are taken from the Questions for Self-Examination pp. 274-288.

A. First Year's Course

Work for January: pp. 86-114. Questions 62, 67, 68, 72, 73, 79. Bring out doctrinal teaching of Rom. v. 6-10.

B. Second Year's Course

Work for January: pp. 225-244. Questions 162, 163, 167, 168, 169, 171, 172. Give exposition of Mark ii. 27.

IV. Advanced Theology

Text-book: Banks's *Development of Doctrine in the Early Church*, 2*s.* 2*d.* Tutor: Rev. A. E. Salmon, 21, Penley's Grove Street, York.

Work for January: pp. 139-161. 1. Give a short account of Augustine's life, and name three of his best-known books. 2. What does Augustine teach about the sin of Adam? 3. Briefly summarize Augustine's teaching on Predestination and Election.

V. Class for Candidates for the Ministry

Tutor: Rev. J. Conder Nattrass, B.A., B.D., 3, Summerfield, Leigh, Edinburgh. Text-book in Theology: Gregory's *Theological Student*, 2*s.* 2*d.*; Banks's *Manual of Christian Doctrine (2s. 8d.)* to be read

concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288. Certain sections of the *Oxford Helps to the Study of the Bible (1s. 2d.)* will also be read, and two questions set each month on this subject. It is particularly requested that *only* intending Candidates for the Ministry join this Class.

WORK FOR JANUARY: Gregory, pp. 181-224. Questions 130, 133, 136, 140, 145, 151, 158, 159. Oxford Helps, Part IV., § 25. The Gospels and Acts of the Apostles. 1. Which are the Synoptic Gospels? Name some of the special features of St. Luke's Gospel. Why has the fourth Gospel been called "the Spiritual Gospel?" 2. Show that the "Acts" is supplementary to the third Gospel. How many accounts does it give of the conversion of Saul of Tarsus?

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor: Rev. A. D. Baskerville, 8, Merthyr Road, Abergavenny Text-book: Dods on *Haggai, Zechariah, and Malachi*, 2s.

WORK FOR JANUARY: pp. 98-111. Zechariah ix-xi. 1. Write a short acoount of the fulfilment of the prophecies in Zech. ix. 9-10. 2. Give a summary of what is threatened and promised in Chapters ix. and x. 3. What is the significance of the two staves? 4. Expound Zech. xi. 12.

NOTE: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Moulton, M.A., Calne, Wilts; W. F. Lofthouse, M.A., 19, Byron Street, Bradford; A. W. Bunnett, M.A., Thorne, Doncaster. Text-books: Century *St. Luke*, 2s., and Smaller C.B.S. *St. Luke*, 1s.

WORK FOR JANUARY: Read Chapters xiii-xviii. 1. Expand the teaching of xiii. 23, as illustrated in the Book of Job and John ix. 2. 2. What is the moral of (*a*) xiv. 28-35; (*b*) xvi. 29-31. 3. Explain the meaning of xvi. 1-9, especially verses 8, 9. 4. Write expository notes on xvii. 21, 37; xviii. 26, 27.

VIII. BIBLE ENGLISH

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR JANUARY: Read pp. 86-106. 1. Point out, explain the source of, and remove the obscurity in the following passages:—Rom. xv. 13; John vii. 17; Deut. xxii. 2; Titus ii. 14; Judges xviii. 7; Acts i. 19. Annotate John i. 43; Matt. viii. 26; 1 Cor. vii. 7.

IX. CHRISTIAN EVIDENCES

Tutors: Revs. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford; J. E. Mattinson, 261, Derby Road, Nottingham. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR JANUARY: Section II., Chapters iv. and v. Questions: 1. Reply to the objection that Christianity has failed because cruel and immoral practices still abound in the Christian world. 2. How does the growth of humanity and of charity supply an argument for Christianity? 3. Can an argument for Christianity be sustained to-day from miracles? 4. Give Hume's objection to miracles, and reply to it.

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. Church History

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, Manchester. Text-books: Lindsay's *Luther*, 2*s.* 7*d.*; and Beckett's *English Reformation*, 3*s.*

Work for January: Beckett, Chapters x-xv., pp. 78-147. Questions: 1. Write an account of the Lollard Movement and Literature. 2. Name the chief Oxford References. What did they do? 3. Write brief notes on Bilney, Tindale, Latimer, and Cranmer. 4. Describe the work of the first Reformation Parliament.

XI. Ethics

Tutor: Rev. G. W. Polkinghorne, Sedbergh, R.S.O., Yorks. Text-book: Radford Thompson's (1) *Utilitarianism*, 5*d.*, and (2) *Auguste Comte*, 5d.

Work for January: Questions: 1. Explain the precise meaning of the term *positive*, as used by Comte. 2. What are Comte's three stages of intellectual development? 3. Give some account of the Positivist God and Worship. Read Comte pp. 19-43. The account given of the Church of Humanity is interesting and important. Observe that, though it is an advance upon Secularism and Cosmism, Positivism is really atheistic. Humanity is too abstract to be a proper object of worship, and the practical result is that the worshipper, by selection of an individual type, in effect makes his own God.

XII. English Grammar

Tutors: Revs. J. E. Clarke, Par, Cornwall; T. W. Meredith, 37, Hanover Square, Leeds; A. H. Scholefield, Esq., B.A., B.Sc., 4, Hartley Villas, Wolverhampton; Rev. J. S. Cooper, B.A., 22, Languard Road, Southampton. Text-books: Morris's *Primer*, 1*s.*: and Wetherell's *Exercises*, 1*s.*

Work for January: Morris, § 77-87, especially the Anomalous Verbs; also § 132 (*cf.* Wetherell, pp. 3, 4). Note Wetherell's remarks accompanying Exercises 58-64. Wetherell: Parse the anomalous verbs in Exercise 50, 1-9, the adverbs in Exercise 54, 8-15, the prepositions in Exercise 60, 8-15, and the conjunctions in Exercises 63, 18-21.

XIII. English Composition

Tutors: Rev. E. T. Simpson, B.A., 42, Hall Lane, Hindley, Wigan; A. H. Scholefield, Esq., B.A., B.Sc., 4, Hartley Villas, Wolverhampton. Text-book: Nichols' *English Composition*, 1*s.*

Work for January: Lesson: Read Part II., Chapter i., pp. 27-33. Questions: 1. Correct the following sentences:—"Swift was willing to have hazarded all the horrors of a civil war." "Such an argument has not, and never will convince an unprejudiced mind." 2. Distinguish between the use of the relatives "that" and "which." 3. Write a brief essay on "The Nineteenth Century."

XIV. Comparative Religion

Tutor: Rev. H. C. J. Sidnell, B.A., Salisbury Park, Wrexham. Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.*

Work for January, Read pp. 165-202 of Geden, and pp. 12-25 of Grant. 1. Indicate points of difference between Muhammadanism and the religions of Egypt and Babylon. 2. Who were the Ghassanids, Lakhmids, Himyarites, Quarish, Muhâjirûn, Ansâr. 3. Sketch briefly Muhammad's connection with Mecca. 4. Outline the personal history of Muhammad. 5. Indicate the probable source of Muhammad's doctrine and the methods of his propaganda.

XV. Logic

Tutors: Revs. A. E. Balch, M.A., 7, North Avenue, Leicester; M. W. Mountford, B.A., 19, Dunstable Road, Luton. Text-book: Jevon's *Logic*, 1*s*.

Work for January: 1. Write a brief essay on the history of Induction. Give two instances of scientific discoveries to illustrate the stages of the inductive process. 2. What is meant by *Hypothesis*, *Experimentum Crucis*, *Cause?* 3. How does experiment differ from observation? Read pp. 95-112. Read carefully what is said of agreement and of variation. Reasoning from *analogy* and its relation to induction are most important.

XVI. Psychology

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Ryland's *Story of Thought and Feeling*, 1*s*.

Work for January: Questions: 1. Enumerate the various classes of sensation known to you, with such explanation as may appear necessary. 2. Write notes on the following:—Colour-blindness; complementary colours; blind spot; *malaise*. Read Chapter v. A short lesson, but one which must be thoroughly done. Note that our perception of position is largely due to experience. The nature of *local signs* should be thoroughly understood, and also the way in which we learn to interpret them.

N.B.—If the Student has any time to spare he may go on with Chapter vi., as next month's lesson is rather long.

XVII. Biblical Geography

Tutor: Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book: Cooke's *Palestine in Geography and History*, 2 vols., 4*s*. 4*d*.

Work for January: 1. Read carefully Chapters ix. and x. 2. Subject for short essay, "Judea in History."

XVIII. New Testament Greek

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 4*s*.

XIX. Advanced New Testament Greek

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5*s*.

XX. Hebrew

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5*s*. The Tutor will write personally.

XXI. Special Class for Local Preachers on Trial

Tutors: Revs. A. O. Sanderson, M.A., 51, Hope Street, West Bromwich; R. Bond, Pagemont, Victoria Avenue, Penarth; R. P. Lowe, Mowbray, Thurleigh Road, Balham, S.W.; J. F. Parkes, 17, Newington Road, Sheffield; G. E. Startup (A), Portishead, S.O., Somerset; W. H. Phipps, B.A., Hove, Brighton.

Work for January: Second Catechism, Chapters vii. and viii. The Sermons: Read through v. and xxvii-xxxi. Read through and through xiii. and xiv. The Notes: On Galatians. Questions: 1. Prove from Scripture the personality of the Holy Spirit. Illustrate from the Bible and Wesleyan Hymn-book the Catechism answer to the question: "What is the Spirit's work in believers." 2. What is the

use of the Law (1) to a sinner before conversion, (2) to a saint? 3. Does sin remain in believers? What is the answer of the Church of England? What was Count Zinzendorf's position? Shew the fallacy of the argument, "If he is clean, he is clean." In a few words describe the *repentance of a believer*. 4. What was "the other gospel" which was really no gospel—into accepting which the Galatians had been bewitched? What does Paul say in this letter about Peter and Barnabas?

XXII. Temperance

Tutor: Rev. A. L. Heap, B.A., 1, Ouseley Road, Balham, S.W. Text-book: Spiers's *Methodist Temperance Manual*, 2*s.* 2*d.*

Work for January: Chapters xvii-xx. Questions: 1. Show that alcohol does not cure disease, but rather induces it. 2. Show that alcohol does not truly stimulate the vital organs of the body. 3. What is a poison? Does alcohol come under this category? 4. Mention some of the chief *adulterations* of the alcoholic liquors, and say anything you know about them.

XXIV. New Testament Introduction

Tutors: Revs. H. Martin, M.A., Devizes; J. Elsworth, 369, Holderness Road, Hull; E. W. Trounson, Bury St. Edmunds; G. W. Polkinghorne, Wesley Villa, Sedbergh. Text-book (Subject for L.P. Connexional Examination): M'Clymont's *New Testament and its Writers*, 1*s.* 9*d.*

Work for January: Chapters xvii-xx., pp. 132-161. 1. Why has the Pauline authorship of the Pastoral Epistles been doubted? What arguments can you give in its favour? 2. Fully discuss the question of the authorship of the Epistle to the Hebrews. 3. Give a short account of James. What evidence is there that he wrote the Epistle attributed to him?

XXV. Local Preachers' Theology

Tutors: Revs. S. B. Gregory, B.A., Sutton-on-Sea, Lincs.; W. H. Spencer, 17, Ecclesbourne Road, Thornton Heath; E. D. Jackson, B.A., 3, Beech Grove, Ashton, Preston; J. R. Broadhead, 36, Surrey Street, Norwich; G. W. Polkinghorne, Wesley Villa, Sedbergh. Text-book: Banks's *Manual of Doctrine*, 2*s.* 8*d.* (Part I., that is, the first five chapters after the Introduction, forms the work for the Connexional L.P. Examination. The new edition is almost essential).

Work for January: Lesson: Chapter iv. and Chapter v. as far as the words "Section 2a, Doctrine of Original Sin." Questions: 1. What errors are implicitly condemned by the doctrine that "God created the heaven and the earth?" 2. State the two definitions that are given of the Divine Image in man; and say, with reasons, which of the two you prefer. 3. Distinguish "Creationism" from "Traducianism." 4. Name and define two opposite errors that are controverted by the Christian doctrine of Providence. 5. Explain the terms "sin" [give St. John's definition], "Guilt," "Corruption," "Flesh." 6. What meaning do you attach to the word "Death" when you speak of death being the punishment of sin? Give reasons for your answer. 7. Show that the existence of Moral Evil in the world is not inconsistent with the Goodness and Power of God.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Jan. 4—A New Life for the New Year—*Acts* xvi. 31

A New Year is welcomed for the new start it gives. The old has been marred by failure and blotted by sin. We close its record with relief and gladly begin afresh. But the failure of the old year and the hope of the new is in ourselves: the new will be as the old, if we remain unchanged. A shrewd old Shetland woman hearing that a certain man had turned over a new leaf, said, "It's no his leaves alane that want turnin' ower, but his roots." If we would have a real new year it must be by having newness of life within ourselves. The year can only be saved as we are saved.

What is it to be saved? To be forgiven so that the penalty of our sins shall not fall on us; to be reconciled to God, so that we shall desire in all things to do His will and please Him; to be renewed in the spirit of our mind, so that sin shall not claim any affinity in us. Salvation is a new life in God, for God, and to God.

The new life is through Christ. As He became the Son of Man by birth into our life, we become children of God by a new birth into His life. His example shows us that the life of God can be lived on earth. His passion and death made atonement for sin and His resurrection shows Him conquerer over sin, death, and Hades. All this was not for Himself, but for us, that in Him we might be saved.

We enter the new life by faith. The new year comes to us without our call; we cannot avoid it. Not so the new life. It is always waiting for us, but will not take possession of us without our wish. Whoever would be saved must come to Christ as having no other help or hope. He responds to our trust by taking us up into His love and life, a life which is ever new and ever young.

Jan. 11—Cheer Up!—*Phil.* iv. 4

The text has the power and tone of command, which seems to contradict common experience. With anything to rejoice over, joy comes of itself. Joyous feelings are like the mercury in thermometer or barometer, it cannot raise itself but responds quickly to outside influence. We count the fortunate happy; the most to be expected of the unfortunate is good temper and contentment.

Some hardly need the command, because their temperament is so sanguine that joy, even in adversity costs them little effort. When sinners they are sunny sinners, compelling us to like them in spite of faults; when saints they are all the more winsome. Others by temperament are melancholy, looking ever on the dark side, and the command seems to mock them.

Happiness is not of fortune or temperament merely. Our feelings and tempers of mind are under our control, and, like other habits, may be acquired and trained. Hence the Christian duty of cultivating happiness. It rests on surer ground than circumstance. Its inspiration is the Lord who changes not. Whatever we have or have not of worldly gear or comfort, if we have Christ we have enough occasion for constant joy. We

have only to think of Him and His relation to us and the darkest day will become radiant, the heaviest burden will be lightened, our sorrow will make His comfort more precious and earthly loss will be counted heavenly gain. If a Christian be not happy, it is because he has lost sight of Christ.

This is the distinction of Christians. Happy in our lot. We ought, therefore, to show it as a witness for God. A miserable Christian dishonours Him. One joyful in tribulation is a sweet and effective testimony to the unfailing love, goodness and wisdom of God.

Jan. 18—Heavenly Footlights—*Psa.* cxix. 105

Walking in the dark is unpleasant, difficult, and dangerous. Familiar paths and objects become strange and confusing. Darkness makes us as the blind, groping an uncertain and perilous way. Our path of life is the more difficult because it lies "through this dark world of sin." We are beset by "hidden dangers, snares unknown," and cannot walk safely without a light.

God's Word is our light, clearly showing the path of duty and bringing to view the stumbling-blocks and pitfalls in the way. It shows us the distant goal of our journey to fill us with joyous anticipation, and illumines each successive step towards it. Our light of life in Christ, the Word made flesh is clearer and stronger than the Psalmist's Hebrew Scriptures.

It is an individual light: not to criticise others by. Each must tread his own path from cradle to grave. A lamp on our feet is not for display but service; not for vain philosophical speculation but to light up our momentary obedience to the Father's will.

Our wisdom and safety is to walk in this light. Beware of false lights set to divert us from duty to by-paths of pleasure and sin. Alladin's princess was persuaded to barter the wonderful lamp which had brought all their wealth and happiness for a new one, but with the old lamp went the old prosperity. Some to-day are tempted to give up the Word of God as old-fashioned, behind the times, and too strict. But if the light of God's Word be taken from human history, literature, art, music, and even science, these all lose their lustre and their power of inspiring, and guiding human life to its highest end.

Jan. 25—Finding and Keeping—1 *Thess.* v. 21

Things are not always what they seem. Satan appears as an angel of light and good is evil spoken of. This may confuse our judgement and mislead us in the way of life. If everything carried in its face its moral value, so that we could know it for what it is our choice would be much simpler: but before we can possess the good we must find it.

Why is this disguise permitted? As a test of character and of our worthiness to have the good. We shall be keen to recognise good or evil as we ourselves are good or evil. Those who love goodness do not mind the trouble of seeking it and prize it the more for what it has cost them. In spite of all disguises and misrepresentations every one goes to his own place.

Proving all things is not sampling all sins. That is where many begin and, alas, end. We need not become versed in sin to know that it is sin. The wisdom of the past and our observation will suffice. Our quest is not evil, but good, and the proving is for the rejection of evil in all its forms. Lighthouses are not to attract but repel.

The infallible test is relation to Christ. 1 John iv. 2, 3. Whatever honours Him and bring us near Him is good. Anything we cannot enjoy in Him is evil. When the tempter came to St. Martin professing to be Christ, the Saint asked him for the credentials of the pierced hands and thus soon discovered the fraud.

The surest way of holding fast is to put the good into our life and conduct. It is not to be looked at and admired but to be used. Then it becomes part of ourselves, or permanent element in our character.

REVIEWS

Things Concerning the Kingdom. By Rev. J. J. Ingram. London: C. H. Kelly. 2s. 6d. net.—Some years ago we spent a summer holiday in a lovely village. One of the pleasantest incidents in our holiday was the occasional preaching at the village chapel of the author of this volume. We opened it with considerable interest and high expectations, and found it all that we expected. Mr. Ingram is neither a preacher of the desert, nor of the housetop, but the earnest, thoughtful, spiritual teacher of the sanctuary, who has a message for hearts prepared to receive it. We place this volume altogether outside the rank and file of sermon-literature. It will be appreciated by preachers, many of whom could put its teaching into more popular forms, and by intelligent hearers to whom the "Things Concerning the Kingdom" are of constant interest and vital importance. Amongst the sermons which have impressed us most are "The Collective and Individual View of Christ" (from which we make an extract on p. 37), "Other worldliness," "The Fire Test" (1 Kings xviii. 24, Acts ii. 3), and "The Errors of Despair." But there are others equally good.

The Century Bible. St. Mark. Edited by S. D. F. Salmond, D.D., F.E.I.S. Edinburgh: T. C. & E. C. Jack. 2s. net.—We heartily congratulate Dr. Adeney on the completion of the New Testament section of the Century Bible, one of the most attractive and serviceable of recent commentaries for English readers. Principal Salmond's contribution is one of the best in the series. Indeed we know nothing equal to it in its own line. The Introduction is admirable. The position Dr. Salmond takes is that of the more conservative expositors of our time, and we honestly confess to liking his work all the better for that, but he is well able to justify his views. There is no unnecessary dragging in of controversial questions, which adds much to the comfort and detracts nothing from the profit of the reader. But let no young man conclude that the book is old-fashioned in style or scholarship, on the contrary it is on the highest level of modern teaching.

We are glad to see that the Old Testament volumes are in preparation, and are pleased to note that the Book of Psalms will be undertaken by Dr. W. T. Davison. Professor Peake writes on Job, whilst Dr. Horton and Canon Driver divide the Minor Prophets between them.

The Art of Noble Living. By Robert P. Downes, LL.D. London: C. H. Kelly. 3*s.* 6*d. net.*—Dr. Downes is one of the most genuinely eloquent writers of our time, and all his books are pleasant and stimulating. This volume is perhaps the best he has given us and is an ideal book for young men and women. From beginning to end it is a call to make the highest and the best of one's self, and a protest against all that is unworthy and unclean. It abounds with admirable quotations from a wide range of literature, but does not owe all its charms to the gems brought from afar. The aim of the book is well expressed by the quotation from Socrates given on the title page. "For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons, or your properties, but first, and chiefly, to care about the greatest improvement of your soul."

The Free Church Movement in England. By David Heath. London: A. H. Stockwell. 2*s.* 6*d.*—This book consists of Lectures delivered at the Methodist New Connexion College, Ranmoor, and well deserves a permanent place in a Free Church Minister's Library. It is written in an admirable spirit and with a firm hold of Free Church principles. Mr. Heath has a competent knowledge of Church History and his doctrine of the Church and the Ministry is in the main such as would be accepted by the great mass of Free Churchmen. The book is one to be commended not only to theological students but to intelligent laymen.

The Wonderful Teacher, and What He Taught. By D. J. Burrell, D.D. Manchester: James Robinson.—Notwithstanding the multitude of good books already written on the Life and Teaching of Our Lord, one is always ready for some fresh study of the inexhaustible theme. Dr. Burrell belongs to the older school of theologians who approach the Master's teaching that they may learn of Him, and not that they may criticize the record, distinguishing between the genuine fragments and the great mass of additions made by unknown authors with a supposed "tendency." After an introductory chapter on the Wonderful Teacher, we have sections dealing with Fundamentals, The Kingdom and its Factors, Ethics, Last Things. We have said that Dr. Burrell is one of the older theologians, but this must not be taken to imply that his book deals only with old time theology. In the section on Our Lord's Ethical Teaching he treats of the Labour Problem, Wealth, Temperance, etc.

Methods of Bible Study. By W. H. Griffith Thomas, B.D. London: Marshall Brothers.—This book is intended for the devout Bible reader, and is designed to encourage "first hand study of the Scripture." There is no more important matter than this. If the Christian Church is to hold its intelligent members it must teach them to read the

Bible for themselves, and not to form their judgement concerning it second-hand. It is not enough for people to read books about the Bible or contend earnestly that other people should read it. It must be the daily study of the true disciple, and that daily study should be methodical as well as devout.

The Baptist Pulpit. Vol. XXVI. The Making of Man. By Rev. Daniel Hughes. Vol. XXVII. Through Christ to Life. By Rev. J. J. Ellis, M.A. London: A. H. Stockwell. 2s. 6d. each.—The first-named of these volumes contains ten short sermons which, however, are hardly equal to most of those that have appeared in this series. They seldom rise above the good plain discourse of the kind one may hear in abundance any Sunday. The use of inverted commas in some of the titles is very curious. Mr. Ellis gives us twelve sermons, bright and breezy, full of life and vigour, and sprinkled all over with good illustrations. Open where you will you find something striking, and the discourses follow one another naturally, so that the book is a series, rather than a collection of sermons.

Personal Experiences in the Prisons of the World. By Chas. Cook, F.R.G.S. London: Morgan & Scott. 2s. 6d. net.—This is the third edition of a most interesting volume which throws a good deal of light upon prison life in many lands. It is a subject which still needs careful and judicious consideration by Christian philanthropists. Much has been gained of late years, but very much remains to be done. Many reforms would be quickly effected if there were wider knowledge of prison life.

In School and Playground. Five Minute Talks with Young People. By G. E. Morgan, M.A, London: Morgan & Scott. 1s.—A little book which young folks of various ages will be glad to read or to hear. Mr. Morgan has an enviable gift of teaching one or two good lessons brightly and briefly. He keeps to his subject, puts his point effectively, either introducing or enforcing the moral by an illustration. His subjects are well chosen and the titles attractive, arousing curiosity and arresting attention.

Heavenly Harmonies for Earthly Living. By Malcolm J. McLeod. Manchester: James Robinson.—Another good book from America. Full of bright sayings and striking illustrations.

God's Looking Glass. By Rev. W. Hay, B.D. London: A. H. Stockwell. 2s.—Twelve addresses to children. Decidedly above the average.

John Carville. By Joseph Ritson. London: A. H. Stockwell. 3s. 6d.—No. xviii. of Mr. Stockwell's series of Popular Stories. It deserves the title and will be welcomed by many readers—old and young.

You—But Not Yours. By M. H. Vinson. London: A. H. Stockwell. 1s. net.—Another series of addresses to children—very brief and probably delivered as "five minute talks" on Sunday mornings. A good example of how to say what is interesting and helpful in a few words.

MEN AND BOOKS : A MONTHLY SURVEY

The Emphasised Bible *

WE desire to call the earnest attention of all serious students of the Bible to this very important work, just completed. It is the result of a life-time of labour by a very competent scholar, and justifies its claim to consideration by the fact that it is not only an entirely new, and withal strikingly fresh, translation of the Scriptures, but also (and chiefly) a translation with a specific purpose of its own—namely, to adapt, and even to strain, where necessary, the idiom of the English language, that it may be made impossible for the reader to mistake the proper emphasis required by the idiom of the original. This purpose is further aided by the use, throughout, of certain signs, which show at a glance the emphatic words or phrases, whether it has been possible, or impossible, to give such words or phrases their place of emphasis in the translation. Moreover, the whole of the text is arranged according to a very complete scheme of parallelism, and linear indentation, conveying immediately to the eye, not only the rhythmical balance of thought so characteristic of the Bible, but also the transition from narrative to quotation, the quotation within quotation, and, as it is in some cases, the rapid change of speakers, all which it is often difficult, sometimes impossible, for the reader to recognise, following even the Revised Version.

Perhaps it may be well to give some illustration of the usefulness of the work, as regards the points already referred to, before we pass on to notice some additional features of very great interest. Let us take, almost casually, Isa. xxviii. 5-10, reproduced exactly from Mr. Rotherham's work :—

> [In that day] will Yahweh of hosts become
> A crown of beauty, and
> A diadem of majesty,—
> Unto the remnant of his people :

* *The Emphasised Bible : A New Translation. By Joseph Bryant Rotherham. London : H. R. Allenson.*

Even a spirit of justice—to him that
presideth over justice,
And strength to them who would turn back
the battle at the gate.

But [as for these]
[With wine] do they reel, and
[With strong drink] do they stagger,—
|| Priest and prophet || reel with strong drink,
They are swallowed up through wine,
They stagger through strong drink,
They reel in prophetic vision,
They totter in pronouncing judgement.
For || all tables || are full of filthy vomit,—
There is no place !

Whom || would he teach knowledge ?
And || whom || would he cause to understand the message ?

Them who are weaned from the milk ?
taken from the breasts ?

For it is—
Precept upon precept, precept upon precept,
Line upon line, line upon line,—
A little here, a little there.

The sign *[ ] indicates that the words so enclosed, being emphatic, have also the place of emphasis in the translation; the sign || || that the contained words, though emphatic, cannot have their emphasis sufficiently made known by the English idiom. The arrangement indicating parallelism, etc., explains itself.

It will be noticed that the frequently recurring memorial name of God, obscured, in all our English versions, through deference to a usage initiated by compliance with a superstition of the Jews, is here restored, and restored in its more correct, and more euphonious, form—Yahweh, pronounced with the accent on the latter syllable, and with the *hw* aspirated. Mr. Rotherham gives a very full account of this important matter in his introduction. In this connection, it

* The sign used in the volume under review is an angular, not a square bracket, but the exigencies of typography do not allow of its reproduction here.

is worth while noticing that the changes made in the invaluable American Revised Version (as compared with the English Revision) in this passage, some seven or eight in number, are almost all confirmed by Mr. Rotherham's rendering—including the instance of the Divine Name, though the American Revisers content themselves with the established, though inaccurate form, Jehovah. This agreement between the two translations, which will be found to obtain more generally, is a mutual testimony to accuracy and fitness of rendering.

In addition to these characteristics of the translation, as such,—a translation, by the way, which Mr. Rotherham expressly disavows the intention of putting forward as a competitor with the current versions for popular and ordinary use,—there are elements of very great value to the student in (1) the presentation of a rendering that reflects the important critical revision of the Massoretic Hebrew Text by Dr. Ginsburg—for the sake of which the translator, having completed his translation of the Old Testament when Dr. Ginsburg's work was published, went through it all again, making the necessary alterations; and (2) the exhibition, in foot-notes, of Dr. Ginsburg's Various Readings, apart from the corrections embodied in the text.

T. F. Lockyer, B.A

The Source of Spiritual Power

During the past few weeks many eloquent tributes have been paid to the memory of the two great leaders who have so recently passed away from us,—Mr. Price Hughes and Dr. Joseph Parker—and men of all schools of thought have pointed out, and emphasised the great loss thereby sustained, not only by the Free Churches, but by the nation. These tributes have been both just and right. The passing of the months only brings out in greater relief the vacancy caused by the removal of these great leaders in the cause of truth and righteousness. The secret of their power is more fully revealed by our growing knowledge of their inner life. They were above all, men who lived in close and continual communion with the living Christ, and whose loyalty to Him knew no bounds. Drawing all their strength from Him, they

were enabled to move and influence their fellows, and to exert an almost measureless power for the extension of His kingdom. Their splendid activities were sustained by the hidden power of "the indwelling Christ."

Is not their example a most forceful lesson for all Christian workers and Churches to-day? Is there not a danger, in these days, when the duties of aggressive Christian work are so continually being multiplied, of forgeting the claims of the inner life? Greater attention than ever is being given to the activities of the Christian life, its aggressive movements, its social agencies, its philanthropic methods, and in this way power is constantly being expended. Are we as careful to maintain a constant supply of spiritual force or are we dissipating our powers faster than we are renewing them? Great and constant demands call for a full and continuous supply. If the great central forces of life are depleted, our work will soon become ineffective, for activity can never be greater than the force behind it. To be weak at the centre is to be weak everywhere, and there is a real danger lest the very earnestness with which we do our work should lead us to neglect those secret seasons of communion with God which are the spring and source of all our strength.

There are many hints in Scripture which show that the outer life of devotion depends on the inner life of communion, and that power for service can only be maintained by a constant supply of grace. When Abram is summoned to a fuller and more devoted life, the call is prefaced by a great promise—"I am God All Sufficient." Not until he had realised this could he meet the demand—"Walk before Me, and be thou perfect." Only in the strength of the Almighty God could he live a life of whole-hearted devotion.

The prophet Zechariah shows—in the vision of the olive-trees—that a bright and shining example can only be manifested when the inner life is fed by the secret springs of grace. There must be a constant flow of oil into the lamp, if the light is to be kept brightly burning. And the Apostle Paul emphasises the same great truth when he shows that the duties of the ministry can only be fulfilled in the strength of the All-sufficient God—2 Cor. ii. 15, iii. 4.

The saintly men, whose loss we mourn to-day, had

discovered the secret of spiritual power, and in the strength of the indwelling Christ they were "mighty to do exploits." And we, in the stress and strain of these modern days, with exacting, if not such heavy, tasks must seek for the same sources, and appropriate the same supplies of strength.

J.E.

"Ourselves and the Universe" *

It is not often that one comes across such a bright and bracing volume of sermon-essays as this. To the reader tired of ordinary sermons it comes as a breath of moorland air. Every page is alive with thought. Few of the many volumes published this season will be as suggestive as this to the thoughtful student. The volume contains some thirty-six papers on such topics as—"A Roomier Universe," "The World's Beauty," "Of Face Architecture," "Spiritual Undercurrents," "Of Spiritual Detachment," etc. etc.

One or two quotations will enable our readers to form their own estimate of the author's power :—

The greater the universe, the greater its Maker. The dimensions of the one, help us to conceive the proportions of the other. But in a great nature it is ever the moral quality that counts most. If God in these later ages has astonished us by the revelations of His material side, what surprises may He not have in store for us on the side that is spiritual? If His power is expressed in the worlds that populate the Milky Way, what is the love that is proportioned to such a power, and what may we not expect from it?

The Teaching of Events

There is this advantage about events considered as teachers, that they are so entirely honest and trustworthy. Unlike so many of our religious instructors, they carry no top hamper of tradition, and they never worry us with preconceived theories. They neither lie nor flatter, but bring us a lesson crammed with reality and bid us make what we can of it. And yet here is the mystery. Out of what is outwardly the same thing none of us gets the same result. None of us will find this same thing to be the same. And for the reason that what it teaches is precisely according to what we are able to learn. Events yield their essence in proportion to the quality and character of the being in contact with them. They are thus, in a sense, the looking-glass in which we behold ourselves. "If you journey to the end of the world," says a modern mystic, "none but yourself shall you meet on the highway of fate."

* "*Ourselves and the Universe.*" *By Rev. J. Brierley, B.A.*

THE SOUL'S VOICE

It is not in life's ordinary intercourse that we catch this note. The voice is employed for the most part in doing the mind's hack-work. It retails the news, discusses questions of fact, or of logic, expresses in its different registers the usual day-by-day emotions, and all this without any unlocking of its secret doors. But those doors sometimes do open, and a breath from within, of something mysterious, unearthly, passes into the tone. The speaker, whose utterance is of life's weightier matters, knows perfectly the experience. At times his voice has handed out what he had to say mechanically; by a hard, pumping process, each sentence, as it were, with a separate stroke of the handle—so much fact, so much argument, and there an end. At another time his vocal organs, uttering, it may be, almost the same words, are thrilling with vibrations from an unseen source; each note has its myriad overtones, spirit-echoes, as it were, of what is said. The man's voice is the instrument of a new music: his soul is speaking, stirred in its turn by an oversoul mightier than itself. Socrates was describing this note when he spoke of being, in his words, "moved by a Divine and spiritual influence." It thrilled at times in the utterance of Newman.

J.E.

WHERE IS THE GUEST-CHAMBER?

BY THE REV. HENRY BURTON, M.A., D.D.

THIS question of our Lord strikes the key-note of the Passion music, that music which beginning with the loftier notes of the upper-room, dropped down in solemn cadences to the agony of the garden and the tragic wail of the Cross. And yet, simple as is the question, it has not yet been answered, though the nineteen centuries have laboured hard to find it. But if the Scriptures have drawn their veil of silence over it, as if it were another Holy of Holies where the foot of man must not intrude, we may in thought at least climb up its sacred steps; nor will it be forbidden us to linger awhile within it, listening to its echoes, and inhaling its atmosphere, which is still as the breath of God, and fragrant as the air blown off from the mountain of spices.

But wherever it may be, one thing is evident: Jesus Himself knew it, and desired it for this special consecration; for the Last Supper was not a fortuitous accident, an

extemporised service made to fit in with the occasion. It had been long before in the Master's thought and purpose, as we read (St. Luke xxii. 15), "With desire I have desired to eat this passover with you before I suffer." He has been looking forward to it with a strange longing, investing it in anticipation with all that deep significance the Scriptures and the centuries have found in it, and arranging beforehand the form of the new sacrament He shall institute within it. Another thing, too, I think is evident: that the owner of the guest-chamber, this "goodman of the house," as he is called, was a personal friend of Jesus, whose hospitality He probably has received before; for when He sends Peter and John to find and prepare the room, they are not to speak as they did to the owner of the ass, saying in a commanding, imperious way, "The Lord hath need of it"; they are to soften down their speech, putting a certain tone of familiarity in it, as they say, "The Master saith, Where is the guest-chamber"? The Master, the Teacher, as it is in the margin; as if they had no need to say more, for was not the "goodman" a scholar, a fellow of the sacred College, and as such, proud and glad to entertain his Master?

So far then in our search for the guestchamber I think we may come with an almost absolute certainty; but now a mist gathers round us, our path is obscured, and we can only advance by the lantern light of conjecture and probability. The evangelists, perhaps for certain prudential reasons, seem purposely to have omitted from their narratives the Jerusalem life of our Lord. Indeed with the exception of this paschal night, when Jesus acted the part of host in the borrowed guest-chamber, we do not read of His spending a solitary night within the city walls; it was His "wont" to go out to Bethany and lodge there. But if this was His usual custom, it was not an invariable one; for the fact that Nicodemus and others could come to Him by night shows that even within the city were homes where Jesus was a welcome guest, while the narrative of the resurrection shows plainly that the church even then had a sort of temporary home, an assembly-room we may call it, where the disciples can meet together, towards which the Emmaus travellers naturally turn, and whither Jesus Himself, in the changed manner of

the resurrection, comes. Six weeks later, with the ascension light thrown upon it, we can trace more clearly this meeting-place of the early church, for we read (Acts i. 13), "And when they were come in, they went up into the upper chamber, where they were abiding." The Revised Version here rescues and replaces an important word which the Authorized Version has omitted, *i.e.*, the definite article; "*the* upper chamber." It is true that the article may be read as in conjunction with the adverb "where," as defining *the* place of their abiding; but we are inclined to give it a more suggestive meaning, as indicating what was a well-known, familiar spot. It gives a unique character to this trysting place; it is *the* upper chamber of their thought and speech, standing off solitary in its memories and dignities; and when we remember that the number of the disciples, including the large contingent from Galilee, was only about a hundred and twenty, it is scarcely likely that there would be even two Jerusalem homes whose upper chamber could accommodate a hundred and twenty guests. But reading further into the "Acts" we find one house standing out in bold relief, which answers exactly to all the conditions of the problem, the house of Mary, the mother of John Mark, where the "many" were gathered together praying on the memorable morning of Peter's release. That this was the centre and rallying place of the Jerusalem disciples is evident from the narrative; and so Peter turns to it instinctively, nor does he need an angel to point out its hospitable door. If then we cannot speak with an absolute certainty, we may at least regard it as a possible solution: that the guest-chamber of the passover was in the house of Mary, the cousin of Barnabas, and that the "goodman of the house," or "house-master," as it would be more strictly rendered, was the father of John Mark—the Mark who afterwards became the intimate friend and companion of Peter, and who gave us the second Gospel.

But if the Evangelists leave the "goodman" hidden in the veil of anonymity, they open wide the door of his large upper-room; while Jesus Himself gives to the two disciples a singular direction as to how they may find it. They must go into the city, and there they will meet "a man bearing a pitcher of water." They are not to speak to him, but simply

to follow him as he leads the way to the house he serves, and entering with him they are to give the Master's message to the host, that his guest-chamber may be placed at their disposal for the paschal feast. The singularity of the direction lay in this: that a *man* should be seen carrying a pitcher of water, or jar of earthenware, as the word means; for though men were constantly seen carrying the skins, or bottles of water, these earthen jars, in which the water was borne from the fountain to the house, were always carried by the women. Why Jesus should speak in this circumlocutory way, rather than give a plain, first-hand direction, we can only conjecture; but probably it was that Judas might not know of the appointment, and that the Last Supper might be kept undisturbed and inviolate.

And how does the "goodman" respond to the request of Peter and John? for it is they who are sent to requisition the paschal chamber, and then to prepare it for the Lord. Why, he meets them with no grudging, reluctant consent, as if he would like to be excused, if only the law of hospitality would allow him. He gives them hearty welcome, throwing open his house to his Master in that same complete way in which he had already surrendered his heart and life. He even gives more than he was asked to give. Jesus asked simply for the "guest-chamber," the καταλυμα, using the very word that St. Luke gives to the inn of Bethlehem. This was the common, ground-floor room, the room of everyday life. But that to the large-hearted host is not good enough. Jesus must have nothing less than the best; and so, taking Peter and John upstairs, he shows them his large upper-room, all furnished and prepared, as if just waiting for its honoured and welcome guest, whose presence within it would be at once a benediction and a consecration. And probably, though the narrative does not say as much, the goodman himself provided the ample entertainment; the unleavened bread, the bitter herbs, the wine, and the lamb, together with the basin, ewer and towel for their ablutions. So does this anonymous disciple offer a loving service to the Master; by a forethoughtful kindness and generous sympathy putting some brightness into that last dark night, and making less hard the rugged and dolorous road to Calvary.

But the Master has His guest-chamber to-day, where He loves to linger; not coming and going as a passing Guest, a Pilgrim of the night, but as the changeless, abiding One. It is that innermost chamber of our heart which He seeks, not as His resting-place, but as His home, and which, surrendered to His will, and consecrated by His presence, He turns into His palace Beautiful. But how slow we are to let Him in! How we seek to put Him off by our shallow excuses and pretences! How often has He spoken in the slow, sad night hours, and we did not regard, "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me"! And He does come in as we welcome Him. He spreads His table in our hearts, a banquet of heavenly things, manna satisfying and sweet, honey out of the rock, the new wine of the kingdom, and all the fruits of paradise! Only let us open the door, bidding the Master in, and He brings His heaven with Him, making our whole life eucharistic, giving to us His own peace, rest and joy, and the pleasures which are for evermore!

THE SWORD OF THE LORD STILL EDGED

The Apologetic Value of the Old Testament

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III

IT is usually regarded as a fair test that a man should judge a movement, a system, or an institution—and the Old Testament, with its associated religion, may be regarded as each of these—by the nature of its development and the character of its influence. Does it contain forces inducing improvement or degeneration? Does it permit its environment to master it for its ill, or does it rise superior to its environment? Has it resources by means of which it moves forward to a higher plane of vision and wider sphere of activity? And are these forces and resources such as proclaim the connection

of the system either with a transcendent or immanent supernatural life? A verdict upon an institution—be it book or philosophy or church—which was decided by such inquiries, could not be lightly impeached. And to such tests the Old Testament may be submitted with confidence.

The inquiry may take two lines, which may be called the doctrinal and the ethical.

Consider first the relation of the Old Testament to the fundamental question of all religion—the conception of God. Now, the idea of God was not imparted at one gift, by one revealing act, to the mind of man. The opening words of the Epistle to the Hebrews, that God spake πολυμερως και πολυτροπως —"by divers portions and in divers manners," are the expression of a truth wonderfully exemplified in the Hebrew religion. Now and again a believer in Christianity caught the significance of the principle so laid down, as did Irenæus when he wrote "*non pauci gradus qui ducunt hominem ad Deum*"—"the steps which lead men to God are not a few." But till the advent of much quite modern thinking the significance of the inspired assertion was generally overlooked. From dimmer to clearer, from more rudimentary to more developed, from material figures to spiritual conceptions —such has been the direction in which the movement of thought has lain.

To attempt anything like a proof of this position, with the needed quotations, would demand a treatise, not a paper, and only the barest outlines of the argument can be here sketched. We find at first a general conception of God as powerful, probably the earliest and most widely diffused. "El, Elohim, Eloah," are the words expressive of that mightiness which spoke in the thunder, the tornado, and the torrential tropical rain. To the patriarchs He was known as Elyon and El Shaddai, names expressing the exaltedness and almightiness of the God who was the friend of Abraham. The name Adonai suggests a further development of thought, a conception of God as not merely powerful and exalted and a strong friend, but as one ruling and controlling, sitting as Lord, and ruling in His might, One to whom the interests of His creation must be known and an object of concern—a deeper conception than was involved in the previous names.

At the time of the Exodus there emerged into the light of a fuller recognition the great covenant name of Jahveh, or more euphonically, in its older guise, Jehovah, the God whose revelation was wrapped up in His name, "I AM THAT I AM." As Dr. Davidson (Hastings' Dict. Bib., Vol. II. p. 199) reminds us, this could hardly have been an absolutely new name, but one now receiving a deeper significance. It is hardly described fairly as the name of the national God, as though it were the outcome of national needs and culture; it was rather the name of a God who had become national by His own choice of the people, and by the covenant He had made with them. He was not merely invested with physical and administrative attributes, but with metaphysical and ethical ones. His name becomes associated with the very idea of existence. Either He is to be regarded as a God whose existence is not caused, but essential, before all cause, and the root of all being,—He is that He is; or else a God who will be eternally and unchangingly true to the people He has chosen, and the purpose that He wills—He will be what He will be. Upon this base the later revelation rests. Before long He is known as Jehovah of Hosts, a name expressive of the breadth of His dominion and of the multitude of the executants of His purpose, whether the hosts be the armies of the covenant people, of the stars that fight in their courses against His foes, or of the hosts of heaven, "thrones or dominions or principalities or powers."

There lay beyond this another conception of God, deeper, more philosophical, more ethical, given in that later name of Scripture, "the Holy One of Israel." God was holy, *i.e.*, separate—separate from the works of His hand, not involved in the universe He had created—separate from the personal existences He had called into being, yet personal as they were—separate from the evil of the world that had entered contrary to His design, holy in the deepest ethical sense as being separate from all evil, "of too pure eyes to behold iniquity." Such was the Holy One of Israel. This conception of God was of One transcending the infirmity of our personality and separate from all evil, and yet it regarded Him as the God of a nation so compassed with error, infirmity, and transgression as the children of Israel.

This marked an advance of doctrinal conception which, from one aspect, is not surpassed in the region of Old Testament theology. There had been an earlier distinct and noteworthy movement when the truth was learned that Jehovah, the Covenant Lord, was not merely One who would champion Israel's cause in all circumstances. That is the conception of a national God. But the prophet has advanced from that to the idea of an ethical God, to whom righteousness is sacred, and they had correctly interpreted the blows and punishments that had fallen upon the people in the times of their rebellion and apostasy. God was not an unrighteous God, of whom the children of Abraham, His Friend, were the pampered clients who found defence in all circumstances, of right or wrong. And His dealing with other nations rested on the same basis of righteousness. He held in abhorrence, as Amos so strongly asserted at the beginning of his prophecy, the oppressions and cruelties of other nations. He was God and Judge over them, and treated them, as He treated His chosen people, on the principles of righteousness. Therefore He was not the God of one people, but of all, of the Hebrew, but not less of the Gentile. That was a great advance in the theological thought of the human race. But it was the complement and fruition of this truth that still, to the people of His choice, the executants of His saving counsel, He stood in a yet closer relation, though not less ethical; He was the Holy One of Israel.

Now it may be contended that all this may be accounted for on the theory of a merely natural, evolutionary development of human thought. It must be confessed that a religion capable of rising to such high conception must have contained within it forces, intellectual and spiritual, of no common order; pointing, it might be contended, to no simply human origination. Granted the existence of these powers, had there been an environment favourable to their development, such a theory might at least have claimed consideration. But the day is long since passed for attributing this development to an innate tendency to monotheism in the Semite mind. This family of the human race equally with others tended to polytheism, and the descent of Israel thereinto was only prevented, and that with difficulty, by the prophetic ministry

and a Divine and painful discipline. This exalted theology was not the issue of a race tendency.

So far from the tendency accounting for this clarifying and exalting of thought, it simply emphasizes the supernatural process. The religion of Israel maintained and perfected its existence in spite of environment. It separated itself from the polytheistic idolatry of Mesopotamia. It was unvanquished by the polytheistic worship—with so much that was impressive in its theory of the after life—which for generations surrounded it in Egypt. It entered upon an inheritance in Canaan, where every high hill seemed devoted to some local deity, and when a multiplicity of nations brought a multiplicity of gods, many associated with rites only too attractive to human nature and the hot Semitic blood. Yet in spite of this environment, stage by stage to greater purity and luminosity, step by step to an ever-widening outlook, the Old Testament conception of God proceeded. A Book which recorded and embodied, which alike mediated and is the outcome of this great development, has a permanent apologetic value of its own.

And there vibrates within the Book a yet further revealing of the Eternal. The Book has elements which point, at any rate, in the direction of distinctions within the Godhead. I quote the words of Dr. A. B. Davidson. While repudiating the use of the Old Testament as an authority by which these distinctions can be proved, he holds there are psssages which "are suggestive, if nothing more. The angel of Jehovah is at once identical with Jehovah, yet different from Him. In Ezekiel and later prophets there is a movement toward hypostatizing the Spirit of God. The 'Word' of God is sometimes spoken of as if it had an objective existence, and possessed a native power of realizing itself. . . Wisdom is His architect in creation, for creation is only the Divine wisdom realizing itself. And as one work of creation arises after another embodying it, its self-realization is as if it 'played' before Jehovah, and this play of self-expression was most joyous in the moral economy of man. Whether the 'servant of the Lord' be a true being, or only a conception personified into a being, he may be defined as the Word of God incarnated in the seed of Abraham. And if even the

loftiest Messianic conceptions of the Old Testament remain short of the idea that God 'became' man, yet in Isa. ix. 1, 7, Jehovah is manifested in the fulness of His being in the Messianic King."

I do not propose to regard these words as a demonstration of the Trinitarian doctrine in the Old Testament; that is not the apologist's task. Nor do I argue from the New Testament on the assumption of its inspiration that this seeming preparation is therefore Divine. I would take each set of writings as a mere expression of religious thought. But I do so to ask how can we, on a purely naturalistic basis, explain the fact that two religions, with a gulf of centuries, of language, and largely of race, between them, do so answer to each other? How strange is it, on a purely rationalistic theory, that these suggestions, lying latent for so long, should in a later age and on the soil of Greek speech and philosophy, take the form, so full of spiritual and devotional force, that they do in the Christian system. That the system of the Old Testament should be palpitating with such undeveloped thought is a phenomenon that is haunted by the possibility—may I not say, the probability?—that the system and the book are divine.

IV

Currently with the theological development we have described, there proceeded also an ethical development. It need not be supposed that Israel as a nation rose to either the doctrinal or ethical elevation of the Old Testament—this may have been rather the privileged outlook of the few than the actual attainment of the many. But there was present a leaven, a tendency that uplifted the masses. They were saved from the immoral environment that otherwise had been their ruin. If here and there the people were besmirched by the sins of the surrounding peoples, it is an important fact that the immoralities of the Canaanites to so small an extent infected their Israelite neighbours.

There were also two great ethical ideas marking the progress of this people. One was the rising into clear consciousness of the fact of personality. In the earlier stages of society the individual is less a unit than the family or clan or tribe. Many indications of this are found in the

Old Testament. The laws of blood revenge, the destruction of Achan's household, were based on this principle. Even far down in Hebrew history the tendency remained, and the feeling was "the fathers have eaten sour grapes, and the children's teeth are set on edge." But there came to that people the sense of a God who was not merely national, but could be addressed as "my God." There came a sense of not merely corporate, but of personal responsibility, of a relation of God, not only to the nation, but to the individual. And so, though the stages were prolonged, yet through every less inadequate conception the principle advanced till it reached its fitting level in the prophets Jeremiah and Ezekiel.

And all the while the conception of righteousness was developing. In a certain sense, in a rude society, religion precedes ethics. Religious worship is a clearer duty than moral conduct. The worship of ancestors, the proper cultus of the national god, the due performance of rites, the maintenance of a priesthood to carry out the correct ritual, these elements precede a more ethical sense of religion. At such a level of culture the righteous man is he whose service, whether rendered personally or by a priest, is ritually correct. But Israel rose beyond this conception of righteousness. Holiness and righteousness became terms of the ethical life, and connoted more than mere ritual exactness and ceremonial separateness. Through the ceremonial the nation advanced to the practical, through the rubrical to the ethical. Those earlier stages were but the pictorial introduction to a life of just conduct before God and man. And thus the nation rose to the knowledge of a God in relation to the individual man, to whom He said: "I desire mercy, and not sacrifice."

This view, that the religious and moral ideas of the people underwent a development that is in part traceable, may be called modern and evolutionary. Within certain limits these adjectives may be accepted. As there is a naturalistic and also a theistic theory of the evolution of the world, so there is a naturalistic and a theistic theory of the evolution of the Hebrew religion. If we may see in the evolution of the universe the development of potencies placed by the Divine wisdom in primal matter that they might thus develop; and

if in those transitions from lifeless to living, from unconscious to conscious, from man to brute, we see yet clearer evidences of this investment with tendency and power, or it may be of Divine control—so may we see a like theistic evolution in the Hebrew religion and its Scriptures. If God works thus, as the modern world so largely believes, in nature, why not in grace and in the production of Scripture? A new "analogy of religion, natural and revealed, to the constitution and course of nature," may yet be needed to meet the questionings of this age, and it will be based upon the saying of Origen, that he who believes the Scriptures to have proceeded from Him who is the Author of nature, may well expect to find the same difficulties in it as are found in the constitution of nature.

To some it is a problem why the Old Testament endures, and contains so much that marks its early and imperfect stages, so much of the scaffolding whereby its structure was raised. Yet in the constitution of the human body there are found not a few structures that seem in like manner to be of the body's scaffolding. At any rate, to men of this generation, a view of the development of the Old Testament and its Scriptures that lies in the plain of contemporary thinking will not make the least effective appeal—we must be discreet money-changers. If there be a theistic evolution of nature there may be analogous theories of Holy Scripture.

There are elements suggesting, if not presupposing, a supernatural control. There is the imperative of the Book based upon its affirmation, "Thus saith the Lord." There is the connection between the history and the religion, as though the Supreme Ruler of things human took interest in this Book and interlaced it with His widest purposes. And when to these you add the growth of its high ethical theory, and its lofty conception of the Godhead, advancing in spite of environment, while others sank, we have some elements within the Book of permanent apologetic worth.

(To be concluded).

AN ANCIENT STORY WITH MODERN APPLICATIONS

BY W. GARRETT HORDER

II. An Imperfect Report

2 *Kings* v. 2-7

IN one of the many raids made by the Syrians on Israel, a little maid had been taken captive, and, probably because of her pleasant looks or manner, was chosen as a slave by the Captain for his wife, to whom she became an attendant. She seems to have been permitted considerable familiarity—she was allowed to converse with her mistress. Her capture had not soured her disposition or embittered her against her captors. She wished them not evil but good. And so in the course of talk she exclaimed, "Would God my Lord were with the Prophet that is in Samaria, for he would recover him of his leprosy." The mistress seems to have taken no notice of this exclamation. She may have thought it the mere prattle of a child.

The words of the young do not always get the attention they deserve. Many a gnomic saying thus goes unnoticed. Youthfulness should not lead us to discount sayings as of no value. Often out of the mouths of babes and sucklings God's praise is perfected. Sometimes their artless words contain more wisdom than those of the aged.

But a servant in the household, or a soldier who had brought in a message, hears the talk of the little maid about the cure of his master's leprosy. He may have heard all she said or he may have heard only a part, but, fond of telling news, as we all, more or less, are especially such news, he went in and told Naaman a part of the story of the little maid: that if he were only in Israel he could get his leprosy cured. He probably leaves out the most essential part of the story:—the part about the Prophet. All that Naaman hears is that in Israel he could get healed of his leprosy. Passionately desirous of being rid of his loathsome complaint he turns to the king of Syria, who says: 'By all means go, go at once; I will give you a letter to the king of Israel.' In his excitement Naaman does not verify the story or search out the particulars, but hastily gathering a

collection of costly presents together, he rushes off, letter in hand, to the king of Israel. The king reads the letter, and with the suspiciousness that seems to belong to Monarchs and Statesmen, fancies that the Syrian king wants to get up a quarrel. Astonishment and rage contend in his heart for the mastery, and but for the intervention of the prophet, another war between Israel and Syria might have been added to those which had gone before. A very near shave—to use a familiar phrase, and all because of an imperfect report.

Here was a careless report. We do not know whether it was careless in the sense of being imperfect, or in the sense of being garbled. It may be that the man who bore the report to Naaman did not listen to the whole story, or did not listen carefully. This is the cause of many a report so imperfect—so incomplete as to be in reality false. Listening would seem to be the easiest thing in the world but it is not. Christ seems to have regarded it as very difficult, for again and again He said: "Take heed how ye hear." He gave more warnings about hearing than about speaking. He knew that to hear carefully was a long way on the road to speaking accurately. Many a time I have seen persons apparently listening, but really thinking their own thoughts. They fancy they have heard but they have mingled their own thoughts with those of the speaker and so he is credited with things he never said. That is a great injustice. If you intend to tell what you hear, take the trouble to attend; it means trouble. For the speaker's voice to strike on the tympanum of the ear is one thing; for his meaning to get into the mind with accuracy is quite another thing. People sometimes say they cannot understand a speaker. In many cases it is because they will not listen carefully. No man or woman is rightly educated who cannot listen attentively. And to listen attentively is to take in the whole account of the speaker, not leaving out parts which modify or qualify other parts. Neglect of this is a fruitful cause of erroneous reports. You may repeat the very words uttered by a speaker, but if you leave out clauses which limit or modify his statements you do not report him faithfully. For years Professor Freeman's words "Perish India" were quoted

without the words which qualified and gave them an entirely different meaning. Every man who thus quoted them without their context was guilty of gross misrepresentation. The tongue is responsible for more mischief than the hand. St. James was right when he called the man who could bridle his tongue a perfect man. Tennyson must have had in his mind a wise preacher when he wrote in "The Grandmother":—

> But the tongue is a fire as you know, my dear, the tongue is a fire;
> And the parson made it his text that week, and he said likewise;
> That a lie which is half a truth is ever the blackest of lies;
> That a lie which is all a lie may be met and fought with outright,
> But a lie which is part a truth is a harder matter to fight.

Very often it is necessary not only to repeat the words we hear but to give the tone in which they were uttered. The voice has the power of making the same words convey entirely different impressions. Just as the musician can make the same notes stir the hearers to the dance or solemnise them almost to tears. A well-known organist told me that he once played Old King Cole in a slow and sustained style as a voluntary, and people thought it a most impressive composition. He only is the true man who in his reports strives to give accurate impressions of a speaker's meaning. If he see that his words have given a wrong impression, it must be his to correct it.

Then, too, imagination often interferes with veracity. Without any intention to deceive, the imagination colours the picture, so that it can scarcely be recognised, any more than the simple melody when, in the hands of the skilful musician, it has been wrought up into an elaborate fugue. This is allowable, of course, in the world of fiction; indeed this is the function of the novelist, but it is quite out of place when fact and truth are concerned. All the results I have mentioned may come about without malice. They may only spring from carelessness, but they are often as mischievous as if they were malicious. Evil is quite as often done by want of thought as by want of heart. Our safety is in obedience to the words of our Master, "Let your yea be yea and your nay nay for whatsoever is more than these cometh of evil."

Here the ideas of the messenger probably coloured his message. We can only judge of the message delivered by the effect it produced; and the king of Syria said, "Go to, go, and I will send a letter to the king of Israel," whilst we know what the letter contained by its effect on the king of Israel—"Am I God to kill and to make alive." So that the messenger hearing the little maid speak of recovery from leprosy in Israel jumped to the conclusion that the king must be the source of it. One about a court naturally thinks of the king as being the source of power, whilst a Syrian not having prophets of his own would be unfamiliar with the thought of them. The Syrians had their priests who are called prophets in Scripture; in reality they were not prophets but priests. The mistake arose from want of attention to what the little maid had said, and because the ideas in the hearer's mind gave a different meaning to her words. And here lies one of the great difficulties of reporting what we hear. Words do not fall on minds like a sheet of blank paper, so that they can make just their own impression. They rather fall as on paper written all over with our own ideas. Some of the old manuscripts of the New Testament are called Palimpsest. Once they were covered with the words of Scripture, but in a degenerate age, and, in order to save parchment, they were written over with classical writings. It is thus with the human mind: it is written all over with prepossessions, prejudices, ideas of its own, and when we listen the words get blurred by these. The mind seizes that which supports these and remembers it, but turns from that which goes against them. It needs a determined effort to get just the meaning which the speaker desires to convey. Especially if he discourses of moral and spiritual affairs. If he utter words which cut right across the grain of our own tendencies, they get small space for rooting themselves in the mind. If he point to a way against which our inclination goes, inclination takes good care to resist the word. Sometimes the very truth against which the nature rises is the very truth it most needs. The message we dislike the most is that of all others we should receive. If we are to be true in our repetition of the words of others we must ever take into account, and be on our

guard against allowing *our own* minds to colour their words. It is so easy to give *our own* version of a story. It is so hard to give the version uttered by the speaker. It is so easy to be prejudiced or bigoted. It is so hard to be of the truth.

How great the mischief which an incomplete or prejudiced report may do. But for the intervention of the prophet, war might have sprung up between Syria and Israel. War with all its bloodshed and loss because a messenger left out the little word "prophet" from his message, or put "king" in its place.

If the secret history of many a war were to be written it would be found that the cause lay in some false or careless or angry word reported to statesman or king. "Behold how great a matter a little fire kindleth." Even in these early and less civilised days, words were fruitful of results, either good or evil; but the tendency of civilization is to render life more dependent on words. In early times the leaders of nations fought with their hands, but now they fight with their tongues. The House of Commons is the battle-field of the nation, though the only weapon seen there is the Speaker's sword which lies unused on the table. The age of duels with sword or pistol is over, but the conflict is now waged by the barbed arrows of the lips. It is a rare thing now for members of a family to strike blows with their fists, but it is all too common for blows to be struck by words. Sometimes a word rankles in the heart far longer than a blow on the body. And as long as evil exists in the heart,—envy, hatred, malice, uncharitableness, the strife will go on in words if not with blows. And the wounds which words may inflict are deep and painful, more so than those in the flesh, for the spirit is more sensitive than the body. A broken limb may be healed, but a wounded spirit, ah! that is hard to heal. Will Carleton sets this forth with great power in his pathetic Settlers' Story. How true is his conclusion:—

> Boys flying kites haul in their white-winged birds;
> You can't do that way when you're flying words;
> "Careful with fire" is good advice, we know;
> "Careful with words" is ten times doubly so;
> Thoughts unexpressed may sometimes fall back dead;
> But God Himself can't kill them when they're said.

And yet we say "only words." What are greater, more powerful, more abiding? On them depend the peace or strife of families, of churches, of nations, of the world. The man careless of his words is more to be feared than an armed foe. The gossip does as much harm as the thief, and often makes away with that which is more precious. The tongue is the last and hardest member to be tamed. To cast a false, a careless, a malicious word into the air is like dropping a spark in the prairie grass dry with long drought: we never know where the fire may end. Evil words are like the minute bacilli by which disease is propagated, which are ever taking on a new lease of life and becoming new centres of disease. Once over our lips, words can never be recalled but go on on their harmful or helpful course. We need to guard the door of our lips so that we may arrest the rising word of malice or exaggeration. Yea! we need ever to pray, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord my strength and my Redeemer." Words acceptable to God will never be harmful, but always helpful to men.

TOLMAI'S SON *

BY THE REV. J. A. CLAPPERTON, M.A.

BAR-TOLMAI, or son of Tolmai, was evidently known by the beautiful personal name of "Gift of God"—"Nathanael," and in the year 27 he was dwelling in the little town of Cana.

Something like half-a-century after, the Apostle John, looked back on the days of youth and wrote down his golden memories. In what we call the first and second chapters of his Gospel, he narrated the events of the great week of his life, the week when first he met and joined the company of the Blessed Over All. Here is what he tells us of that epoch in his career.

First day (v. 19).—A deputation from Jerusalem waited on the Baptist to test his claim.

* = Bar-tolmai = Bartholomew Nathaniel.

Second day (v. 29).—The Baptist sees Christ returning from the wilderness, and declares Him to be the Lamb of Isaiah liii.

Third day (v. 35).—The Apostles, Andrew and John, are introduced by the Baptist to Christ and spend their first day with Him.

Fourth day (v. 40).—Andrew introduces his brother, Peter, to Christ, and probably John brought his brother, James.

Fifth day (v. 43).—Jesus, understanding that His public work must begin with driving the traders from the Temple at Jerusalem, determines first ("would go forth") to bid good-bye to His friends in the north, or at least to make final arrangements for leaving home and work. He asks Philip to join Him, and Philip brings the son of Tolmai. They set forth for the north.

Sixth day.—Journeying north together.

Seventh day.—They finish their journey, and Jesus and His friends are invited to the marriage in Bar-tolmai's town.

It is the story of the Fifth Day in this great week that we have now to narrate.

Christ proposed to depart for the north, and, having joined four Galileans to Himself (James and John, Peter and Andrew), He seeks still two more. First, He meets with Philip and invites him to join His little circle of associates.

"Follow Me," He said.

Philip gladly agreed, and when he had felt somewhat of the august wisdom and beauty of his new Master, he hied forth to bring in a friend. This friend deserves description.

1. He was *a worthy son of Israel.* This commendation he received from the lips of the Saviour Himself. It no doubt implied that he was given to devout religious exercises. Christ immediately after referred to one instance of this when, it appears, he had retired for privacy beneath the thick leaves of a fig-tree for meditation and prayer. Another proof of his serious devoutness is found in his acquaintance with the ancient Scriptures. He quotes from the Second Psalm in adoring Christ, and Christ has no hesitation in describing the great blessings that are coming, in the words of the vision of Jacob of old. Christ knew that He would be understood.

2. He was *without guile.* In the thirty-second Psalm,—

with which Bar-tolmai was very familiar—this guilelessness is insisted on as the requisite for the acceptance of penitent prayer. "Blessed is the man unto whom the Lord imputeth not iniquity—whom the Lord justifies—and in whose spirit there is no guile." Delitsch says truly (*in loco*), "Only he in whose spirit there is no deceit, which denies and conceals this or that favourite sin, is such a justified one. Any such sin wilfully retained is a secret curse, hindering justification" (Psalm xxxii. 2).

Christ says to Bar-tolmai, "Such art thou." And clear confirmation of this trait in Bar-tolmai's character is found in the fact that as soon as he heard Philip's simple appeal, "Come and see," he obeyed. If light was to be had on the great problem of the soul, *he* was not the man to miss the opportunity.

He approached the Redeemer. As he drew near, he heard words that staggered him. He heard this stranger describe him with such searching insight that it filled him with awe.

"Behold," said Christ, "an Israelite indeed; a man of a true prayerful spirit; and, in addition to that, one who would cloak none of his faults but is bent—above everything else—on sincerity of life and character."

"Whence knowest Thou me?" asks the enquirer in wonder, as if he would say, "Thou hast knowledge of me. True it is that that character is the one I aspire after. But how dost Thou discern me?"

Christ replied, "Before Philip called thee, when thou didst retire beneath the fig-tree, in that sacred silence and shade, MY eye marked thee. In that high moment of devotion, I discerned thee."

Bar-tolmai felt that his heart lay open to the eyes of this Teacher. He felt that none other than the Omniscient was before him and the familiar titles of the Psalms sprang to his lips as he ejaculated in adoration:

"Rabbi, Thou art He I am looking for: the Jehovah of the Second Psalm, Son of the living God, and King over the people of God."

Christ replied, "Thou believest. And that because I said that I saw thee. Thy faith shall have greater reward. Thou shalt see heaven standing open; worship accessible, not only

to priests but to thyself and to laymen like thyself; heaven and earth in the closest fellowship; and He whom thou callest Son of God and King of Israel thou wilt discover to be likewise the Representative of the whole race, SON OF MAN, and Purveyor of God's love on the one hand and man's worship on the other."

Christ thus proclaimed Himself to be the New Testament ladder from earth to heaven. And what are the "angels" who ascend and descend upon Him? Grace, mercy, and peace are certainly heavenly visitants who come to us by Christ. In that sense our Lord's words are beautifully true. But we scarcely think that that was exactly the thought in the Saviour's mind at the moment. We may regard all the graces of God as "angels," but when our Lord spake of "angels," He referred to distinct persons. "They are equal unto the angels and are the children of God" (Luke xx. 36).

Hence, it seems most reasonable to understand the splendid promise as Martin Luther did: "When Christ became man and had entered on His ministerial office and begun to preach, then was the heaven opened, and remains open; and has from that time, since the baptism of Christ in the Jordan, never been shut, and NEVER WILL BE SHUT, although we do not see it with our bodily eyes. . . Christ says this: Ye are now HEAVENLY CITIZENS, and have your citizenship above in the heavenly Jerusalem, and ARE IN COMMUNION WITH THE HOLY ANGELS, WHO SHALL WITHOUT INTERMISSION ASCEND AND DESCEND ABOUT YOU."

MR. WORKMAN'S CHURCH HISTORY *

BY THE REV. E. E. ORMISTON

MR. WORKMAN'S methods are those of the scientific historian. Throughout he takes nothing for granted, and only writes after investigation of the original documents.

* Books for Bible Students. Edited by Rev. Arthur E. Gregory, D.D. The Church of the West in the Middle Ages. From Gregory the Great to the Death of Clement the Fifth. Two Vols. 2s. 6d. each. The Dawn of the Reformation. Vol. I. The Age of Wyclif. 2s. 6d. Vol. II. The Age of Hus. 3s. 6d. By Herbert B. Workman, M.A. London: C. H. Kelly.

The summary of these prefixed to each chapter, and the many references in footnotes, tell us with what unwearied patience, and single mindedness his task has been pursued. As the writer says in one of the prefaces :—

> I have no ecclesiastical axe to grind. Nonconformity is not, in my opinion, as some critics would have us understand, altogether a hindrance to historical study. On the one hand, it is true, the Nonconformist loses some degree of sympathy with, and inner understanding of the life and faith of a Church diametrically opposed to his own. On the other hand, he gains, or rather should gain, in impartiality by this very detachment. The Anglican historian, however fair, is always liable to the temptation of pointing out the lines of his own growth ; his weakness in dealing with the Reformation is his anxiety to prove that there has been no break in continuity. The Nonconformist, on the other hand, should be delivered from this bias. Of his own complete break of continuity, whatever be the case with the Anglican, he can have no doubt. His polemical contention, that this break is really a reversion to earlier type, should not be allowed to colour his historical examination of how this great break occurred.

Such was Mr. Workman's ideal and that he has succeeded in achieving it, critics of varied schools bear unanimous testimony. Among the many words of encouragement and appreciation the author has received or read, we venture to think he values most, the tribute of the late Bishop Creighton, himself a consummate master in this field of enquiry.

These volumes, however, are not only full of reliable information ; they are entrancingly interesting. Their literary style is graceful and lucid, and the author moves freely and easily amid his years of learning. The reader is never involved in too much detail and his interest is centred in the personages, who played for good or ill, the chief parts in the great drama of the centuries that is here unfolded to view. We urge our readers to obtain the volumes for themselves. They cost, to be exact, eight shillings and three-pence, and since that amount may be divided into four parts it is evident that the price is not prohibitive to any who desire to know. There is no more delightful study than that of history. It enlarges one's mental and spiritual outlook as scarcely anything else can do, and to the Christian the history of the Church especially should be one of absorbing interest as unquestionably it is one of vital importance. Mr. Workman finely says :—

> Surely the scientific study of the Dispensation of the Holy Spirit is not without its value. A theology of the Holy Spirit is the great need of the

age. But such a theology cannot be constructed by mere *à priori* reasoning. A study of the conditions under which He has worked, and of the continuity of life of which He has been, under different forms and in diverse manners, the Lord and Giver must lie at the very foundation of any doctrine of the Holy Spirit.

It may be added, further, that the *practical* need and value of such study is immediate and urgent. The period with which Mr. Workman deals is of the utmost importance. For the battle is on us again. It is the barest truth to say that the conflict which we hoped was finally fought nearly three centuries ago has to be fought over again, and our *contentio veritatis* must be as hard and strenuous as ever. If, therefore, we are to avoid "being merely men of "loud disputes and weak convictions" it is essentially necessary that we should become familiar with the inwardness of those movements which finally issued in the tremendous cataclysm of the Reformation.

Criticism of these volumes, except by learned experts, is out of the question and this paper is entirely one of appreciation. By what follows we hope to allure our readers to a perusal of them for themselves. The first two volumes are entitled "The Church of the West in the Middle Ages" and cover a period of about 1700 years from Gregory the Great to the Transfer of the Papacy to Avignon at the beginning of the fourteenth century. Part I. deals with the rise of the Papal Supremacy. When on Christmas Day 800 Charles the Great was crowned by Pope Leo there was restored what is known to history as the Holy Roman Empire. "It was holy for the Church was its foundation . . . . Roman, for its Empire was one in continuity and authority with that of the Eternal City . . . . . Empire, for though Kings and Princes, Counts and Bishops, might war together for dominion in its parts, it was still a unity, with one system of law, one religion, and one supreme head." In this Empire there were three elements ever contending for supremacy: the Empire, the Papacy, and the City. For a while the struggle went in favour of the Papacy, then for two hundred years the Holy See sank to the lowest depths of impotence till in the eleventh century Hildebrand arose who became the founder of the spiritual despotism of Rome, and is, says Mr. Workman, the greatest

name in its annals. He claimed as Bishop of Rome to be supreme over kings and governors as vicar of God. "The modern mind is dizzy with the awfulness of such pretensions. They seem to us little less than blasphemy. But to the men of his times they would not have this ring." An explanation is given why men tolerated, even for a moment, the ideas which possessed Hildebrand's mind. Again and again Mr. Workman reminds us that we must forget all our modern notions if we are to gain any understanding of these times. It is indeed a marvellous story, how this "carpenter's son, whose greatest gift was his power of waiting, at last took the throne which he was destined to make supreme over potentates and powers." We are proud to read that "only in England did Hildebrand meet a check. 'I hold my kingdom of God and of my sword' was the answer of the great conqueror as he refused the required oath of fealty." The concluding chapter in this section tells the story of Archbishop Anselm. It is absorbingly interesting. Says Mr. Workman: "The establishment of the Papacy in England was more the work of one man than is generally understood. But for the life and labours of Anselm it is doubtful whether the claims of Rome would not have been as successfully resisted by the Norman Kings, as they were afterwards repudiated by the Tudors." Parts II. and III. recount the intellectual awakening of Europe, and the rise and work of the monastic orders. We had marked many passages for quotation, but must refer our readers to the work itself. We found the chapters full of charm. An illuminating account is given of the interior of a Monastery and the story of St. Bernard is exceedingly well written. It is evident that Mr. Workman highly estimates that great Saint's character and labours. "For half-a-century the Papacy was in all but name transferred from Rome to Clairvaux." In Parts IV., V., and VI., we read of the fall of the Empire, the desolation caused by the Mohammedan invaders, the extraordinary career of Pope Innocent III., who translated into actual fact the dreams and ideals of Hildebrand, and whose "splendid successes prepared the way for the disasters that overwhelmed the Papacy." The rise of the Inquisition, which vile institution had nevertheless a natural development,

till we reach the rise of the Universities and of the national spirit issuing in the fall of the Papal supremacy. We cannot refrain from quoting the following passage :—

> With all its defects—and the reverse side of the page may well fill us with amazement and indignation—the Mediæval Church presents a noble spectacle of moral grandeur. Pages of her history are written in letters of living light, of more than golden glory. Where can we point to a self-sacrifice so deep, so abiding, so sacred as that of her sons? Who have ever climbed to higher sunlit peaks of spiritual experience? We may condemn the claims of her papacy as unjustifiable in origin, impossible, nay hurtful, in execution, yet cannot but admire the earnestness with which the great pontiffs believed themselves to be the ministers of a higher than human righteousness. We may despise the theology of her saints, but we cannot deny that they had learned the secret of the Cross. We may mourn over their superstition but cannot refuse that they had an anointing from the Holy One. We may point out the depth of their errors, their limited vision, their rude methods, their warped ideals, but these things are but the rough externals which veil, but do not conceal the inward nobleness of their characters.

The transfer of the Papacy to Avignon marked the commencement of a new era in the history of the Church. It was "the beginning of a period of decadence and gloom—the night, as it proved, before the dawn of new forces and new hopes." Mr. Workman, therefore, entitles his two later volumes, "The Dawn of the Reformation," and groups his studies round the commanding figures of Wyclif and Hus. In the case of Wyclif the centre of movement is, of course, in our own country. The Papal captivity at Avignon marked the fall of its supremacy over the conscience of men; and nowhere was the fall more complete than in England. Here throughout the fourteenth century a two-fold struggle was in progress. "The one attack was directed against the temporal and political power of the clergy, the other against the dogmas and superstitions of the Church. On all sides we discern signs of revolt, a fear lest the Church should become too strong for the State, a desire to deliver religion from a degrading materialism. The two movements, though finally they became separate and even opposed, were at first united. The leader in the struggle was John Wyclif." Driven into revolt against the Papacy in the year of the great Schism Wyclif made a vehement attempt to accomplish necessary reforms. Mr. Workman tells the story in a chapter full of illuminating information. His Erastianism, his care for the

poor, above all his translation of the Scriptures, are fully described. Wrong causes contributed to the failure of his premature movement. Some of them were due to his environment, others to his methods and personal characteristics. Yet "Wyclif may justly be called the Morning Star of the Reformation; he was a herald of a new age. Though in some respects his life reads like that of one born out of due time, his work was not without result. His critical spirit prepared the way for future reconstruction, and his teaching, though seemingly buried with him, lay like the dead, during the long winter of the fifteenth century, waiting for the coming of a brighter day."

Mr. Workman's concluding volume opens with the return of the Pope from Avignon to Rome after an absence of sixty-three years, followed by the Great Schism. It may be that the schism was inevitable, but Urban by his tactlessness and insolence largely contributed to it. Of low birth he "was one whom power corrupted from an upright priest into a cruel tyrant. Even his virtues but threw into more hideous light his cruel excesses. His pontificate is, perhaps, the most disastrous in the history of the Papacy."

The story of the next forty years is unutterably sad. But the jealousy and ambition of the rival Popes were teaching Europe "how to do without a Pope altogether." At last the position became intolerable and Mr. Workman fully describes the labours of Hus and his predecessors and the Conciliar Movement which began at Pisa and ended at Constance. They revealed the impossibility of any internal reform at Rome and showed how inevitable was the Reformation.

The amount of research and reading involved in the preparation of this little volume is enormous, and all students of this period are under an immense debt to Mr. Workman. The story of the Council of Constance is fascinating in the extreme. It was "one of the greatest gatherings of notables ever known in history." It lasted three years and six months, and within the little town one hundred thousand strangers—more, say some—from every Court and See of Europe were lodged. Four-and-twenty interpreters were provided for the seven-and-twenty different languages the curious could detect. The Council ended the schism, and elected a "new and

undoubted Pope," but all hope of reform speedily disappeared. Sigismund, who had summoned the Council, desired not only to terminate the schism but also to abolish what he deemed heresy and Hus was therefore summoned to Constance. The story of his trial and death is told with great fulness and pathos. Mr. Workman points out that "Hus was a martyr not so much to his convictions of the untruth of current beliefs, as because of his fidelity to conscience. . . . Few scenes in history are more touching or ennobling than the fidelity with which Hus refused to swerve from absolute truth, even to save his life." The concluding sentences of the volume are :—

> If the Church was to be reformed from within never had Europe such an opportunity as in the closing years of the fourteenth and the opening of the fifteeth centuries. The value of the period lies in the demonstration it gives that reform within was impossible. Where Constance had failed, rougher methods and a more revoluntionary spirit might possibly succeed, and would find their justification in past failures. But the time, though at hand, was not yet. The invention of printing, the new learning, and last, but not least, the disdain of Europe for a Papacy which used its recovered opportunities to set over the Church worldlings like Sixtus, Alexander, and Julius, were the new factors which were needed to prepare Europe for the more drastic revolution of Luther and Calvin.

Mr. Workman's volumes represent the ardent labours of a Christian scholar and minister. High-sounding adjectives are out of place in describing so judicial a work; nevertheless they are worthy of the highest praise. We are promised at an early date a translation of the letters of Hus, some of which will "ever rank among the world's treasures." In conclusion we quote some recent words of Dr. Stalker :—

> Christ is on a journey and only touches at our door by the way. The whole of history is the march of Christ down through the ages. When He calls at our door, we join the triumphal procession, the subsequent progress of which becomes the aim and the inspiration of our lives. Church History ought to awaken a passion for the kingdom of God. It discloses the appalling contrast between the ideal and the actual—between what Christianity ought to have been and what it actually has been—but at the same time it shows how much has been accomplished; it reveals the figures of those who by their testimony, toil, and martyrdom have so far stamped the image and superscription of Christ on the different departments of the life of man; and even from the very mistakes and errors of the past it learns to prescribe the path for the future.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

Wishing to Die

I. Jacob—*Gen.* xlvi. 28-30

LOVE of life and fear of death are two of the most potent forces that operate amongst men, and they work together for good in the preservation of the race. Desire of death, save in the case of the aged, the worn, and spent, is exceptional; and the study of its varieties, as illustrated in the Bible, should excite more than ordinary interest.

We turn first of all to Jacob, for, however we view his character and conduct, none need hesitate to regard him as a representative man. Next to character, the most conspicuous feature of his life is the chequered nature of his career and the domestic trials that so severely tested him. Those trials reached their utmost severity when he mourned a trinity of reverses: the supposed death of Joseph, the real detention of Simeon in Egypt and the enforced departure of his much loved son, Benjamin. Such events, in their combined influence, were overwhelming; and we can affect no surprise that they should have wrung from Jacob a lament so touchingly plaintive: "Me have ye bereaved of my children: Joseph is not and Simeon is not, and now ye will take Benjamin away; all these things are against me" (Gen. xlii. 36). To have heard him count off his sons—and such sons, in that way, would have moved even the most stoical, perhaps, to tears.

But, O, the change, in the scene, in prospects, in experience, in the musings of the heart, as Jacob journeys royally provided for, towards Egypt! Can he quite forget the former important journey when he was to meet Esau and the prospect tormented him with fear? Or the later one, when he was bereaved of Rachel by the way? Now, however, there is no sting for the much-tried patriarch, but only blessing in which heaven and earth combine. Simeon and Benjamin are both safe, and Joseph, the long lost and bitterly-mourned, is occupying the second position in the first empire of the day. Jacob's views are transfigured, for life's most unpromising events, which wore an aspect of unrelieved gloom, and threatened him with premature death, now smile upon him with a rare radiancy, and his experience is akin to rapture in that his heart aforetime smitten by grief, now swells and glows, as if under the magic of an eastern charmer.

Jacob and Joseph meet! The meeting we must picture to ourselves, according to our own peculiar sense of fatherhood

or sonship, by allowing the powers of imagination to play around the words of Scripture, so strikingly simple and yet so surprisingly suggestive: "And Joseph fell on his neck, and wept on his neck a good while." Tears of a mysterious past mingle with those of a felicitous present. Love leans on love, linked in silence and lost in wonder. At last, that profound silence, far more eloquent under such circumstances than words, is broken by the father's old-world *Nunc Dimittis:* "Now let me die, since I have seen thy face, because thou art yet alive." This is the climax of joy as there (xlii. 36) we were face to face with the climax of grief.

By a comparison of related verses, we discover a double contrast.

xlii. 2. "Get you down thither and buy for us from thence that we may live and not die."

xlii. 38. "Then shall ye bring down my gray hairs with sorrow to the grave."

xlvi. 30. "Now let me die, since I have seen thy face."

The first quotation indicates a purpose to prevent death; the second is a complaint of treatment which threatened Jacob with death; the third suggests a complete readiness to welcome death; and together they show us the extreme varieties of the Patriarch's circumstances and outlook and corresponding moods and attitudes. In the first case, he was beset by the privations and perils of famine, dominated by a sense of responsibility as the father of the family and the head of a tribe, and wishful to make adequate provision for all; in the second case, his heart was pierced by what seemed to him to be grossly unfilial conduct, and he uttered a cry of paternal anguish; but in the third case, all sense of famine was lost in a new consciousness of abundance, he saw the true interpretation of his son's strange and vexing conduct, he was being welcomed by one who had been regarded as dead but who was discovered to be living in princely style; in short, he was so strangely exhilarated by the sudden turn of life's worst adversity, that in his delirium of joy, he said, "Now, let me die."

Of course, such a scene as is presented in verse 30 of Chapter xlvi disarms criticism and such a request as the one that followed seems pardonable. Still it might be supposed that Jacob's request would have been otherwise: that he would have desired life rather than death seeing the bitterness of his soul was over, and, in its place, there had come a taste of life's highest rapture. Moreover, had not Joseph sent for him in order that he might for years felicitate himself in the best that earth could provide? To desire death just at that moment, under such conditions, is certainly strange. Possibly, however, Jacob's words, rightly interpreted, did not

so much express an actual wish for immediate departure as such a complete satisfaction with the unexpected turn of events, that, if called upon to surrender life, and to pass to the great beyond, he could go murmurless. In experience, he had reached the Delectable Mountains and the like joy, earth could never bring again.

Is it too much to say that Jacob's request pointed to (we do not write "proved") a sense of immortality? Surely, such language does not imply death as an absolute terminus, beyond which lay nothing but the grave with its decay. As Dr. Fairbairn, in his most recent book, so clearly says, "The more excellent the good of life seems the more terrible will appear its negation: and it might well have been that the soul which most possessed the good should have most loved life and most have feared its darksome ending." We do not presume to know just the view the patriarch entertained concerning another life, but it is unthinkable that he should have been prepared to forfeit this life, at the time of its richest unfolding for nothing in lieu thereof, save the sleep from which he would never again awake! The tomb of Machpelah, doubtless, was attractive as a final resting-place for the body; but had the choice been between it with its darkness and gloom, and Egypt, with its magnificence and glory, then the patriarch's language, whatever his exuberance of pleasure, would have been differently phrased. Surely the fellowship of loved ones, under the protection of Joseph the favourite, even though it had to be maintained in an idolatrous land, must have been preferable to the sepulchre of the departed. As the terminus of the journey Jacob had somewhat reluctantly undertaken, there was Egypt; but away amongst the silences of eternity, there lay another region altogether fairer than day and brighter than imagination's sunniest picture, with which not even Goshen was comparable.

We must not fail to notice how joy, in the hour of ecstasy, triumphs over fear of death. Under its matchless charm, the heart is thrilled and the mind transported, as if, for the time being, one were possessed by a sudden inrush of the immortal life: and when death is so viewed—from the standpoint of a transcendent rapture and with the transfiguring light of another life shining upon it—it resembles a cloud as seen in the summer sky. Dark and dense though the cloud be, as it comes between us and the sun, it appears insignificant amid the gorgeous splendours that flood the sky; moreover, it is bathed with rich glory and fringed with rare beauty. In like manner, death is swallowed up, lost in the largeness and fulness of life, with its holy joy and its inspiring faith.

God saw the meeting of the long separated father and son

and heard the *Nunc Dimittis* of Jacob; but He allowed both to dwell in each others love and presence for, at least, some seventeen years before He responded to the call. Then once again Jacob was met by a royal escort and welcomed by a king! In death, as in life, "Joseph fell upon his father's face and wept upon him and kissed him" (Gen. l. 1). Love dropped its last tear, placed its last kiss, and silently gave its own token: these symbols were, so to speak, embalmed with the body and entombed in Machpelah; and the human love that thus cared for the body of the patriarch was but an image of the Divine love that prepared and cared for the soul.

HENRY ELDERKIN.

CHRIST'S KNOWLEDGE OF MEN

For He Himself knew what was in man.—ST. JOHN ii. 25

When the "Word became flesh" He had nothing to learn about man, nor as to the conditions of the life before Him. He had nothing to *learn*, He had much to experience.

He had nothing to learn. He was with the Father from the beginning; "One" with Him. "All things were made by Him." So through all the ages He knew every detail of every action, every thought and feeling of every individual of the human race. The hidden springs of thought and feeling, He knew: "All things are naked and laid open before the eyes of Him with Whom we have to do." There is no place to flee to beyond His presence or the reach of His hand.

So, when He tabernacled among men He knew what was in man. He knew the men He called to be His disciples, and *that one* of them who should betray Him. He knew the thoughts of the men who were tempting, trying, and misjudging Him; knew the errors of the teaching of the scribes and corrected some of them; knew that not a sparrow falls to the ground without our Father, and that the hairs of the head of His disciples were all numbered; knew all the Scriptures concerning Himself and expounded them to His disciples; knew what should come to pass after His own death and in later times, and He foretold some things to His disciples for their warning and comfort. He taught much in public, to multitudes of people sometimes, and the judgement of the common people was, that "He spake with authority and not as the scribes." He spake as one who *knew*.

Much is said and written in these days about the limitations of the knowledge of Jesus, as if He could learn and know only in the same way that we learn and know. "He was a Jew and His knowledge and ideas were those of His time

and people," is the text for a good deal of misleading and false teaching. He *was* a Jew, the Son of David, but He called Himself "the Son of *Man*." He was to be lifted up "that the *world* should be saved through Him." So wide were His sympathies and influences. None of the Rabbis claimed to have taught Him; He "never learned" from them, He condemned some of them as "blind guides." He knew, for He is "the Light of the world." He did not *accept* the common ideas of the origin and character of the Scriptures. He knew as no other man ever did, just when, where, and how, and why every portion of them was written; how they were brought together, and why they were so jealously separated from all other books and guarded against error. He taught His disciples from them and continued to teach them after His resurrection, and also after His ascension, so that they could then expound and apply them to set forth the whole plan of God's great salvation whereof we have some illustrations in the Epistles of the New Testament. The Gospels, the records of His life and teaching, He has given us. They are written by men who were with Him and by one who gathered his materials from such, but they have qualities no other books possess, of simplicity, clearness, force, and insight. They also record facts which no man but He knew. To every man who reads them with open mind and heart—they speak as no other book can do. In every land there is living testimony to that fact to-day. Jesus knew then what was in man. He knows, now, all about each one of us.

He has had *experience* of human life as a man. Through man's eyes He has looked on men's lives; with a man's heart felt its cares and joys; through a man's mind observed its ways. As a Man yet always, all the time, as God also.

He was a sharer in the play of the children in Nazareth—and then for fifteen years or so he worked for His daily bread—think of it for fifteen years! The laugh of gladness has thrilled His heart; the wail of sorrow torn it. Love has gazed into His face, and hate has scowled at Him. Evil men sought to entrap Him in His speech, and Satan tried to destroy Him. He watched the growth of understanding and faith in His disciples, and heard their spokesman deny Him with oaths and curses. He saw men bewildered and led astray by false teaching, He, the Shepherd, who gave His life for His sheep. He knows the value of "honest doubt" and supplied the key for its solution; and "dishonest doubt" turned green with malice as He revealed its duplicity. The sick, the diseased, and the depraved came into His presence and He healed them. He touched, and cleansed the leper. He hungered; and had no place to lay His head. The rich

gave Him cold entertainments; the poor lavished tears and costly ointment on Him. Once the people were eager to make Him a King, and the multitnde joined in the cry, "Crucify Him, Crucify Him."

He knew all this beforehand, but as the "Author of our salvation" it was needful that He should be made "perfect through suffering." As our "High Priest" He is not one "that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin." "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Then in Gethsemane and on the Cross was laid upon Him the chastisement of our peace. He was wounded for our transgressions. He died. He rose again from the dead. He has ascended into heaven where He ever liveth to make intercession for us, He, who *knows* what is in Man.

T. E. DUCKLES.

A GREAT CRISIS—*Joshua* xxiv. 14, 15

In the context we find Joshua tracing the hand of God in Jewish history and very clearly declaring his findings. And he at once presses home the results of his study upon the people. They evidently see that a crisis has come.

I. HE CALLS THE PEOPLE TO A DEFINITE DECISION FOR GOD.

1. It is based upon a review of the past. "Now, *therefore*, fear," etc. The fact of God's goodness ought to have great weight with men *(a)* because it lays them under obligation to Him, and *(b)* because it very clearly reveals His character as One worthy of service.

2. It is a *direct demand.* There is no alternative suggested. Nor is there any hesitancy in the demand. This definitely direct demand was such as would be sustained *(a)* by conscience, and *(b)* by gratitude, and even *(c)* by wisdom, for beyond question to serve self means ultimate ruin.

3. This call would certainly be felt as more impressive because it was Joshua's *last* demand in the name of God (see ver. 1).

II. The service to which they were called was to be a MATTER OF CHOICE. There is (1) a recognition of man's *ability* to choose. There is no coercion permissible in the matter of choosing. If there were, it would not be choice. Man, under the provisions of grace, has a self-determining power to choose or refuse. (2) This freedom of choice is that which gives moral value to the act. (3) To have *delayed* the choice would have been a sin.

III. The choice was the more urgent because of the CIRCUMSTANCES UNDER WHICH THEY WERE ASSEMBLED.

"Choose you," said Joshua, "THIS day whom," etc. There are days in which the force of some motives is very strong. 1. Youthful days. 2. Days of special revival of God's work. 3. There are days in the year wherein appeals for decision are peculiarly appropriate. 4. Days of special sorrow and trial.

IV. It is a choice demanding THE EXERCISE OF THE REASON. "If it seem evil," etc. True religion does not begin or end in any blind act of self-surrender or service. It is a "reasonable service." He assumed that they might have a difficulty in choosing, arising *(a)* from misunderstanding the character of God's service, *(b)* from some fear of consequences it might involve, or *(c)* from some lingering affection for evil things.

V. The appeal was strengthened by JOSHUA'S PERSONAL EXAMPLE. 1. He chooses for himself. 2. He chooses for his family. True religion should begin at home.

Dr. Parker reminds us "that the world will pay but little heed to our exhortation if we do not follow it up by personal practice." If preachers, teachers, fathers, and workers generally, are to succeed, their words must be supplemented by deeds.

HENRY SMITH.

Notes and Illustrations

EVANGELICAL PERFECTION embraces two things:—1. A perfection of love proportioned to the power of each individual; 2. A steady progress in love harmonising with our circumstances, and our increasing capacity and ability.—*T. Cook.*

LIBERTY OF THOUGHT.—There is a sacred liberty of thought which is the dearest right of Protestants, but it is not to be made a cloak of maliciousness. We have no right to think wrong thoughts. While all the progress in the world is due to freedom of thought, it is the correctness of the thought, not the freedom of it, which has achieved the good. Freedom of thought is a means not an end. As the means for discovering truth it has been a vehicle of universal blessing, but when it is made into an end, when men think wildly to assert their freedom—nothing but mischief ensues. Loose thinking is as bad as loose living. The man who is filled with the Spirit will witness plainly and fearlessly again both.—*Webster's "Elijah."*

SIN, ITS TERRIBLE BONDAGE (Heb. xii. 17).—The loss of the blessing is here represented as the inevitable consequence of the sale of his birthright. "Ye know that afterwards, when he would have inherited the blessing, he was rejected." His fate up to a certain point was in his own hands. After that it was placed beyond his reach. So it was with Esau,

and so it is always with the downward course of guilt. We may wade for a time amidst the shallows of sin, feeling our footing and heedless of danger. A single step more places us at the mercy of the waves, and we are swept away into the ocean of ruin. When we read of God's hardening the sinner's heart, we are perhaps startled at the phrase, yet there is no doubt that it represents a fearful moral truth. The sinner, after a time, ceases to be his own master. He has coiled a chain about him, which binds him hand and foot. He is dragged helplessly down. There is no more terrible passage in classical literature than that in which the Roman poet describes the guilty man trembling in his secret soul, as he sees himself falling, falling headlong, unheeded and unsuspected by those nearest to him. With a true moral insight he regards this state as the just retribution of offended heaven—the heaviest punishment which can be inflicted on the most heinous guilt. Such, indeed, it is.—*Bishop Lightfoot.*

Personal Holiness is the first tribute we owe to the Spirit for the Master's use; and we cannot offer Him acceptable service until this is paid. A Roman historian tells us of one who sent a present of a diadem to Cæsar, while he was yet rebelling against him. Cæsar returned it, with the admonitory reply, "First yield obedience, and then make presents." The spirit and truth of this message is addressed to every Christian. In vain we sing :—

"Bring forth the royal diadem,
And crown Him, Lord of all,"

while we exempt anything, no matter how trifling, from the dominion of Christ. But when we are entirely set apart for God's service and will, and cleansed from the defilement of sin, we are always ready for use.—*Cook's New Testament Holiness.*

UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE
SESSION 1902-1903

Motto—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 Timothy ii. 15.

Secretary:

Rev. J. A. Clapperton, M.A., 4, Marlborough Terrace, Dewsbury.

Report

The following interim report of the U.B.H.S. was presented to the Committee, December 10th, 1902 :

Number of Individual Students this Session - - -	1,057
Number of Entries into Classes (as compared with the total of 1,105, thirteen months ago) - - - - -	1,591
Number of Tutors - - - - - - - -	78
Number of Subjects (For Names, see Prospectus) - -	24
Number of Candidates for the Ministry - - - -	110

Since the foundation of the Union 10½ years ago, the total number of Individual Students who have joined amounts to - - - - - - - - - -	3,252
Of the 1,057 Students who have joined this year, the number who have declared themselves to be already Local Preachers or wishful of entering the ranks amount to	457
Reckoning for those who do not fill in their forms there may in all be present or intending Local Preachers -	500

N.B.—The Tutors, 78 in number, have on the average 20 or 30 Students each. One Tutor writes that each paper he corrects monthly takes on the average *twenty minutes*. About 50 per cent. of the Students send in papers. These facts give some idea of the toil and time devoted by the Tutors to their work.

CONNEXIONAL EXAMINATION OF LOCAL PREACHERS

Students who intend sitting for this examination in March are requested to make sure that their name and address have been forwarded to the Circuit Secretary, so that he can send to the District Secretary.

GENERAL DIRECTIONS

1. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

2. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

3. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

4. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

5. For Tutors and Text-books see January Magazine.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s.6d. Students are strongly advised to procure the Revised Version *with marginal references* (5s.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

WORK FOR FEBRUARY: Write Outline Sermon on Rom. viii. 28 (first part of verse), giving special attention to *Introduction* and *Application*.

II. ADVANCED HOMILETICS

WORK FOR FEBRUARY: 1. Read to the end of p. 27 in Chapter i., and the whole of Chapter iii. 2. Analyse into details the main elements necessary for "preaching with power." 3. Work out two of the exercises on p. 21 in the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

N.B.—All the questions are taken from the Questions for Self-Examination pp. 274-288.

A. FIRST YEAR'S COURSE

WORK FOR FEBRUARY: pp. 115-142. What are the four chief headings under which Redemption is treated in Chapter xii.? Questions 81, 83, 84, 90, 94, 98. Give exposition of John iii. 14-15.

B. Second Year's Course

Work for February: Questions 174, 177, 178, 180, 181, 182, 183. Show the doctrinal teaching of Romans vi. 23.

IV. Advanced Theology

Work for February: pp. 162-187. 1. Who was Pelagius? Name his chief associates. 2. What were the teachings of Pelagianism? 3. Give a brief account of the Donatist Controversy. 4. How has the teaching of Augustine influenced (1) the Roman Catholic Church, (2) Protestantism?

V. Class for Candidates for the Ministry

Work for February: Gregory, pp. 225-272. Questions 162, 164, 169, 171, 174, 178, 184, 186. Oxford Helps, Part IV., § 25: the Epistles. 1. Give a list of St. Paul's Epistles, grouped chronologically. 2. Which are the General Epistles, and why are they so-called? Give a *brief* account of St. John's first Epistle.

VI. Bible Study (Old Testament)

Work for February: pp. 111-127. Zech. xii-xiv. 1. Quote all the passages in Zechariah that are cited in the New Testament, and say where they are cited. 2. Comment on Zech. xii. 10-14. 3. What light does Chapter xiii. throw upon the manners and methods of prophets? 4. Explain Zech. xiv. 20.

Note: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. Bible Study (New Testament)

Work for February: Read Chaps. xix-xxi. 1. Compare carefully the parable of the Pounds with that of the Talents, pointing out any difference in application. 2. Point out the purpose of the question in xx. 22 and the force of the reply; also explain the application of verses 37, 38 to the situation described. 3. Show how and in what sense xxi. 10-19 has been fulfilled. 4. Explain the fusion of prophecies concerning the destruction of Jerusalem and the Coming of the Lord in xxi. 20-33. In what sense is verse 32 to be taken?

VIII. Bible English

Work for February: Read pp. 107-119. Show in the following ten passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is:—1 Cor. iv. 3; Philemon 8; 1 Cor. i. 28; Mark vii. 31; Matt. xiii. 20; Acts iv. 32, x. 14; Isa. xl. 12; 1 Chron. xxi. 1; Luke xix. 13.

IX. Christian Evidences

Work for February: Section II., Chapters vi. and vii. Questions: 1. Prove the importance of the Resurrection of Christ as an evidence of Christianity. 2. It is allowed by critics that Paul and the Apostles believed that Christ had risen. Reply to the theories they suggest as explanations of this belief. 3. What is the force of the argument in favour of the Resurrection supplied by the existence and faith of the Early Church? 4. Give Hume's objection to Miracles and reply to it.

Note: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. Church History

Work for February: Beckett, Chapters xvi-xxi., pp. 148-230. Questions: 1. Summarise the reforms in doctrine during Henry's reign. 2. What editions of the Scriptures were issued in Henry's reign? Write brief notes on them. 3. What progress was made in Reformation during the Protectorate? 4. Briefly describe the Prayer-Book issued in Edward's reign. 5. Name the chief Reformation preachers. 6. Account for and describe the re-action under Mary.

XI. Ethics

Work for February: Questions: 1. Describe the Church of Humanity.

2. What do you understand by the terms Secularism and Cosmism? How does Positivism compare with them? 3. Show that Positivism is practically atheistic in its tendency. Read Comte, pp. 43-64. To the Comtist prayer, in the Christian sense of the word, is impossible. Thoroughly learn and endeavour to grasp the significance of the Positivist formula and motto, and also carefully ponder the idea of immortality put forward by Comte, and his strictures upon the Christian religion.

XII. English Grammar

Work for February: Morris, Sections 103-125, with Wetherell, pp. 91, 92; also his remarks on Section 104 and Sections 119-125. An important lesson. Wetherell: Exercise 83, 7-16; Exercise 95, 17-24; and analyse after the models on p. 93 ff in Wetherell. Exercise 99, 1-6, and Exercise 100, 2, 7, 13, 16, 20, 25.

XIII. English Composition

Work for February: Lesson, Part II., Chapter iii., pp. 38-41. Questions: 1. What is a Synonym? Write brief sentences illustrating the difference in meaning between (*a*) "less" and "fewer," (*b*) "quantity" and "number." 2. Write a brief essay on "Town and Country."

XIV. Comparative Religion

Work for February: Read pp. 202-249. 1. Outline the history of the "four orthodox Khalifs" and the Abbasid Khalifs. 2. Indicate the characteristics of "style" in the Qurân. 3. State the theory of inspiration claimed for the Qurân. 4. What is the chief defect in the arrangement of the Qurân? 5. How have the Suras of the Qurân been classified? 6. What is the doctrine of abrogation?

XV. Logic

Work for February: 1. Give examples of agreement in nature and of periodic variations. 2. What is the fundamental principle underlying generalization? Why do you believe the sun will rise to-morrow? 3. Give illustrations of reasoning from analogy. What are its rules and its defects? Read pp. 112-128. Draw out a list of the principle kinds of fallacy and work through the questions at the end.

XVI. Psychology

Work for February: Questions: 1. Is our knowledge of position and distance native or acquired? Give reasons for your answer. 2. What is a *local sign*? How does it become known by us? 3. The image upon the retina of the eye is inverted; in view of this fact how is it that we do not see things upside-down? Read Chapter vi.: In reading this chapter the student should test all statements, as far as possible, by his own experience. Note the relation of emotion to its expression, and also that there is a certain purposiveness involved in the various forms which the expression assumes. No really satisfactory classification of the emotions has yet been effected, though many have been attempted.

XVII. Biblical Geography

Work for February: 1. Read carefully Chapter xi. 2. Write a paper on "The Jerusalem of David and the Jerusalem of Herod: a Comparison and a Contrast."

XVIII. New Testament Greek

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 4*s*.

XIX. Advanced New Testament Greek

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5*s*.

XX. Hebrew

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5*s*. The Tutor will write personally.

XXI. Special Class for Local Preachers on Trial

Work for February: Second Catechism, Chapters ix. The Sermons: Read xxi. and xxiii-xxvi. Master Sermons xxii. and xxxiv. The Notes: On Hebrews. Questions: Is the Wesleyan Methodist Church a Free Church of Jesus Christ? Give reasons. Expound the first three petitions of the Lord's Prayer. 2. How does Mr. Wesley explain "Love is not provoked." "Love covereth all things." Prove the first property of the Law—its holiness—from St. John's First Epistle; show clearly that a Christian is so far perfect as not to commit sin. 3. Mr. Wesley says there are many comparisons in the Epistle to the Hebrews, but they can be "reduced to two heads." What are the two heads! Give an example of each. 4. How does the writer prove the proposition that there remains a rest for Christian believers? What remarks does Wesley pass on the great definition of Faith given in the Epistle?

XXII. Temperance

Work for February: Chapters xxi-xxiv. Questions: 1. Show how alcohol induces consumption, heart disease, cholera, and Bright's disease. 2. Give facts and statistics showing the high mortality of those who indulge in alcoholic drinks. 3. Discuss the economic aspect of the Temperance question. 4. Write a short essay on "Drink and Crime."

XXIV. New Testament Introduction

Work for February: Chapters xxi-xxiv., pp. 162-192. 1. What allusions can you find in 1 Peter to incidents in Peter's life? 2. What reasons are there *for and against* believing that Peter was the author of "2 Peter"? 3. Give the reasons *for and against* the Johannine authorship of "Revelation," and describe the circumstances under which probably it was written.

XXV. Local Preachers' Theology

Work for February: Lesson: Chapter v. 2 (*a* and *b*). Questions: 1. Write out from memory Article ix. of the Anglican Church, as far as the words "contrary to the Spirit." 2. Explain what is meant by Pelagianism, and show that it is inconsistent with (*a*) the teaching of St. Paul, (*b*) the teaching of modern philosophy and science. 3. Indicate the great defect in the Augustinian doctrine of Original Sin, and show how the logical consequences of that defect are avoided in Methodist Theology. 4. Quote Scripture in support of the view that all men are sinners.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Feb. 1—The Seal of Saviourship—*Acts* iii. 26

The preacher's undivided theme. The story of Jesus, though ever fascinating, would not be unto salvation without the seal of the resurrection. Jesus was a born Saviour and temporarily manifested His office in healing and forgiving. But to assure all ages of His abiding and universal Saviourship, a unique, Divine attestation from outside the range of our mortal life was necessary. Without this—room for doubt. He must not only be able to lay down His life, as others, a martyr to truth and righteousness, and, as no other could, a sacrifice for sin, but He must be able to take it up again in proof of His Divinity and God's acceptance of the atonement. Hence His forty days' ministry (Acts x. 40-42); indispensible qualification for apostleship (Acts i. 21, 22); emphasis on resurrection in preaching (Acts iii. 15; iv. 10).

The Risen Jesus is the only pledge of our salvation. 1 Cor. xv. 14-17. A human Jesus, though crucified, could not save, and there would be no assurance of a Divine Jesus without the resurrection. If He rose from the dead, He was the Christ. If He was the Christ He was bound to rise. Our happiest, longest thought about Jesus should be that He rose and ever liveth. Rev. i. 18.

Preaching the Risen Christ yields contemporary evidence of His resurrection. 1 Cor. xv. 12. Those who receive the Word and believe on the Living Christ, experience in themselves a spiritual resurrection which makes them partakers in His risen life. Rom. vi. 45. Every new birth from above is an extension of the resurrection of Jesus. 1 Peter i. 3. This newness of life by union with Christ is the leaven with which God would leaven the whole lump of humanity.

The resurrection of Jesus is the assurance of our own. This was Paul's point of emphasis at Athens. The immortality of the soul was a familiar idea there: not so the resurrection of the body. Through this he warns them of the judgement on the deeds of the body. 2 Cor. v. 10. This risen Jesus shall judge the world. Acts xvii. 31.

"*I believe . . . . in the Resurrection of the body.*" The risen Jesus was recognised by His followers. Though the body was changed from material to spiritual the identity remained. At the general resurrection we shall know our loved ones in Christ. He not only saves us to God but to each other.

Feb. 8—THE CHURCHES' ONE FOUNDATION—1 *Cor.* iii. 11

The foundation of a building is its most important part. Sometimes most difficult—as of lighthouse on tide-covered rock. Weak foundation brings ruin—Campanile of St. Mark's, Venice. Parable, Matt. vii. 24. Foundation must be adequate: what will do for house, not enough for tower; what for trades union, not for church; what for time, not for eternity.

The Church of God is to be as wide as humanity, high as heaven, lasting as eternity. Then its foundation cannot be earthly, human, or temporal. It must be laid in the depths of eternity and broad-based upon the will of God that it may stand for ever. But it is made manifest in time and in visible form that men may build thereon. This we have in Christ. Isa. xxviii. 16. Heb. i. 10-12.

The foundation is laid already for the spiritual building up of a new humanity. God has laid it and it is consecrated by blood. John xix. 30. It is a living personality: not Christian teaching, example, or observances, but Christ Himself.

Let us accept it, and as stone is dovetailed and cemented into stone so let us be built upon Christ by personal union with Him. No other will do. Many build on self-righteousness, good resolves, Church membership, but these inadequate. Neither good character nor true church can be built upon ourselves. Must start from solid rock of righteousness which is Christ, and build ever worthily.

Feb. 15—PEACE PROMOTERS—*Rom.* xiv. 19

Everyone may do something towards "*Peace on earth*," as surely as he may stir up strife. Christians especially are to cultivate peace among

themselves (2 Cor. xiii. 11; 1 Thess. v. 13); towards their fellows (Rom. xii. 18); between man and man, nation and nation (Matt. v. 9).

The things against peace have root in selfishness, undue prominence of personal opinions, rights, likes and dislikes. We cannot all think or possess alike and the difference should not be turned to disputation and division but to mutual consideration and charity.

Power to promote peace springs from a heart at peace with God. Gal. v. 24-26. Jas. iii. 17, 18. Such know the value of peace. As joy and laughter are infectious so a calm, unselfish, spirit communicates itself to others. Prov. xv. 1-18. Oil on troubled waters.

Righteousness makes for peace. Isa. xxxii 17. Mal. ii. 16. Though at first may provoke opposition. Mark x. 34 It is only a false peace which tolerates sin (Isa. xlviii. 22; Jer. vi. 14); and it cannot stand (Isa. xxviii. 18).

Love makes for peace (Gal. v. 22) because it seeks not its own (Rom. xii. 10; 1 Cor. xiii. 4-7.

Feb. 22—THE GREATEST THING IN EARTH AND HEAVEN—1 *Cor.* xiii. 13

Many things counted precious here will not enter heaven. We toil for wealth, fame, learning—only to leave them behind. Our best knowledge is as a dim, distorted vision (vers. 8, 9). Earthly arithmetic, history, language, art, science, will be as useless to us then as childhood's cast-off toys to the grown man.

The things that survive have their root in our inner life and are the qualities of our character. Planted in us here (Eph ii. 8; 1 Peter i. 3; 1 John iv. 19); but their full growth will be in heaven, their native climate, and as much better as the luscious fruit of Jaffa exceeds the tiny, tasteless, oranges grown in our cottage windows. *Faith*, here an effort, will be as easy and natural as breathing, for it will be ever looking with rapt wonder and growing confidence into the unfathomable perfection of God. *Hope*, here dim, fitful, deferred, will there be a certain looking forward to ever richer experience of the inexhaustible riches of Christ. *Love*, here constrained, alloyed, inconstant, shall there be only love, unmixed, untired, free, for "love is heaven and heaven is love."

But love is greatest on earth and in heaven: at once the soil, atmosphere, and life of the others. In heaven it suffers less change than they. The ever clearer, wider, deeper vision of Faith and the ever enlarging outlook of Hope are but new inspirations for love, which soars above them both to lose and find itself in God. Yea, love is greatest, for God is not Faith, God is not Hope, but God is Love.

REVIEWS

The Preacher's Magazine. Vol. XIII. C. H. Kelly. 5*s.*—Mr. Watkinson, reviewing our last year's volume in the Methodist Magazine, says:—"An admirable serial for the minister's study. Lay preachers will find it specially helpful, its homiletic portion being invaluable to busy workers. Dr. Gregory has never given us a better volume." We venture to think that the volume contains not a few papers of permanent value.

Among these we may perhaps specially name the Rev. A. Dickinson's Notes of Dr. W. B. Pope's Homiletic Lectures, Mr. Mark Guy Pearse's Studies in the Life of St. Paul, and Professor Findlay's articles on Forgiveness.

New Testament Holiness. By Thomas Cook. London : C. H. Kelly. 1*s.* 6*d.*—This is a book which all Christian people, and especially preachers, may read with profit. It is good to turn from even the most reverent criticism and the most effective apologetics to a volume which deals with the deepest experiences of spiritual life, and one which treats a profoundly important subject wisely and firmly. We are inclined to think that one reason why so much modern preaching is ineffective is that most men shrink from themes which belong to the highest forms of Christian experience. Mr. Cook's doctrine of holiness he not unreasonably calls New Testament Holiness, and it is essentially *Wesley*-an. It is the doctrine of Wesley's sermons and even more emphatically of Wesley's hymns. He believes in what is called "the second blessing," but does not state the doctrine unwisely as it has so often been stated. It would be easy to pick out here and there a phrase about which one hesitates, but that were a profitless task. In this case also our Lord's great saying proves itself true, "If any man will do the will, he shall know of the doctrine." We commend the book to all who desire to tread what Wesley called "the higher path."

Elijah : The Man of Prayer. By Rev. F. S. Webster, M.A. London : Morgan & Scott. 1*s.*—This is a companion volume to Mr. Webster's useful little book, "Elisha, The Prophet of Vision." It tells the story of the greatest of all the prophets of action, men who lived deeds not words, and applies the lessons of his life to our own time forcefully. Bible Class leaders and Sunday School teachers will find it specially helpful. In speaking of Elijah's translation Mr. Webster gives expression to his own faith in the secret rapture of the saints—a weird but somewhat attractive theory of one episode in the last things held by some deeply spiritually-minded people.

Alexander McAulay. The Apostle of East London Methodism. By William Sampson. Sixth Thousand. Revised and Enlarged. Edited by Rev. Frederick Tunbridge. London : C. H. Kelly.—This is an interesting though hardly an adequate memorial of one of the most saintly of modern Methodist preachers. Mr. McAulay was a man of strong individuality, more remarkable for depth of conviction than breadth of view. He did a wonderful work in East London, and was for years an efficient and enterprising Home Mission Secretary. Both he and Mrs. McAulay were enthusiastic Christian workers, and gave generously to every cause which won their sympathy. At an age when most men seek quiet and retirement he set out on an evangelistic tour to the West Indies and South Africa. The story of this work is well told by his companion, Mr. William Sampson. The volume contains a chapter which gives an excellent account of Mrs. McAulay. Many pens have contributed to this volume, which has had the advantage of the editorial supervision of the Rev. F. Tunbridge.

Recollections of Sixty-Three Years of Methodist Life. By Thomas Hayes. London: C. H. Kelly. 2s. 6d.—Mr. Hayes has had a long life and has watched the course of events with intelligent interest. His recollections of old London in the first few chapters mention many facts which will be new to modern readers. The greater part of the recollections are occupied with Methodist reminiscences. These are given in the form of brief notes of the years from 1837 to 1882, in which year Mr. Hayes retired from the Mission House. The closing chapters deal largely with books, and one gives a most interesting account of the Allan Library, for which, by the way, we hope some adequate provision will be made in the new Methodist Church House.

My Life Work. By Samuel Smith, M.P. London: Hodder & Stoughton.—Mr. Samuel Smith has lived a strenuous life, has taken part in many an important movement, always contending for truth, righteousness and purity. He has travelled extensively and met many interesting people. His book, though bulky and much of it printed in small type is good reading and is excellently illustrated. The author is amply justified in giving the world his autobiography.

An Indian Priestess: The Life of Chundra Lela. By Ada Lee, with Introduction by the Right Hon. Lord Kinnaird. London: Morgan & Scott. Feringhi and Other Stories of Indian Gipsy Life. By Rev. A. Dumbarton. London: C. H. Kelly.—To promote intelligent interest in Missionary enterprise it is essential that the best Missionary literature should be widely circulated. We have seldom met with with a more impressive and absorbing story than that of Chundra Lela. She was the daughter of a Brahmin, married at seven, a widow at nine. After her father's death she set out on a sad and gloomy pilgrimage and sought salvation by the most awful austerities. The story of her conversion is very remarkable. From the time she became a Christian she devoted herself enthusiastically to preaching the Gospel, and with marvellous success. The book is beautifully got up and profusely illustrated by excellent photographs. The brief sketch of the author Mrs. Lee given as a kind of appendix, is also most interesting.

Feringhi is a collection of delightful Indian stories, illustrating gipsy life in the Mysore, and the good work which has been done during thirty years by a man from a gipsy camp, who, having gone to South Africa as a coolie emigrant, came under Christian influence and became truly converted. Both these books are ideal volumes for school libraries and missionary rewards.

The Priestly Letters, or, The Priest that is the Enemy. By Rev. John Wenn. London: A. H. Stockwell. 2s. 6d. net.—The author of this lively book contends that if young people are to be persuaded to read Church History, it must be written in a style that will attract their volatile minds. Certainly Mr. Wenn's pages are not dull. He makes many telling quotations and provides much material for a reply to audacious sacerdotal claims. There are perhaps a few lapses from good taste and some inaccuracies such as one would expect in a book written evidently in haste.

MEN AND BOOKS : A MONTHLY SURVEY

"The Death of Christ" *

ONE of the most notable books of the month is the volume with the above title, recently issued by Dr. James Denney. It is a fresh and illuminative study of the doctrine of the Atonement as contained in the writings of the New Testament, and ought not to be neglected by any student of theology, or any evangelical preacher. After a brief introduction, in which he shows that the death of Christ is "a real subject in the New Testament," Dr. Denney gives a careful and comprehensive survey of the teaching on the death of Christ contained in "The Synoptic Gospels"; "The Earliest Christian Teaching"; "The Epistles of St. Paul"; "The Epistle to the Hebrews"; and "The Johannine Writings." The volume concludes with a very able essay on the "Importance of the Death of Christ in Preaching and in Theology."

A careful study of Dr. Denney's arguments would do much to restore the teaching of the New Testament on this important subject to its rightful position in the preaching of to-day. Congregations trained to follow such teaching as this will not be in doubt respecting the essential elements of the Christian faith. We give one or two quotations that our readers may judge for themselves of the quality of Dr. Denney's work.

To receive the reconciliation or not to receive it—to be a Christian, or not to be a Christian—is not a matter of comparative indifference; it is not the case of being a somewhat better man, or a man, perhaps, not quite so good; it is a case of life or death. It is difficult to speak of this as it ought to be spoken of, and to urge it in any given situation may easily expose the preacher to the charge of intolerance, uncharitableness, or moral blindness; but difficult as it may be to preach the gospel in the spirit of the gospel, with a sense at the same time of the infinite love which is in it, and the infinite responsibility which it puts upon us, it is not a difficulty which the preacher's vocation will allow him to evade. . . . God has spoken His last word in His Son; He has done all that He can do for men; revelation and redemption are complete, and the finality on which the Epistle to the Hebrews lays such emphasis as characteristic of

* "*The Death of Christ*," by James Denney, D.D. London: Hodder & Stoughton.

everything belonging to the New Covenant, ought to have an echo in every proclamation of it. If, therefore, we are conscious that this note is wanting in our preaching—that it fails in urgency and entreaty—that it is expository merely, or attractive, or hortatory—that it is interpretative or illuminative, or has the character of good advice, very good advice indeed, when we come to think of it—it is probably time to ask what place in it is held by the Atonement ?

. . . . .

The doctrine of the Atonement, in the central place which Scripture secures for it, has decisive importance in another way ; it is the proper evangelical foundation for a doctrine of the Person of Christ. To put it in the shortest possible form, Christ is the Person who can do this work for us. This is the deepest and most decisive thing we can know about Him, and in answering the questions which it prompts we are starting from a basis in experience. There is a sense in which Christ as the Reconciler confronts us. He is doing the will of God on our behalf, and we can only look on. It is the judgement and the mercy of God in relation to our sins which we see in Him, and His presence and work on earth are a Divine gift, a Divine visitation. We owe to Him all that we call Divine life. On the other hand, this Divine visitation is made, and this Divine life is imparted, through a life and work which are truly human. The presence and work of Jesus in the world, even the work of bearing sin, does not prompt us to define human and Divine by contrast with each other ; there is no suggestion of incongruity between them. Nevertheless they are both there, and the fact that they are both there justifies us in raising the question as to Jesus' relation to God on the one hand, and to men on the other.

The whole volume is worthy of careful study, and we earnestly commend it to the attention of students.

Welldon's "Revelation of the Holy Spirit" *

One of the most encouraging signs of the religious thought of the day is the revived interest that is being taken in all that pertains to the influence and work of the Holy Spirit. Several books have been added to the literature of the subject during recent years, and all are welcome ; but we are still waiting for a treatise on the subject which shall set forth in all its richness, beauty, and power, the doctrine of the Holy Spirit as it is revealed in the Scriptures and in Christian experience. Dr. Welldon's essay is—first, a careful and painstaking attempt to collate the teaching of both the Old and New Testaments on his great subject ; and secondly, to show what is the doctrine of the Church respecting the

* *By Macmillan & Co.*

personality and work of the Holy Spirit, as it is exhibited in the writings of the Fathers, in the Creeds, and in History. And to us its value lies mainly in this general survey.

Our author believes that the doctrine has never received that attention from the Christian community which its importance demands.

> The doctrine, in spite of its historical interest, has not been realised in its full practical importance. It has not been uniformly felt as a living influence upon all that Christians believe and all that they do. How few churches, for example, have been dedicated to the Holy Spirit. How scanty is the contribution which sacred art, or music, or literature has made in the Christian centuries to the thought of that Spirit as informing and inspiring the Church of Christ. Yet an oblivion of the Holy Spirit characterises the dark hours in the religious life of a Church or of an individual soul.
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> . . . . . .
>
> It is a curious fact that the relative proportions of particular doctrines in the New Testament and in Christian history often present so significant a contrast. Thus the doctrine of the Church, or the doctrine of Holy Communion fill comparatively few verses in the Gospels and Epistles, far fewer indeed than the doctrine of the Holy Spirit. Yet these are the doctrines which have rent Christendom asunder in the last four centuries ; while over the doctrine of the Holy Spirit, which once, though for a brief while only, excited strong theological animosity, a peace as of death has seemed to reign.

This is partly true, although it is an exaggerated statement of the case. And it illustrates what is one of the great defects of the book. Dr. Welldon writes throughout from the standpoint of the modern high Anglican, and in his survey of history makes no reference to the writings of the Reformers and the Puritans ; or to the Methodist teaching on the subject. And it must never be forgotten that in the theology of both Puritans and Methodists the doctrine of the Holy Spirit has a prominent place.

This tendency is seen also in the author's exegesis, and under its influence he makes statements which are difficult to reconcile. *E.g.*, on Acts viii. 14-17, he says :

> This passage which is strictly typical, shows that in ordinary circumstances the gift of the Holy Spirit was :
>
> *(a)* Bestowed subsequently to Baptism, but as a natural sequence to Baptism.
>
> *(b)* Bestowed not by lay Christians, or even by deacons or presbyters, but by the Apostles themselves.
>
> *(c)* Bestowed by them through the laying on of hands.
>
> It answered in fact to confirmation.

A few pages later, when the Baptism of Christ is being discussed, we find the following (the italics are our own) :

> And what the descent of the Holy Spirit was to our Lord at His Baptism and to the Apostles at the Pentecost, *that in its measure is the gift of the Holy Spirit to every Christian person who is baptized.* It is the initiation into a sacred life, it is the sanctification of spiritual powers ; it is a new birth, a new energy, a new life.

Surely this makes confirmation quite superfluous.

Dr. Welldon writes sympathetically and helpfully of the work of the Holy Spirit in the Church and in the world, and shows how His mighty influence has changed, purified, and elevated the thoughts, the conceptions, and the whole life of humanity. And he urges the duty of the Church to realize and to possess all the rich heritage of grace and power which are promised to her in the gift of the Holy Ghost.

> It is by the operation of the Holy Spirit that the Church of Christ, and the Christian world in obedience to her authority, has condemned infanticide, slavery, cruelty, injustice, intemperance, impurity, and all the long catalogue of social evils in the world. The men and women who have fought these evils in Christ's name, have one and all professed that it was not they who won the victory of themselves—not they, but a power within them, stronger than themselves, inspiring and energising them, and rendering them capable of achievements beyond their natural scope. That Power, as they knew, has been no other than the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts," is the motto inscribed upon their hearts.

The work of the Holy Spirit, as it is revealed in personal experience, receives little attention in this essay. This is the more to be regretted, because it is this particular aspect of the subject which needs to be impressed on the heart and conscience of Christian men and women to-day. How rich and helpful to the spiritual life this side of the doctrine is, may be seen in the pages of Mr. Selby's book on "The Holy Spirit and Christian Privilege," a book which we commend to the earnest attention of all our readers.

Despite its defects—and they are such that we are bound to call attention to them—Dr. Welldon's essay deserves careful study, and is calculated to inspire new faith in, and greater dependence on, the Holy Ghost, the Lord and Giver of Life.

J.E.

AN ANCIENT STORY WITH MODERN APPLICATIONS

III. No Respect of Persons—2 *Kings* v. 8-12

BY W. GARRETT HORDER

A GREAT contrast is here presented between the dwelling of the Prophet and the retinue of his visitor. That dwelling was not his own, but one provided for him by the kindness of the Shunammite woman—an outhouse with a bed and a table and a stool and a candlestick ; just necessary things and no more.

All the magnificence was on the side of the visitor who came with his horses and his chariot: with all the pomp and pageantry, then as now, associated with the military calling.

If there were neighbours they probably looked with amazement at such a visitor to such a dwelling. But the Prophet is unmoved by the arrival of the great captain and his retinue, before his humble door. He is not flustered, as the poor often are, by visits from the noble or the rich. He does not hasten to the door and make his obeisance. He remains within—only sending a messenger to inform Naaman of the way in which healing may be found.

At first sight, this looks somewhat rude, as if the Prophet liked to pour contempt on princes. Doubtless he was no respecter of persons ; he could scarcely be a Prophet if he were. For the Prophet is essentially a seer who discerns the reality of things : who looks beneath the surface differences which divide men to the underlying likenesses which unite them. If to disregard these surface differences be rude then the Prophet was guilty of rudeness. But if to recognise that "the gold is but the guinea stamp, a man's a man for a' that" be the true politeness, then far from being rude he was really polite. Tried by the standard of fashion which judges a man by the clothes he wears or the money in his pocket Elisha's method leaves much to be desired ; but tried by the standard of Christ which judges a man by what he is rather than by what he possesses or wears, then the Prophet's procedure will not only pass muster but will even seem worthy of our imitation. At all events it would have commended itself to the Apostle James who warns us against estimating people by their possessions rather than their characters.

Our own age is full of idolatry of wealth and position. The Plain of Dura was not the only place in which an image of gold has been reared and found worshippers. Our own country has often repeated that folly: a folly none the less because the image of gold has been an invisible one, and the worship rendered by fawning of the *spirit* rather than the *bending* of the *knee*. The true gentleman, to say nothing of the true Christian, will regard the *man*, not his position or possessions. And the Church of all places is the one where such transitory things as rank, dress, wealth, should fall into the background and the abiding element of character come to the front. At Walmer many years ago a poor man went up to the Communion table to receive the Sacrament and found himself kneeling by the side of the Duke of Wellington. He was about to retire when the Duke laid his hand on his shoulders and whispered: "Stay! We are all equal here." The Prophet had one method and tone with king and subject, peer and peasant; thus he violated the standards of fashion but he observed the standards of Him who is "no respecter of persons." Elisha treated Naaman just as he would have treated the humblest soldier in his company. Society would call this rudeness. Christ would call it fearlessness of the face of man. To follow his example will expose us to the reproach of society, but it will bring us the benediction of Him who called the society of His own time "evil and adulterous." It is because the Church has so often courted Society and slighted her Master's example that the poor have turned away from her thresholds. Let her cease to be a respecter of persons: let her care less for the favour of society and more for the benediction of her Master, and she would do much to heal those divisions between various classes which present one of the great problems of the day, and which, if unhealed, threaten mischief in the time to come. In this matter we are all more or less guilty, and we need to recognise our guilt and set our faces to a more Christ-like way.

But this is not all. There was, if I mistake not, other reasons why Elisha did not come out to Naaman. One of these may be found in the fact that Elisha did not wish to associate *himself* too closely with the cure of Naaman. He

did not want to be regarded as the healer of the leper. Had he, as Naaman expected, come out and struck his hand over the place and called on the name of the Lord his God, the cure would have been too closely connected with his own personality. It would have seemed Elisha's rather than Jehovah's cure. The servant would have hidden his Lord. A true prophet is jealous for the Lord God of Hosts, not for himself or his own reputation. It is only in moments of apostasy that he cares for himself. The course which Elisha took is far more expressive of zeal for God than of contempt for the favourite soldier of Syria who stood before his door. He will not associate himself more closely than is needful for his healing: neither his presence, nor touch, nor word, shall divert attention from Him whose servant he is. Here is the peril ever associated with priesthoods and ministries. They should point away from self to the Unseen source of all strength, but unfortunately they are always in danger of concentrating attention on themselves. It is so much easier to trust in a Priest who can be seen than in God who is ever invisible. It is so much easier to fancy that everlasting life comes from services or sacraments than from knowledge of Him in whom is eternal life. It is so much easier to "Trust in man whose breath is in his nostrils than in the living God who giveth unto all men liberally." People say, 'What does it matter how a priest is apparelled: it makes no difference whether he stands in the church with the attire of an ordinary man or clothed with gorgeous vestments. All this fuss about copes and albs and chasubles is mere child's play. They are neither good nor evil.' It is not so. Anything which fixes the attention too much on the man is sure to draw the attention from the invisible God. The great evil of priesthoods is that they make the man too prominent, and in so far as they do, divert the attention of the worshippers from the Unseen Father. Very significant was the answer of John when a deputation of Priests and Levites came from Jerusalem asking him, "Who art thou?" "I am the *voice* of one crying in the wilderness, prepare ye the way of the Lord as saith the Prophet Esaias." The first and last of the Prophets hid *themselves*. They were content to be *voices*; ever pointing to Him whose servants they were. That is the

prophetic way: self-forgetful; self-repressive; self-concealing. They would not come between men and God. They would hide themselves that God might be seen. It is not so with priesthoods. They are too prominent; too bent on being associated with the healing of men. They narrow the way and declare that if men reach God at all it must be through them. It is so wherever there is a Priesthood. There is more care that men should come through them than that they should reach God. Preaching before the assembled Bishops of the Anglican Church, the Archbishop of Canterbury (Dr. Benson) said: "It ought to sting us to think that it is but a century since England found in her heart to give her America a Bishop." Surely the all-important question is not whether America had a Bishop or not, so long as the American people found God.

But the danger is not confined to churches, which have priesthoods. It is a danger which grows out of human nature. We all like to be associated with great results. We like to feel that we had something to do with the healing work. It is hard for the preacher to care only that men should be healed, and care nothing whether the healing be brought about by his words or not. It is easy to talk about counting all things but loss for the excellent knowledge of God, but it is very hard to do it. We like to have some of the credit of the healing, and too often we are so bent on this that we come between and conceal Him from whom the healing really comes. At first sight it is the seeming rudeness of the Prophet which here strikes us, but when we look a little deeper it is his self-repression: his willingness to forego all credit for the cure, that Naaman may know that there is a God in Israel, which impress us. We sometimes sing:—

> Make this poor self grow less and less,
> Be Thou my life and aim;

but how far we are from reaching that position. Elisha did reach it. He was content that the greatest cure of the age should bring him no renown, so long as Naaman acknowledged that there was a God in Israel.

And then I think there may have been another purpose in his mind when he refrained from coming out to Naaman: that he might see there was only one way to healing, no matter

what the rank or position of the applicant. Elisha would have pointed the humblest in the land to the same Jordan to which he pointed Naaman. That is assuredly true of Christ in whom the soul finds cleansing. His Prophets have not to consider to whom they will direct those who are asking for healing. They have not to consider whether the applicant be old or young, rich or poor, high or low. For all alike there is but one Name under heaven given among men by which they can be saved. The disease of sin from which men suffer may differ in form, in intensity, in the parts of the nature affected, but there is only one remedy. To bring together the sinful soul and the Great Healer is the work of the preacher, just as that of Elisha was to bring the leprous body of Naaman into contact with the waters of Jordan. This was all he could do, and we can do no more.

Of course there is a great deal more to be said about Christ than there was about the Jordan, and the more we can reveal Christ, the more we can shew what He is, what He did, what He taught, the closer will the soul be brought to Him. To preach the Gospel is not just to repeat the Name of Christ. To hear some people talk, you would think there was some mystic virtue in the *Name* of Christ, and that the more often it is repeated the more truly the Gospel is preached. I have heard of people counting the number of times a preacher used the name of Christ, as if *that* were a test whether he preached the Gospel or not. When the New Testament speaks of the *name* of Christ, it means Christ Himself, not the letters which compose His name or the sound they make when uttered. And the more fully the preacher can unfold Christ—make Him a real Being to the heart; fill out His name with all the great reality that was in Him—the nearer will the soul be brought to Him. There the preacher's work ends. Then he must leave the soul alone with Christ, just as Elisha left Naaman with the Jordan. Then Christ will work in the soul. There is no need for any preacher or priest to direct or superintend the work. We are not ourselves healers. Our function is to point men to the one Great Healer. The priest likes to intermeddle; to keep his hold over the soul, to be a confessor and director of the spirit. The true minister

who succeeds to the function of the prophet and not of the priest has to be ever pointing to Christ. If he sees that the soul is slipping away from him, it is not his function to intermeddle, but simply point the soul back to Christ. The great effort of Eli was to bring the heart of Samuel and Him from Whom the voice came together. He didn't say, "If you hear it again come to me, I am the Priest." No! but "thou shalt say, 'Speak, Lord, Thy servant heareth.'" A priest would have tried to come in between the boy and Jehovah. Eli tried to bring them together with none between. Priests have never been able to leave men alone with Christ. They have always wanted to be present and direct the intercourse. If Naaman had come to them they would have said: "I will take you down to the Jordan; I will superintend your immersion; I will count the times. I will see that the process is properly gone through." They would never have said: "Go, wash in Jordan seven times." But the true minister of Christ will point to Christ; will strive to reveal Him more and more fully; will urge, entreat, persuade men to come to Him, but in His Company he will leave the soul. To all the difficulties of the soul; when its cry is: "How can any good thing come out of Nazarath?" he has one answer, "Come and see." The cry of the real ambassador of Christ is: "Behold the Lamb of God which taketh away the sins of the world."

THE SWORD OF THE LORD STILL EDGED

The Apologetic Value of the Old Testament

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V

ANOTHER suggestive feature of the Book is its presentation of a series of typical persons, parallel with which is a series of rites, that, in a way the first ministers or recorders could not have foreseen, found a meaning in, and gave a meaning to, another religious system. Nor is this argument any less powerful if this typical element in ritual was a gradual

development, and not the creation of a solitary and uniquely endowed mind. The details by which this latter line of thought would be sustained may be found in the Epistle to the Hebrews; and in many later treatises. The author, however, of that Epistle writes on the assumption of the divineness and inspiration of the Old Testament, while to us that is a point for proof, not for assumption. Nor may we now assume the Divine authority of the New Testament, or of the Christian system. For the time, we regard it as a great historic religion, of vast proportion and of venerable antiquity, centring around what is confessedly a unique personality, with doctrines which command attention, if only by the boldness of their speculations and their incomparable ethical worth. Then we say, that across the gulf of centuries there should be such correspondence between the ritual of the Old Testament and the asserted fulfilment of the New, is at the least a coincidence demanding an explanation, an explanation, we believe, that no mere naturalism can produce.

So, too, with the typical persons. At intervals along the highway of this national history are forms whose life is not self-contained, and so ending in themselves, but who have a meaning for an age to come, and are to be reproduced, so to speak, in larger proportions and more costly material. How many of these typical persons there are is, and probably must remain, undecided, and more or less a personal question. The unwise typifying of some theologians has brought this whole argument into disfavour. It has still a place and a worth. A system which contains not one type, but a series of typical individuals, may be regarded as characterized by this typical method. The series which a critical exegesis admits is not inconsiderable, though it will differ between student and student. But a second Adam, a second Moses, as prophet of the Lord and guide of His people, a Phineas as the heir of a perpetual priesthood, a David as the type of an eternal kingship (a type afterwards taken up by members of the Davidic house),—while the priestly and kingly types are united in the persons of Melchisedek and the Joshua of Zechariah's prophecy—these are elements of an argument which may not be demonstrative, but is at least arrestive. How strange, that on one side of a gulf of centuries one

conception should have been expanding during the course of centuries, while on the other side of the gulf, in one generation and in one life, these scattered elements should have been collected and fulfilled!

VI

There is a phenomenon within the Old Testament that at one time ranked high as an element of its value, I mean prophecy. To-day it is practically abandoned, at least in its old form, by many apologists. In that form it was an argument from isolated instances of prediction to isolated instances of fulfilment. Many instances were of dubious exegesis, there was always the possibility of the contention that the instance was *post eventum* while the mass of the prophetic ministry had for this argument little or no reference, an almost fatal weakness. And yet, while the argument from mere prediction may carry little force, the argument from prophetism is valid. The Old Testament student may admit the existence of resembling phenomena in other nations and religions, but a just discrimination will go far to convince him of the Divine vocation of the Hebrew prophet, and of the authoritative character of their written and spoken utterances.

In the investigation of prophetism what does he find? He finds a body of men organized to be the bodyguard of the Hebrew faith and Church, whose origin and continuance rested in the least degree upon mere human control and protection. Within this body, and for the highest ends of religion, there arose men with exceptional gifts, while others were added, like Amos, who seemed outside the prophetic *collegium*. These were idealists of the highest order, whose ideal was a kingdom of God, but whose ministry was largely an enforcement of present righteousness. They claimed to speak in the name of Jehovah, and their message was generally received as such by their generation and their race, and proved a great moral power.

What further marks the power of this body, is the fact that they were the great means by which the higher conceptions of God were taught to this people. This possibility of more exalted teaching was a witness to the success of their previous work, an evidence not only of their nobler thinking, but of

the effectiveness of their mission with its so great claims. They dealt with the national and foreign politics of their time, and made predictions that cannot be easily rejected, of such events as national disasters and deliverances, of Exile, the Preservation of a Remnant, and the Return. These are too numerous, if nothing more, to be merely happy guesses; the best explanation is that the prophet possessed an insight into his time and into the nature and purpose of God that issued in these true predictions. If so, the phenomena of the prophetic order rest upon no common and merely human base.

But to one aspect of this ministry I would especially refer, the Messianic. Here again the personal equation must come in, and personal convictions be respected. Diversities of judgement as to what prophecies are Messianic, will continue till exegesis becomes a more exact or a more mechanical science. Even the New Testament references in some instances suggest rather apt quotation than purposed fulfilment. The term "Messianic" must be taken in its widest extent. It will not mean merely predictive hints of the circumstances, in details that are somewhat minute, of the promised Redeemer. All predictions concerning Him, all recognition of the typical personages that foreshadowed Him, all declarations concerning the character, extent, conditions of His kingdom, all foreshadowing of the historic processes leading on to the coming of the Messiah and the establishment of His kingdom, must be regarded as Messianic.

How large this body of evidence may be it is not easy to imagine. Let a man take the Old Testament, let Him note such passages as seem to him to lie in this plane, and the result so taken will be a striking phenomenon of a literary and theological character, demanding explanation, and rejecting, I believe, a merely naturalistic explanation.

Like the doctrine of God the prediction of the Messiah was a growth, gaining volume and variety during centuries. It was, if one may change the figure, a great river, draining the whole history of the Jewish people. It contained a promise of a Healer of the world's sorrows, who should come of the seed of the woman, and then, in ever-narrowing circles, was defined to be of the seed of the woman, of the seed of Shem,

of the seed of Abraham, of the family of Jacob, of the tribe of Judah. As the prophecy moved out of the range of patriarchal times, the coming of this Deliverer, the establishment of a kingdom of God, and the subjugation of its opponents became even more developed. The seed of David became the channel of this redeeming King, who became increasingly personal and definite though portrayed in different figures. In the later evangelic prophecy you reach the strange elements of a sinless Sufferer, and a ministry of pain that is part of the Divine plan. Meanwhile the narrow Jewish expectation gives way through a succession of prophets, and a universal religion becomes the manifest goal of the Divine purpose.

As I have briefly suggested it is possible to trace such development, though neither on the traditional nor the critical theory will a merely mechanical growth hold good. Yet there was a development, consisting in the seeming paradox, that while the circle through which the blessing should come narrowed, the circle over which it was to be distributed widened : an evolution that does not easily admit of a purely naturalistic explanation.

There is another aspect of this prophecy which also seems to demand a supernatural explanation. You have in the Old Testament a prophetic body, whose very existence, character, and work has its apologetic significance. Now, these men do not merely repeat and enlarge the message of their predecessors. There is a variety about their predictions, suggesting independence upon the human, as there is an interlacing that suggests control on another side. No single figure, no class of figures, no single line of thought is able to express that complex Messianic idea. Many are the "tessarae" that are fitted together to make up the Mosaic of this great picture. There is the conception of a redeeming seed that stands out at least as a personal Messiah. He is variously presented as the Ideal Man, as Prophet, as King, as Priest, as the faithful Shepherd, as the Branch of Jehovah, as the Servant of the Lord, and as the Suffering Saviour, as the Hero victorious over Edom, and as the Prince of Peace. The Divine kingdom is portrayed as an inviolable Zion, as a ransomed nation, as a life-giving river. There existed a

number of historic personages who were taken as elements of this Messianic picture.

Meanwhile there grew up a sense of the narrow and non-permanent, of the national rather than the catholic, of the figurative rather than the real, of the material rather than the spiritual character of much that had been spoken ; and so the later prophets often rose to higher points of vision. From time to time these diverse strands of prophecy began to cross as though they would signify that they were destined to become a finished fabric that would at last come off the loom of time. The kingly and priestly elements are united in Melchisedek and the High Priest Joshua. The human Messiah of the early prophecy becomes, at the zenith of the prophetic day, one with God, since He becomes the Redeemer of His people. The vision of a holy temple, as seen by Ezekiel, is enlarged and lost in the larger conception of a day when the cooking vessels shall be as the bowls upon the altar, and in every place a pure offering shall rise to the Lord.

Then, while these threads of prophecy seemed forming themselves into one picture, inactivity came to them. Upon the goodly fellowship of the prophets a silence fell—silence from Him who, in the words of St. Paul, keeps His mysteries in silence through times eternal. No addition of any moment was made. There were born generations, and there arose circumstances, that cast the conception of the Messiah backward and downward—from the Divine to the human, from the spiritual to the carnal, from the universal to the national. A Messiah who could succeed against Israel's too mighty foes seemed the Alpha and Omega of the people's hope.

There lies, I think, a distinct apologetic value in the unspiritual character of the later generations of the Jewish Church. Messiahship was not yet so harmonious a conception as to command the mind and purpose of the men of those days, and so to effect its own accomplishment. There was no transcendent mind able to discern the possible, substantial unity of these predictions. It was not an age of such spiritual activity as to transmute the prophecies of seers into facts, or even to reset their dreams. It was not an ideal age that was likely to distinguish the ideal and essential elements, and give them new form. But what did happen in that unpromising age ?

One only serious and successful claim to have fulfilled this great prophecy has been made. It arose in an age wholly unlikely to have produced a spiritual Messiah. It professes to have come about after a fashion—to wit, the Incarnation—that was wholly alien to the thoughts, tastes, theology of Judaism. It claimed to be the fulfilment of the essential elements of prophecies that had taken centuries in their uttering, and had remained for centuries unfulfilled. It claimed that while the pictorial elements and figurative setting might possess seeming contradiction, yet the ideal and so essential elements, and sometimes even details, found fulfilment in an individual. And the life in which these scattered rays found their focus, these fragments fitted into each other, was a Life possessing a character so human yet so Divine, so ideal yet so real, that no merely human imagination, of itself, in any age, and, perhaps, least of all, in that age, could have risen to its sublimity.

I need not specify the lines along which Jesus of Nazareth has been through so many centuries, and by so vast a multitude, identified with the Messiah. Nor may I rest this argument upon the inspiration and testimony of the New Testament. But this I do see—the dark gulf of the centuries that passed between the close of prophecy and the Christian era. On one side of that gulf I note the impressive phenomenon of Old Testament prophecy and its splendid product, the slowly revealed picture of the Messiah and His kingdom, with its many threads and complex and seemingly contradictory elements. On the other side of that gulf, where existed no human hand or mind that could have produced the result, I see the picture before which the ages bow in awe and love, the form of the Incarnate, sinless Sufferer; I see, too, a Church founded on the belief that He is the fulfilment of these prophecies, a Church of spreading conquests, proclaiming a faith charged with moral and spiritual dynamic.

I have these two facts, the prophetic picture and the evangelical picture. Can any one explain, on any merely naturalistic theory, the rise of the one and the rise and correspondence of the other? Upon such lines may be built up an argument which may not be mathematically demons-

trative, but at least morally sufficient, and resting on no dogmatic assumption as to Inspiration. The Old Testament was taken as the record and embodiment of a religious system. It held, and still holds, a peculiar relation to human thought in its highest phases and to the world's history. It is a book that stands out from the mass of books, and even from its nearest compeers, by its ability to arrest attention and command acceptance. It presents to man a conception of God, not growing less luminous with the lapse of time through contact with the elements of this world, but one growing loftier and more resplendent. It bears a singular relation to man's nature and conscience. It expresses with the most unmistakable emphasis the universal sense of a need of God. It responds to the questionings of man's inmost nature. In the hymnal of the ancient system, the Psalter, the highest culture of this latest age still can find the expression of longing, hope, confidence, of confession, and of aspiration. It is a book inextricably interwoven with human history, the threads of its literature being woven into that warp of universal history which was set up by the hand of the Divine Artificer.

(To be concluded).

THE DUTY OF THE CHURCH IN RELATION TO SOME PERILS OF DEMOCRACY

BY THE REV. JOSEPH BERRY, D.D.

Thy kingdom come; Thy will be done in earth as it is in heaven—ST. MATT. vi. 10.

And I John saw the holy city, New Jerusalem, coming down from God out of heaven—REV. xxi. 2.

GOD'S commands are promises in the imperative mood. This command to pray daily for the coming of the kingdom is a prophecy which God intends to fulfil. My second text describes in a vision the fulfilment of the first. "Behold the tabernacle of God is with men, and He will

dwell with them, and they shall be His people, and God Himself will be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Such is the good time coming. For let it be noted that John is not describing a heaven in some distant planet, but here on earth. He is not telling us of something which we must go away to realise, but of something which is to be realised here. This New Jerusalem "comes down from God out of Heaven." Read it as the New Adelaide if you like, or the New London. Shall it be in the near future? The answer to that question rests with us. We can have it as soon as we will. What an encouragement for the disheartened worker! What a responsibility rests upon the man who keeps back the dawn of this glorious day! My object to-day is to ask what bearing the establishment of democracy is likely to have upon the realization of this vision.

The man who has got his vote may sell it, may abuse it, may neglect to exercise it, but there is one thing he will not do—surrender it. Few of us, probably, would recede from the position of "one man one vote" if we could, but I sometimes fear whether we realise its seriousness, and whether we are bracing ourselves as churches to our new responsibility. The position is, that in the State all men are equal. Judas Iscariot has a vote; Jesus Christ, if here, would have no more. The ambulating publican's swilltub and the most ardent temperance reformer are equal at the ballot-box. The man who can digest counts for as much as the man who thinks. That is what universal suffrage means. Will this help on the coming of the kingdom? I believe it will if we all do our duty—not otherwise. The answer depends upon us.

Let me remind you for a moment of the questions with which our politicians have to deal and which are now under the absolute control of the majority. Our Sabbath laws are in their hands. They can legislate if they like in a way that would soon wipe out the Sabbath from the face of our land. Let the laws be abrogated, which now safeguard our Sunday, and soon most of our shops and factories would be in full swing on the Lord's Day. This is actually the case in San

Francisco at the present moment, and something very like it in Chicago. The democracy controls the drink traffic; it rests with them whether the present restrictions shall be extended or removed. The marriage law rest with them. No thoughtful Christian can note without deep concern the lessening of the sacredness of the marriage tie by the course of legislation in America, and the tendencies in the same direction in Australasia. The education of the children is in the hands of the democracy. The majority can decide what shall be taught in the day school and what shall not be taught. The mad freak of the Victorian Government which made education thoroughly secular, drew the pen through the name of God or Christ wherever found in a schoolbook and mutilated "The Cottar's Saturday night" in the process, could be copied and extended in all the colonies. In the control of education the democracy has largely the control of the future. If they go further and make it criminal to sing a hymn or say a prayer that has no Parliamentary endorsement, or to meet for worship in a building not officially sanctioned, they will only be copying the example often set in "bad old times," not only by democrats, but by judges, bishops, cardinals, and popes!

One of the monstrous evils of the past has been class legislation. Few things are so difficult as to persuade any privileged person or class of the injustice of his particular privilege being exercised in his own exclusive interest. In the old days when the postage of a letter cost a labourer a day's wages, the rich men, who made the laws, often franked their correspondence and it was carried free. Now the power has gone over to the majority; but suppose the majority should be guilty of class legislation—one evil will not cure another. For the sake of argument let us suppose that there are ten wage-earners for every one of other classes. What a power they possess to retaliate on others the injustice too often dealt out to them. The power is largely in their hands, the temptation is presented to them; let them yield to it and the result will not be the "new heaven and new earth," but something a good deal more like hell.

You will not misunderstand me. I speak as an avowed democrat, and not as one who is afraid of the people. I

believe that I voice the deepest feelings of some of the most ardent and earnest of the people's leaders. What I do fear is that we ministers and churchworkers do not realise the seriousness of the hour or the greatness of the opportunity that has come to us. My aim is wholly practical. The cry "we must educate our new masters" has long been familiar. There is little meaning in that cry to our ears, for the masses are taking care to secure education for themselves. My message to you to-day is that we must win the masses to Christ. There must be a new and deep resolve passed along the ranks of the Church that this shall be the case. I might urge this in the interest of the Church itself, and base my plea upon the instinct of self-preservation. But I will not do that. The Church has no interests but those of her Lord and of the people for whom He died. For His dear sake and for the sake of the people let us understand our duty and our opportunity. What this is I can only outline in a few hints to be followed out in your own thought and prayer.

1. We must make the most of the Sunday School. Here the Church has an opportunity never enjoyed before. The democracy of the future are in the hands of the Church in years during which impressions are deepest and most lasting. In the dismal statistics we are sometimes treated to as to the small number comparatively in our churches, it is strangely overlooked that in the Sunday School only—the children's church—one-eighth of the population of England is gathered, while in these colonies the percentage, I believe, is larger. In fresco painting it is necessary to put on the colours while the plaster to be decorated is damp. The rule is, work while the moisture remains. Hence the need, in this branch of art, of a definite plan, of well-mixed colours, and of a swift and steady hand. So there are times when human character is especially susceptible to impression. We have the children at this time. Fellow teachers, you see the inference. Have your plan fixed. That plan should be to secure the definite, whole-hearted decision for Christ on the part of your child while you have him. Have your colours well mixed. Know what you have to do, and have the materials ready. Your business is not mainly to interest your child, to tell him nice stories, but to save him. Then

put on the colours while the plaster is wet. The late Mrs. Booth was asked the secret of her marked success in the training of her children. She replied "I get beforehand with the devil." That great and noble woman used to tell her children that rather than they should grow up wicked she would "pray them dead." The best intellect, the best culture, the best heart of the Church should be concentrated upon the Sunday School. Every child in the school should be made to feel that the minister and the best people in the Church are all his personal friends. The money of the Church should be freely spent in making the schoolrooms bright and attractive. Bathe the scholars in an atmosphere of love. Since Christ became a poor woman's child every poor child is encircled by a halo to Christian eyes. Did not the Master Himself take a little child and set him in the midst of the apostles? In the very centre of the Church we see Jesus and a child. It is so now. Make the children feel it, and in years to come when they are told, as told they will be, that ministers are not their friends and Churches do not want them, their own experience will enable them to snuff the slander out.

2. The Church must be as democratic as the State—only more so. The thing which is often called democracy now is a poor sham. It is the combination of a numerous class for the accomplishment of its own ends. The Church of Christ, if only it is true to its ideal, knows nothing about classes. "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. . . . Be kindly affectioned one to another, with brotherly love in honour preferring one another." That is the true democracy; let us live up to it, and the growth of democratic principles in the State will give the Church an ever widening opportunity.

You have noticed the recent movement in the direction of setting up what are called labour churches. I do not regret the movement if it can succeed in opening the eyes of our churches to what some sections of the working classes think of us. In itself a "labour church" is a contradiction in terms, as much as would be a "church for millionaires" or for men over six feet. That which knows a distinction in

favour either of rich or poor, whatever else it may be, is not a church but a religious club. Still the movement has something to teach us. One lesson is that working-men will not belong to any organization in the direct management of which they have no place. Christ never contemplated any other than a truly democratic Church, and any Church that fences off certain powers and rights for privileged classes must speedily broaden or is doomed to wither in the coming time.

The theory we preach is that the supreme fact about a man is his relationship to Christ. His dress, the sort of house in which he lives, the money he owns, the social circle in which he moves, are all comparatively trivial. Death will wipe out every distinction between man and man except the one that is supreme. At the judgement the sheep and the goats will go as far asunder as the east is from the west. As eternity is longer than time so is a man's standing in Christ more important than any other fact about him. Do we act as if we believe this? Is a poor "sheep" dearer to us than a rich "goat"? Would we rather go arm in arm down the street with a brother in shirt sleeves than a millionaire who lives to serve the devil? Do you lift your hat to a woman in a silk dress and let a washerwoman be content with a cold nod, even though she is a sister in Christ? Is it the dress you bow to or the sister? If our Christian principles are not strong enough to bring us into harmony with our professions of brotherhood the new democracy will just laugh in our faces when we call ourselves the followers of the Christ.

During the last half-century or so, while the great cities have been growing, the prosperous middle classes have been moving out to the suburbs, and the churches have been moving out after them. The old city churches are still standing where they were, and are surrounded by as many people as before, but the people are of a different class. The classes that remain round these old centres are the very classes that "drew near" to the Master. Why do they so carefully avoid the buildings erected in His name and for the preaching of His Word? Why are the ministers of Christ, who serve these churches, left as a rule to cry aloud to a mixture of timberyard and brickfield? This is a big question into which I must not enter to-day. In public opinion we ministers

come in for most of the blame. We deserve our share, no doubt; but I dare think that we get more than our share. It is a question for us all to take to heart and to take in prayer to Him, who after all is chiefly concerned in this state of things.

NEW BOOKS ON PREACHING

BY THE REV. JOHN EDWARDS

Dr. Lyman's "Preaching in the New Age" *

THIS book consists of six lectures delivered to the students of the Hartford Theological Seminary, U.S.A., and published at their request. The author approaches the subject from a different standpoint from that usually assumed by writers on homiletics; and it is this which gives the book its main interest and value. The standpoint is that of the student himself; and the lectures have been, to some extent, inspired and fashioned by a series of questions formulated by a number of ministerial students. The reasons for adopting this method are best given in the author's own words:—

> It is the seminary student himself whom I would summon to be the real lecturer in this course, for, if I mistake not, it is in the mind of the typical student and recent graduate that we shall find reflected, as in a mirror, the true and vital aspects of our vocation. . . . . Some months ago, I had the pleasure to spend a few days in this Institution and enjoy the opportunity which you freely gave to me of meeting personally the men of the classes, and I ventured to ask them at what points the problems of our great vocation were pressing upon them, I also asked a number of students in this institution, and in other similar Institutions of various communions in the land, to write to me, frankly putting questions as to what men now entering the ministry most want to hear about and to know. The answers which come back from the seminary students I have collated and shall use them as a basis for what I have to say.

The questions—forty-four in number—are an interesting revelation of the thoughts and difficulties of young men who are contemplating the ministry as their life-work; and are for the most part concerned with practical and vital issues. We give a few examples:—

* *Manchester: J. Robinson.*

How can the effect of the sermon be made cumulative, each sermon playing into the next so that the force of the continued preaching may work towards constant building of Christian character?

How can I reach the unrepentant sinner in the congregation?

How can a man find the common ground between himself and the congregation?

How shall a man sink out of sight so that men shall feel that they are not spectators of a human performance, but listeners to a Divine message?

In our seminary we would like to hear something definite and strong about the weapons we have to use—both the certainties of truth which will be most effective, and also the intellectual resources which are most called into play.

The author disclaims any authority as an expert in the homiletic field, and declines to discuss questions concerning the theory and office of the Christian ministry. These lie outside his purpose; which is to present "one man's personal report of his own wrestle with a common task, as though I voiced a comrade's cheer in the rush of the charge, to his younger associates who will be fighting when he falls. . . . My guiding thought will be to ask what would have been most helpful to me had I heard it twenty-five years ago."

He then proceeds to eliminate from his subject certain general elements which are applicable to other forms of Christian service. Such ideas as teaching, expounding the Scriptures, exhortation, soliloquy—while they are involved in preaching—do not constitute its essential qualities. Preaching is the proclamation of the Gospel, a setting forth of Biblical truth; but doing this in such a manner that it will reach men; will convince, persuade, win, save some among that thousand men who listen to the preacher's words. "Preaching is an art,—the supreme form of that highest art of man, the art of the orator, the art of persuasion, the art of so stating the truth as to make the hearer's attitude towards it identical with that of the speaker; the art of roused manhood in fit public action, to the end of winning, through speech, his fellow-men." This is not all, preaching contains a second idea which is deeper, grander, and more spiritual than that just mentioned. "A genuine Christian ministry is in the very heart of it, in some degree, a re-incarnation of the Truth and Spirit of Christ. It is more than a report of the truth; it is a living presentment of it—an embodiment of it. Preaching is in the man—not in the sermon alone or chiefly."

In support of this view, the author quotes such passages of the New Testament as:—Matt. x. 20; John xvi. 13, 14; 1 Cor. ii. 16; Gal. ii. 20; 2 Tim. i. 14; iv. 17; and shows how luminous they become when thus related to his subject. In the combination of these ideas is found the special and distinctive note of Christian preaching, and also its power to bring the truth into vital relation with every special age or fresh social environment. In the light which they throw upon our work we see that the current talk about the waning power of the pulpit is a mere fallacy, and that what is waning is only a certain type of preaching which has become feeble and obsolete.

"*Preaching is an art,*" but it is not artificial. "It is not the dramatic imitation of passion, it is the passion itself. It is always practical; and seeks not merely to please but to inform, to convince, to win its hearers." In speaking of "art" the lecturer says we use the word in two senses, one practical, and the other ideal. "Preaching is an art in the practical sense, in that it is the skilful use of the resources of public speech to attain the end of practical action; and in the ideal sense, in that it seeks to express the highest truth in forms of the purest beauty."

Preaching in the New Age

The preacher has to preach to men of the new age. His "twentieth century" is the whole age, just as it is, but including Christ. The most important elements in the life of to-day which demand the thoughtful investigation of the preacher are, in our author's judgement, these:—Scientific criticism; sociology; industrial enterprise; and the new philanthropy—"the philanthropy which concerns itself with the causes as well as the results of misery." It is not necessary or desirable that these subjects should furnish the topics of his sermons, but he ought to have such a knowledge of them as to make him in full sympathy with the spirit and the needs of the age. He will discover "with a kind of amazement that when in the broadest way he can realize the genius of the time, he is in the best mood for preaching Christ to the time."

Dr. Lyman wishes his advice on

Sermon Preparation

to be considered supplementary to the ordinary rules, and for

these he refers the student to the homiletic manuals. Unless this is kept in mind, his counsels will seem almost meaningless. They are as follows :—

(i.) Have several sermons in course of preparation at once. (ii.) Employ purposely different styles of handling the texts. (iii.) Seek to secure, as soon as possible, that style which is best for you, and best for the modern mind to which you speak. To follow these will, he thinks, *prepare the preacher* as well as the sermon, and with every year will add new effectiveness to his pulpit utterances.

His style should be simple and interesting; and the sermon should always be the product of his most energetic moods. He must cultivate diligently the *art of rejection*, and resolutely cut out all that is weak or superfluous. "Says Southey, 'If you would be pungent be brief. It is with words as with sunbeams, the more they are condensed, the deeper they burn.'"

Six qualities are essential to the modern sermon :—"Clearness, interestingness, progressiveness, sincerity, sympathy, and spiritual power—the presence of the Living God."

Finally, the preacher must endeavour to recognise the deeper as well as the merely surface feelings of his congregation. The many moods and various needs of the moment will often be most apparent, as the preacher faces his audience. But underlying all this there will be what may be called, a deeper need, an invisible audience, the humanity which Christ Himself has touched and is still touching in subtlest, holiest ways. It is to this invisible spiritual need of his congregation that the preacher must address himself. And to realize that Christ Himself is speaking to this deep underlying need of his hearers will bring the preacher not only inspiration, but joy and power. This, more than any thing beside, will rouse him to reality, and fire him with a strong determination to do his best to win his audience for Christ.

Mr. Gowan's "Preaching and Preachers"*

Mr. Joseph Gowan's volume is not a Manual of Homiletics, nor does it profess to discuss methods of Sermon Construction,

* *London : Elliot Stock.*

or the technical details of the preacher's art; it is rather a series of discussions on subjects more or less closely related to the work of preaching—some of which are frequently almost overlooked in the ordinary Handbook. By far the larger part of the volume is devoted to three essays—on "Reading," "Originality and Plagiarism," and "Illustrations"; and a much smaller space is given to the discussion of "The Character" and "Characteristics of the Sermon." The standpoint of the author is not always clear, but we imagine that Mr. Gowan is a preacher who has had frequent opportunities for hearing his brethren preach, and has used these opportunities for the purpose of discovering the excellencies and defects of popular preaching. The result is some practical and pertinent advice.

Originality and Plagiarism

Our author devotes a long chapter to these confessedly difficult subjects. The term "Originality" is frequently used in a totally indefensible manner. An original thought is a thought conceived by some one for the first time. Such originality rarely occurs. Most of our thoughts are either repetitions or re-combinations of thoughts which have occurred at some time or other to other persons. The term is also frequently used of deep, sound, or correct thinking; or, to describe an eccentric mode of expression. Sometimes the epithet is used of an independent thinker. But, in order to be accurate, these terms should all be carefully distinguished from what is really "original" thought. The "originality" of many of our very best writers consists, not in giving to the world absolutely new thoughts, but in taking the material lying ready to their hand, and building it into new forms of grace and beauty. Shakespeare "did not throw himself back in his chair, saying to himself, 'I am going to be original.' He proceeded on far more rational principles. The information had been gathered, and embodied in books, by former writers. Others laboured in the quarry, and supplied him with blocks of marble; he took his chisel and mallet, and cut them into forms of life and beauty."

Plagiarism is a very difficult thing to define, but is always regarded as a mean and contemptible vice. A good practical definition is the following:—Plagiarism is "the adoption

of the writings of others, whether verbal or in substance, without any attempt at mental assimilation." This leaves a man free to use the thoughts, arguments—even the illustrations—of other men; provided they have been passed through the mental processes of his own brain, and are reproduced in his own words and phrases. Even here a caution is necessary. When another writer has been used extensively, proper acknowledgement should be given, as is done, *e.g.*, by John Wesley in the Preface to his "Notes on the New Testament."

Preaching another man's sermon is one of the worst forms of plagiarism, and cannot be too strongly condemned. The pulpit needs men, not telephones. "If a man has an ordinary share of judgement, and an ordinary proportion of books, he can construct a sermon that will be suitable for an ordinary congregation, and *the preparation will do him good.*" The dangers of plagiarism are obvious; the borrower is easily found out, and from having no personality in his sermons, is always in danger of contradicting his previous utterances. The plagiarist is either already an idler, or an idler in the making; and the preacher's business is to resist idleness in all its forms.

Illustration

A long chapter is devoted to the subject of "Illustrations." On the use the preacher can make of striking words, picturesque metaphors, and sparkling proverbs the author has little or nothing to say. This we regard as a serious lack in a treatise of this sort, as the books on rhetoric, to which the reader is referred, rarely deal with the subject from the preacher's standpoint. Illustrations are rightly regarded as of great value; their purpose being to render the sermon both forceful and interesting; and to enable the preacher to repeat and enforce his exhortations without wearying his audience.

Mr. Gowan classifies illustrations under three heads. 1. Those which merely adorn the style. 2. Those that are employed for purposes of explanation and persuasion. 3. Anecdotes.

(*a*) The first class—as stated above, he passes by "as ineffective when they are compared with those that are

assigned to the other two classes." The second class, in which are placed parables, apologues, and examples, he regards as the most important for the preacher, and much more useful than anecdotes. His judgement here is at variance with that of most writers on the subject; and, as we think, is hardly justified by facts. He distinguishes between the two as follows:—

"An anecdote is an instance taken from life, and is related as true. An 'example' is not necessarily confined to life, but may be taken, just as appropriately, from inanimate objects. Nor is any statement made in reference to it, bound to be true. It is quite sufficient for the purpose if it can be supposed, or even conceived. Hence we find that some of the best examples that are given, commence in this way, 'Suppose.'"

We think this is a mistake, and that the relation of an actual occurrence is at once more forceful and more interesting than any mere supposition. Of course it is always wiser to use a good parable (or to use the author's word "example") than a feeble or inappropriate anecdote. The use of fictitious stories, in the pulpit, to create emotion, is a practice which cannot be too strongly condemned.

Illustrations may be *homely*—drawn from the daily life and occupations of the people; *auto-biographic*—taken from personal experience; should be popular, pertinent, and easily understood; but should never be untrue, inappropriate, or used merely for ornament.

The *sources* of illustrations are varied and numerous. Books of anecdotes should be avoided as much as possible; as a preacher's general reading, together with his imagination, should furnish him with a constant and fresh supply of bright interesting facts. The daily newspaper—judiciously used; and books dealing with history, biography, travels, and science, will be found capital fields for the discovery of illustrations.

Mr. Gowan has little to say about Sermon Building, but devotes considerable space to the character of the sermon. A sermon is not with him, as it is with Dr. Lyman, "a work of art"; but an instrument for a definite and useful purpose. It should be Scriptural, instructive, and persuasive. The

preacher must not only convince the judgement, but rouse the emotions, in order that the will may be influenced and his hearers led to prompt and decisive action. A sermon that leaves no impression on the hearer is worthless.

The student is urged to give careful attention to modern sermons in order to discover the methods and powers of the great preachers. These should be carefully analysed, and all the parts carefully studied in order that the secrets of the preacher's power may be grasped. The modern sermon has been a gradual development, and only through long ages has it assumed its present form and power. Therefore for purposes of analysis we must use only the best modern sermons. The sermons of "the Fathers" and "the Puritans," though good for some purposes, are not the best guides for us to-day. So teaches our author. The careful student, however, will find that the old-time sermonisers have many valuable lessons to teach him; and that for careful exegesis, powerful persuasion, and vivid illustration, some of the older authors are quite equal to many of their modern successors.

There is one notable mistake in the book, which should be corrected in any future edition. We are much surprised that so competent an observer as Mr. Gowan appears to be, should make so glaring a blunder. He says: "There is a tendency in the Methodism of to-day to turn many of the old chapels into what are called "Missions," and thus at a blow is cut away one of the most important elements of preaching." Such a statement could only be made by one who is utterly ignorant of this movement in modern Methodism. If there is one thing more than another that is emphatically worthy of imitation in the Mission movement it is the Scriptural, straightforward, intellectual, and persuasive preaching which characterises its work.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations].

Wishing to Die

II. Moses—*Num.* xi. 15

IT is impossible to compare this request with the request of Jacob, dealt with in our previous study, without perceiving points of contrast. Jacob's request was absolute; this, without doubt, conditional. That was made when life was opening in unexpected and most surprising ways; this, when life was closing in and seemed to be hedged round on every hand. The former arose out of abounding and overflowing satisfaction; the latter had its origin in life's dissatisfaction. Jacob had just received the key to the right interpretation of past loss and bewildering mystery, and every outlook was transfigured; Moses had not yet been so favoured; his apocalypse tarried. He was still sorely tried and depressed with sadness akin to despair. In Jacob's voice was the ring of joy as it rose to ecstasy; whereas in Moses' there was the sigh of a noble man, baffled and beaten.

Moses had been called to a unique position. Such a position, however, though of course it means rare honour and privilege, is sometimes a veritable furnace of fire. Every office bears an invisible stamp of its price, a price no man knows save the one who has to pay it—occassionally as it seems to us in drops of blood. How easy to speak of Moses as a deliverer and leader, and, by thinking of the glory suggested by those words, to work ourselves into a delirium of delight! But if we sit down quietly and calmly reflect on all that was involved in the long struggle with Pharaoh in Egypt before Israel's deliverance was effected; and all that was involved in the longer struggle with a mixed and mutinous multitude in the wilderness before Moses' own deliverance came, we shall marvel at Moses' survival.

At the time of the strange request, the man of God was feeling most acutely the pains and penalties of his position and for, at least, two reasons.

I. His Relation to Israel Suggests one. That relation is not fully covered by the words—deliverer, leader, lawgiver, however comprehensive and significant those words are. Moses was a pastor and all a pastor can be, guiding, guarding, and feeding with all the interest and sympathy of a good shepherd. It is only by regarding him in this light that we can understand the eagerness with which he watched over Israel, instructing them in all holy ways, warned them in perilous moments, and interceded on their behalf in hours of need. The completeness of his consecration was the

equivalent of "a living sacrifice"; whilst his occasional failures to reach the ideal do but serve to show the magnificence of his peerless record. Moses relation to Israel is, however, best indicated by his own words, which reveal in what light it appeared to his own mind: "Have I conceived all this people? Have I brought them forth that Thou shouldest say unto me, *Carry them in thy bosom as a nursing-father carrieth the sucking child?*" We see from such a figure how the pastoral passed into the paternal, and how the paternal is sketched at its best: in its heart yearnings, its tender solicitude and even maternal instincts. Such was Moses towards Israel.

What of Israel? The one element in the life of the people that now concerns us is the element that gave rise to a striking record. See ver. 1: "And the people were as *murmurers*." An ungrateful discontent gave rise to chronic grumbling, and chronic grumbling secured to the people the unenviable designation of "murmurers." Sometimes the person attacked was Jehovah and sometimes Moses: occasionally both. So far as Jehovah was concerned, the people had been miraculously delivered and supernaturally provided for both as to food and guidance in their march to Canaan; so far as Moses was concerned, they had been cared for beyond all precedent: but discontent dwelt in their hearts and murmurs sat on their lips. Moses' request followed the most recent and perhaps their most painful outbreak. Even "*the anger of the Lord was kindled greatly; and Moses was displeased*" (ver. 10). So wounded indeed was the latter that he asked to be released from his pastoral position. Cruelly stung by his own people, he prayed—but not wisely.

Poor Moses! Broken-hearted by the persistent, sinful outbreaks of a highly-favoured but most exasperating flock, asking for permission to lay life's burden down! Who amongst the leaders of men has not at times felt much the same? Too many, alas, have been driven into despair and a guilty renunciation of life's great duty. Every official needs to be on his guard against the irritation of the chronic grumbler, who is not only a snare to himself, endangering his own soul; but also to others, goading them into folly. His teeth are set on edge, his music is tuned to discord, his speech an unmitigated irritation; so that unless we are well regulated, securely fortified, and always under effective control, he is sure at some point or other to sting us into sin, especially if we be of a sensitive and susceptible nature.

II. Moses' Relation to God Suggests the Second Reason. Nothing connected with this distinguished man's life is clearer than this that the work he undertook was not of his own selection but of Divine appointment. The first

vision came most unexpectedly and the call that followed was a staggering surprise. Indeed, so completely was the matter of the Lord that Moses seemed totally upset, and he carried on his resistance almost to the point of blank refusal. Probably could he have seen then all that the call meant, not only in its opening phases, but throughout, he would have declined it altogether, the sin involved notwithstanding. In any case, the "burden" was imposed rather against than with Moses' approval.

How heavy its weight who can say? We venture to affirm that had not Moses been a strong man and well fortified by Divine grace, he must have broken down utterly, long before he reached the silent hills amongst which release was given. To form anything like an adequate conception of the gigantic task that covered a period of some forty years, we need to re-read these words—deliverer, leader, lawgiver, pastor and prophet—in the light of the Old Testament record. Such words are but chapter headings to be filled in at leisure by all who would appreciate their full significance. Imagine any man called to be the pastor of a large, mixed, and discontented multitude, consisting of possibly a million people (*cf.* i. 46; xi. 21), for nearly half a century; the bare thought of it is almost too much.

Moses' sense of the weight of his burden and its divinely-imposed character is clearly reflected in such utterances as these:—

Chap. xi. 14: "I am not able to bear all this people *alone* because it is too heavy for me."

Deut. i. 12: "How can I myself alone, bear your *cumbrance*, and your burden, and your strife?"

Chap. xi. 11: And Moses said unto the Lord, Wherefore hast *Thou evil entreated* Thy servant? And wherefore have I not found favour in Thy sight that *Thou layest* the burden of all this people upon me?"

Officials had been duly appointed with a view to relieve the strain (Exod. xviii. 25, Deut. i. 13-15); and Aaron had been appointed as a colleague for purposes of speech; but on Moses rested the main weight of human responsibility. And when he uttered his strange and very strongly-worded request, he was smarting under the pain of a yoke which was not "easy" and the pressure of a burden which was not "light."

Doubtless his speech was foolish; but who can restrain a feeling of profound pity who watches the noble man bowed beneath a crushing load and hears his heart-breaking wail? "And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favour in Thy sight; and let me not see my wretchedness." There is nothing in human life more commendable than a just recognition of Divine responsibility

and nothing more beautiful than the translation of the Divine will into human conduct: it is an incarnation of the ideal. But when man assumes more than is imposed, takes upon himself more than is necessary and charges God with the excess, what then? Possibly some of us condemn; others stand by, in silence, feeling a pang of regret; or they quietly ask that God would mercifully ease the awful tension and soothe the irritated nerves of His overwrought servant. Every worker of burning intensity, concerning whom it can be truly said he is "jealous for the Lord of Hosts," needs most carefully to guard against a diseased sense of other people's sins and his own divinely given duty, inasmuch as it inevitably leads to false desire if not unhallowed speech and regretable deed. Moses, the consecrated enthusiast, was magnificent to behold; but when overcharged with a sense of duty rather than Divine blessing and grace, he was pitiable. His face no longer shone with rich radiancy as if his soul dwelt in eternal sunshine: it darkened and became almost totally eclipsed by a passing gloom.

God's response to the feverish prayer of Moses is most instructive in its tenderness. "I will come down and talk with thee. And I will take of the spirit which is upon thee and I will put it on others and they shall bear the burden with thee that thou bear it not thyself alone" (ver. 17). Healing words and easing deed were to combine into a perfect benediction. It was not for God to "kill" a warm-hearted, self-sacrificing servant, even if so desired. He would rather soothe and strengthen until the burden and heat of the day passed; and so teach Moses to wait for the eventide; then rest would come. Moses said "kill": figuratively, at least, love answered with a kiss—and a promise. Moses would fain go when in the gloom of depression: God waited for the time of the golden sunset. Moses prayed to go from the valley, or at least the plain: heaven called him from the hill-tops, with their silence and their superb outlook—the vastness of infinity.

HENRY ELDERKIN.

THE SELF-LIMITATIONS OF THE OMNIPOTENT *

He cannot deny Himself.—2 TIM. ii. 13

The verb in this little sentence means "to act in a manner unlike Himself" (See Grimm's Lexicon). It suggests "Things that God cannot do." It indicates right notions about omnipotence. The notion that God's omnipotence means "power to do anything anyhow" is very prevalent, and leads some men into moral fault and many men into mental error. Hence need for right notion.

* The above is worked out in accordance with Section A, of Method iii. in Wardell's *Sermon Construction*.

I. There are two kinds of compulsion in every department of life and thought—External and Internal. Constraint imposed from *without* and necessity springing up spontaneously from *within*. Illustrations: *e.g.*, Two men who *cannot* steal—one of them because he is in gaol, one of them because he has an educated and active conscience. There is no necessity imposed upon God *from without* Himself. But *because He is what He is* there are certain things He cannot do, for "He cannot act in a manner unlike Himself." Examples:—

A. He cannot Prevent Men Sinning. Sinning means wrong-choosing. God gave man power to choose. He has "made man in His own image" in this matter. He cannot prevent men choosing wrongly without taking away the power to choose, unmaking man and contradicting Himself. Evil, vice, crime, are all connected with wrong-choosing as the branches of a tree are connected with the roots. Therefore God cannot prevent them. He does not "permit" them for to "permit" means "not to hinder" and the whole Gospel is the story of the way He has ever been hindering them. He does "suffer" them, but because He cannot act in a manner unlike Himself, *He cannot prevent them*. Hence men have no right when discussing such things as "evil, vice, crime," etc., to bring God's Omnipotence into the problem. (See the Argument in Fairbairn's "Christ in Modern Theology," pp. 456ff.)

II. He cannot Cease to Love Men who do Sin. He is Love and cannot contradict Himself. His love is *universal*. He loves bad men as well as good men. His love is *eternal*. Whom He loves He loves always. What we call His wrath is "The wrath of love." It is love resisted and thrown back upon itself. His "love is just as surely in that place we call hell as it is in that place we call heaven."

III. He cannot Save the Men who will Sin. His laws are the expressions of His nature and He cannot be false to Himself. One of those laws is that human character "tends to a final permanence." Up to a certain line a man *may* sin, beyond that line he *must*. *Must* not because of any external compulsion but because of what he has become by sinning. (See any good commentary on Mark iii. 29, on the expression "eternal sin"). Morrison is very good.

IV. He cannot Break His Word. God has many *words*. He has one Word. In that word two big things are said about men sinning. *A*. That He will Forgive the men who have sinned if they are sorry and desire to choose right. *B*. That He will give moral reinforcement to any who try to choose right and seek for it.

Robert J. Wardell.

Life's Enigmas *

"My God, my God, WHY?"—Psalm xxii. 1

There is something in human nature which drives men to ask questions. The whole history of human knowledge, and the processes of the human mind are suggested by the three interrogatives. What? How? Why? (See on this point, Dr. Hill's "Introduction to Science," p. 2ff). The *last*, the *ultimate* question in all spheres open to the research of the human mind is "Why?" In nature and history and life "What?" and "How?" are more or less answerable, but everywhere "Why?" is an abiding perplexity. The Psalmist and the Psalm a good illustration of this fact so far as it concerns a perennial and universal difficulty. (See Jennings and Lowe on this Psalm).

We live in an age full of such questionings. Impossible to take life seriously and not ask them. (See for long setting of this fact Fairbairn's, "City of God," Chap. I.). Such questionings not necessarily evil and of the devil, but causes of much unrest. For help in the matter consider:—

I. *First.* All the best men in the Bible were great questioners. Illustrations: Job, Habbakuk, Jeremiah, David, etc., with quotations.

Second. These questionings were for the most part unanswered. Sometimes "dim intimations," rarely, if ever, exact answers. (Illustrations with quotations).

Third. Faith has always been most strenuous and character most noble when *genuine* questioning has been most prevalent. Illustrations: In dark ages teaching of priests accepted without demur. Nobody believed deeply because nobody asked questions. Questioning was one of signs of Reformation. (Read McCarthy's "Priests and People" for striking illustrations).

II. Such considerations give us clues to reason why men ask "Why?" about so many things and get no answer. If life had been all clear and well defined we might have much information but would have had little power. *"Man's mind grows by asking Why?"* (For splendid illustration of this see Dr. Brown's *"Horæ Subsecivæ"* on "Etty the Painter"). "Faith and love of truth and patience and all that is meant by character grow by asking why?" (See Selby's "Imperfect Angel," p. 46ff).

III. What follows from These? *A.* Be sure there is nothing wrong in asking "Why?" Three attitudes only possible in face of Life's Enigmas. Cynicism. Indifference. Enquiry. The last the only worthy one. *B.* There are two ways of questioning, and only the man who can say, "*My*

* The above is worked out in accordance with Section B, of Method 5.

God, *my* GOD" has a right to ask "Why?" *C.* We must learn to "trust" where we cannot "trace." God would not be God if He had not secrets. "The secret things belong unto Him"; "Stablish your hearts"; "Wait I say"; "Be strong in the Lord"; and in "due season" the last mystery of life shall be unravelled in the "day-break."

ROBERT J. WARDELL.

DIRECTION, DISOBEDIENCE, DOOM—*Judges* ii. 1, 2, 3

Israel's unfaithfulness punished by their being permitted to be oppressed by the Philistines, and *Jehovah's faithfulness* in raising up deliverers are the two hinges upon which this history turns.

The purpose of this Book is not to give a continuous narrative of the events that transpired during the period of the Judges, but to illustrate the Divine method of dealing with transgressors, by making the instrument of sin to become the instrument of punishment.

I. DIVINE DIRECTION. "Ye shall make no league with the inhabitants of this land; ye shall throw down their altars."

This was the condition of the Covenant. If the Canaanites were not deposed and dispersed, God's people would be degraded and discredited. And our spiritual foes must be turned out of our heart, or they will keep us out of our inheritance. It is not enough that we just manage not to be driven back towards Egypt with its bondage and misery, but we must wage war ceaselessly against those who would hinder our progress to Canaan.

II. DELIBERATE DISOBEDIENCE. "Ye have not obeyed My Voice; why have ye done this?"

"We have not obeyed the voice of the Lord our God, to walk in His laws which He set before us." "We have left undone those things that we ought to have done, and we have done those things which we ought not to have done." If we neglect God's commands, we shall soon become friendly with His foes. Sin robs us of our strength. *(Illustrate this from Samson, Peter, etc.).* "If Israel had hated the sins of Canaan they would have soon subdued the men of Canaan."

III. DREADFUL DOOM. "I will not drive them out from before you, but they shall be as thorns in your sides, and their gods shall be a snare unto you."

Reproof is followed by retribution. The people wept, but theirs was not a godly sorrow, as subsequent history showed. (13) Disobedience brings disaster. (14) Some are crying now, "Where is the blessedness I knew?" If we cultivate the friendship of the world, we shall suffer, and bring upon ourselves ruin without remedy.

S. OLIVER.

Condensed Sermons by Great Preachers

* Habits—*Prov.* xxii. 6; *Jer.* xiii. 23

BY THE REV. C. J. VAUGHAN, D.D.

In these two passages is expressed the power of habit, good and bad. A child trained up in *good* habits will adhere to them in old age. One who has accustomed himself to do *evil* will find it as impossible (humanly speaking) to change his course, as it would be for the negro to change the colour of his skin.

Character is the result of habits. The word (character) expresses the stamp finally given to the man, in mind and heart, this final stamp is the result, the natural, the unavoidable consequence of custom or habit, of habitual repetition of particular acts, or of habitual cherishing of particular modes of feeling. And, as character is the result of habits, so education may be described as the formation of habits under direction. This is a true definition, even if there be no other education than that of a vicious home, or of influences to be found in the streets and lanes of a town or village. In these cases the direction is bad, but not absent; there is an education going on, though it be only in evil. Our subject then is, *the force of habit.*

1. The operation of habit, for evil or good, in *bodily matters.* Much of the discipline of a child is connected with points of manner: he is reproved for little rudenesses at table, peculiarity of posture or gesture, for anything which betokened the formation of what is called a trick. And if by neglect of others, or by his own, he formed any such habit, how much pain and effort it costs him to get rid of it.

The force of habit is shown in an opposite way, in those exercises of bodily skill which form so large a part in youthful training. There is, no doubt, a great variety of natural aptitude for such pursuits, still all would speak of practice as an essential condition of success in any game or accomplishment.

2. Observe the effect of habit, for good or evil, upon *the mind.* Intellectual education is based upon this principle, that there are such things as mental habits. Not only is it a proper application of time to study certain subjects and obey certain rules, but that habits are thus forming which will make you different persons from what you would have been without this process. This is the reward of the diligent—in proportion to the original gift of mind, for which they are not responsible, and to their diligence in the use of it, for which they are. Every distinction gained is an example of the force of habit: it is the result of repeated acts of attention, exertion, understanding, and memory, each

of which was small in itself, and, if it had stood alone, almost valueless; but the combined total of which has come to something, and promises more.

If this be the force of habit for good, need I speak of its influence for evil. Those repeated neglects, the little separate acts, or omissions of acts, which seem so trifling; the hours of inattention, vacancy, or wandering thoughts, which he spends in school; the shallowness and looseness and slovenliness of his best preparation; these things are all going to form habits, hardening themselves into chains and fetters of mind, which, when he would, he cannot shake off: soon he will be incapable of close attention, of vigorous thought, of grappling with difficulties: by the imperious law of habit he is going to be nothing more valuable than an ill-read, uneducated, undisciplined man.

3. The *soul*, too, is the creature of habit. When you have for two or three days together forgotten your prayers, has it not become more easy to neglect, more difficult to resume them? The soul has its habits, which it learns by use and practice. The habit of living without God is one of the easiest of all habits to acquire. It demands no exertion and no self-denial. We have only to live at our ease, without care and effort, and the habit is formed, and too often for ever. When it is fully formed, then comes the peace of death, of spiritual death; and the soul that lets God alone is at last let alone by its God.

But there is an opposite habit of the soul, that of living to God, with God, and in God. That, too, is a habit, not formed so easily as the other, yet like it formed by a succession of acts, each easier than the last, and each making the next easier still, until the result is a state of ready and willing obedience to every duty, of simple and earnest devotion, of faithful and undoubting hope.

4. It remains that we should combine the three, and speak of those habits which affect body, mind, and soul. There is a devotion of the whole man to God, which affects every part of his nature (1 Thess. v. 23). Such is the habit of a truly religious life, which God wills should be led in that station of life to which it has pleased Him to call us. One day so spent is the earnest instrument of the acquisition of the inheritance of the saints in light.

5. It is the fashion with some to undervalue habits. The grace of God, they say, can change the whole man into the opposite of what he is. It is most true: with God all things are possible. But does God give any encouragement in His Word to that sort of recklessness as to early conduct, which some particularly justify by their faith in the Atonement? Is it not the whole tenour of His Word that children should be

brought up from the first in the nurture and admonition of the Lord? And when God does act upon the heart and life of any man is it not even then by the application of the law of habit? By arousing him to try the experiment of prayer and trust and watchful living, encouraging him at first by small successes to form the habit of godly living, and at last to become godly, pure as Christ is pure. holy as God is holy?

6. As you would beware of bad habits, so beware also of having no habits. Grasp tenaciously, and never let go, those few elements of virtuous habit which you acquired in earliest childhood in a Christian home. Your morning and evening prayer are two landmarks of Christian practice which may be absolutely invaluable to you. Let them be, like other habits, things of growth and progress—more real, more life-like, more confiding, more practical. Be able to say from your own experience, God does answer prayer, for He has answered me.

Notes and Illustrations

HABITS.—The fruit always rots in the heart, and the rot of the core will, sooner or later, show itself on the rind. Hence it is that every great moralist has laid such stress upon the thoughts. Butler, for instance, speaks of three phases of the moral life: *thought*, *act*, *habit*. And Thackeray, taking up Butler's thought, words it thus: "You sow a thought and reap an act, you sow an act and reap habit, you sow habit and reap character, you sow character and you reap destiny." The other day, in my Church, to illustrate that to two thousand children, I took a piece of light wool and tied to it a piece of light string, and the string to a larger piece of rope, and this to a cable, and this ultimately to a chain and padlock. I showed how the flimsy thought led to the act, and the act to the habit, and the habit to the character, and the character to the destiny, in the padlock by which the soul is bound unless Christ unlock. . . . Notice James i. 14, 15, one of the most interesting records of the genesis of sin in the heart to be found anywhere on the page of Scripture: "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust"—that is the passionate thought—"hath conceived"—that is, when your evil nature has taken in some germ of temptation, and has allowed it to incubate and breed within you, then your passion beareth sin, the sinful act; and sin, when it has grown from being the child of habit into the fixedness of the grown character—"bringeth forth death." There you have almost the words that I quoted from Butler and Thackeray.—*F. B. Meyer*.

THE PREACHER AS TEACHER.—Brethren, you are to be teachers. Do you know the Bible? In the original tongues, well; but in the English tongue, do you *know* this Book of books? Do you know its less trodden ways? Can you repeat from it at large and accurately? Can you give

references freely, the substance of chapters and books readily? Histories, Prophets, Psalms, Gospels, Epistles? Tell me that you have travelled over a continent, and I will believe you, though it takes some journeying to do that even in these days; but you must be a traveller indeed if you know all the cities and villages in all the countries of this continent. Make it your aim to know the Bible through and through; wherever you are weak, be mighty in the Scriptures, and as a Christian minister you will never lack the power to teach.—*Davison's Strength for the Way.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1902-1903

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

2. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

3. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

4. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

5. For Tutors and Text-books see January Magazine.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 6*d.* Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

WORK FOR MARCH: Write Outline for Expository Sermon on Mark vii. 24-30, or Outline for Sunday School Anniversary on Dan. xii. 3 (R.V.), *noting marginal reading*: stating as clearly as possible the *subject* of your sermon and its *chief divisions*.

II. ADVANCED HOMILETICS

WORK FOR MARCH: 1. Read all three chapters through twice over. 2. Write two paragraphs: (*a*) on the grounds upon which Phillips Brooks pleaded for method and order in preaching; (*b*) on the limitations of method. 3. Work out Exod. xvii. 8-16 and John v. 2-9 in accordance with method on pp. 22 and 23 in the Manual.

III. Systematic Theology (Elementary)

N. B.—All the questions are taken from the Questions for Self-Examination pp. 274-288.

A. First Year's Course

Work for March: pp. 142-155. Questions 100, 101, 104, 107, 108, 110. Give doctrinal exposition of John i. 29. What are the four great facts dealt with in the first twelve chapters, and in what order are they taken.

B. Second Year's Course

Work for March: Questions 184, 185, 186, 187, 188, 189, 190. Exposition of 1 Tim. ii. 4.

IV. Advanced Theology

Work for March: pp. 188-210. 1. What does Augustine teach in the Enchiridion about Penance? 2. Show and explain the growth of the authority of the Church of Rome during the period of this book. 3. What great doctrine is strikingly absent from the Theology of the early centuries?

VI. Bible Study (Old Testament)

Work for March: pp. 128-153. Mal. i-iv. 1. Discuss the date of Malachi's prophecy. 2. What faults of national character does Malachi condemn? 3. What does Malachi foretell with regard to John the Baptist, and with regard to Christ? 4. Explain Mal. iv. 2.

Note: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. Bible Study (New Testament)

Work for March: Chaps. xxii-xxiv. 1. Note and explain the differences between Luke's account of the Last Supper and those in Matthew and Mark. Note also parallels with 1 Cor. x. 16, etc. 2. Estimate carefully the share of blame resting upon (1) the priests, (2) Pilate for the death of Jesus. 3. Show the significance of xxiii. 39-43. Explain the divergence from Matthew's narrative. 4. Briefly indicate and answer the theories which have been formed to explain away the Resurrection.

VIII. Bible English

Work for March: Read pp. 120-124 and revise first eight chapters. Show in the following passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is:—Amos ix. 10; Gal. iii. 1; 2 Peter ii. 7; Acts xv. 4; Mark viii. 32; Eph. i. 11; Acts x. 3; Matt. xxvi. 52; Mark iv. 19; Jer. xvii. 10.

IX. Christian Evidences

Work for March: Section III. Questions: 1. What is the meaning of inspiration? Give (*a*) the doctrine of Scripture, (*b*) the dogma of the church concerning it. 2. Discuss the theory of Verbal Inspiration. 3. Trace the development of Revelation. 4. Give the Ritschlian view of Inspiration, and reply to it.

Note: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. Church History

Work for March: Beckett, Chaps. xxii-xxv., pp. 231-295. Questions: 1. Write notes on the chief Marian martyrs. 2. What is meant by the "Elizabethan Compromise"? 3. State clearly the doctrines of the English Reformation. 4. Describe the persecution of the Roman Catholics in Elizabeth's reign.

XI. Ethics

Work for March: Questions: 1. Discuss the place of prayer in the Religion of Humanity. 2. State and criticize the Comtish formula and the Comtish motto. 3. Remark upon the Comtish idea of immortality.

XII. English Grammar

Work for March: Morris, §§ 126-130, studying in every detail the examples of analysis in Wetherell on pp. 107, 116, 127, 133. Wetherell: Parse fully Exercise 117, 17. Analyse Exercise 104, 16; Exercise 106, 10; Exercise 108, 11; Exercise 112, 3; Exercise 116, 18.

XIII. English Composition

Work for March: Lesson: Read Part II., Chapter iii., pp. 42 and 43. Question: Write a brief essay on "John Wesley."

XIV. Comparative Religion

Work for March: Read pp. 258-277 of Geden (and pp. 26-32 of Grant). 1. What other authorities beside the Qurân are recognised as binding for Muhammadan faith and practice? 2. Explain more fully the Sunnat and the Qiyâs. 3. Give a brief account of two of the four great Imams. 4. Explain Hajj, zakât, salât, sadaqah, Mu'tazilas, Kafir, Kalimeh. 5. Name the articles of the Muhammadan creed and enlarge on (1) its Eschatology; (2) its doctrine of Predestination.

XV. Logic

Work for March: Revise the whole book, giving special attention to your corrected papers and Tutor's notes. General paper next month.

XVI. Psychology

Work for March: Questions: 1. Indicate the importance of its bodily expression to the very existence of an emotion itself. 2. How has it come about that a particular set of muscular contractions accompanies one feeling while another set accompanies another feeling? 3. Give the most satisfactory classification of the emotions known to you, making any remarks upon it that appear to be necessary. Read Chapter vii. Note carefully the different types of movement, and also the following:—habit; instinct; control of feeling; self; will.

XVII. Biblical Geography

Work for March: 1. Read carefully Chapters xii., xiii., and xiv. 2. Subject for short essay, "Philistia and the Philistines."

XVIII. New Testament Greek

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 4*s*.

XIX. Advanced New Testament Greek

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5*s*.

XX. Hebrew

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5*s*. The Tutor will write personally.

XXI. Special Class for Local Preachers on Trial

Work for March: Second Catechism, Chapter x. and Chapter i., Section II., Chapter ii., Section II. The Sermons; General reading of xv. and xvi-xx. Careful preparation of xlii. and xliv. The Notes on "St. James's Epistle." Questions: 1. What did Christ say about the Old Testament Scriptures? What to your mind is the strongest proof of the Inspiration of the Bible? 2. Write a list of the Attributes of God—explain the meaning of each term. Then shew that some of these attributes are claimed in the New Testament for Jesus Christ and the Holy Spirit. 3. Mention some of "Satan's devices" according to Wesley. How does he *open the words* of the text in Sermon xliv. Summarize his third practical application of the subject. 4. What was the Spirit that Wesley says St. James reproves by his letter. Illustrate the spirit and reproof by quotations.

XXII. Temperance

Work for March: Chapter xxv-xxviii. and the Chapter on the "Control of Traffic" (by Rev. G. A. Bennetts). Questions: 1. What was Wesley's teaching about Temperance? What do you consider is the trend of the Methodist opinion to-day? 2. Show that the Bible does not favour the use of intoxicating drinks. 3. Present the Pauline arguments of self-denial for the sake of others. 4. (*a*) Give some account of Temperance legislation from 1551 to the present day. (*b*) Summarize the chief provisions of Lord Peel's Report of 1899, and say why Temperance workers should support it.

XXIV. and XXV.—As the Connexional Examination for Local Preachers falls on the 2nd of March, the class-work in these subjects ended with the February questions.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

March 1—A Divine "Rule of Three"—*Luke* xi. 13

God sometimes states heavenly truths as earthly problems. He gives us sums to work out: addition (2 Peter i. 5); subtraction (Col. iii. 8); division (Luke xxii. 17; 2 Tim. ii. 15); profit and loss (Mark viii. 36); proportion here. As evil man is to the good God, so are the good gifts of man to the good gifts of God.

The evil of man is an incontrovertible factor in all spiritual arithmetic. Rom. iii. 10-12. It is sad that the surest thing we can say about universal man is that he is evil, but if we ignore this, all our calculations about men will work out wrong. But though evil, he is not all evil, for by the prevenient grace of God, he knows how to give good gifts to his children, and while ever there is any good left in a man it will come out in his relation to children.

The goodness of the Heavenly Father is equally axiomatic and infinitely larger. In Him there is no evil at all. Nothing but good is possible to His nature. The contrast between man and God becomes the scale by which from the bounty of man we can measure the bounty of God: "How much more." Indeed, it is immeasurable. 1 Cor. ii. 9.

God's most essential gift to man is the Holy Spirit. Himself in the Person of the Paraclete. As the Eternal Father no human eye could bear His glory. As incarnate in Jesus He was necessarily local, but in the Holy Spirit He comes near to every one in every age, imparting to all who receive Him the very life which was manifested in Christ.

But the gift must be asked for. By asking we confess our need, desire, and willingness to receive Him and our faith in God's promise.

March 8—Magnified by Fear—*Acts* xix. 17

The Infinite cannot be magnified, and the Lord Jesus cannot be made greater than He is in Himself, but "the Name" stands for His fame, reputation, and honour among men. This may vary from "despised and rejected" to "crowned Lord of all." The growth of the kingdom of God is the growing power and popularity of Jesus among men "from Calvary to Zion's height."

The fear which magnifies His Name springs from recognition of His Divine power and mercy in true proportion. Fright magnifies things: a gleam of moonlight into a ghost ; a tree stump into a crouching robber. But the fear begotten of the Divine presence is a reverent, thankful awe which bows in worship and trust. Sometimes it comes through surprise as we find God in unexpected places. Gen. xxviii. 16. His greatness flashes out upon us unawares from common-place things and events.

Some would fain use the Name to magnify themselves (Acts xix. 13-16), but it is their undoing, as the growth of an acorn would burst a flower-pot. Those who wear religion as a cloke are at last smothered by it.

We magnify the Name, when with sincerity we come to Him as our only Saviour ; put ourselves into His care (Phil. i. 20) ; imitate His example (Luke i. 46) ; sing His praise, tell others His goodness, and help on His kingdom. Matt. v. 16.

March 15—THE GUARD OF THE FAITHFUL—*Psa.* xxxi. 23

Faithfulness to God exposes us to peril. Luke xii. 51. Faithfulness owes all its quality and honour to the opposition withstood. Our earthly probation is spent amid the antagonisms of good and evil and with one or other we must take sides. Evil is so prevalent, popular, powerful, that all who witness against it must expect to be assailed. 2 Tim. iii. 12. It is faithfulness to God and the things of God—truth, freedom, righteousness, which has begotten "the noble army of martyrs."

God is the Guard of the faithful. While they guard His truth He guards them. 1 Sam. ii. 30. No persecution can destroy them. Matt. x. 20. They may suffer the loss of all things else, but God will preserve them to eternal life, honour, bliss : yea, their character shall be ennobled, and their possession of truth enlarged and made more sure by the perils they pass through. Hindrances shall become furtherances (Phil. i. 12) ; and apparent loss real gain. Never does Stephen shine so gloriously as when beaten to earth by his murderers he cries, in echo of Christ, "Lay not this sin to their charge." Their violence touched not his spirit and "he fell asleep."

Our business is faithfulness : our preservation God's. Had we to secure our own preservation we should do nothing else, and then fail. But the plan of life becomes more simple, straight-forward and noble when directed by the duty and delight of proving faithful to Him "to Whom our more than all is due."

March 22—TO GRACE HOW GREAT A DEBTOR !—*Eph* ii. 8

Grace is love spending itself upon the unworthy as if they were worthy : love unstinted, unmerited, unrequitable ; a love which is not satisfied by fulfilling all claims upon it, but overflows in wealth of affection and surprises the utmost expectation : it is the love of God towards His creatures, for none have worthiness or merit in His presence (Job iv. 18) ; least of all those who have sinned against Him.

Of this Grace comes our salvation. Tit. ii. 11. Sin-blighted, we have no power to recover uprightness, or merit the favour of God. But for grace anticipating the spiritual failure of the human race and mitigating the immediate deadly effects of sin, man would have utterly perished. Even the consciousness of moral defect, the desire for reform,

and the possibility and opportunity of restoration to the Divine image, we owe absolutely to the fact that God would not give us up without doing all that love could do, even to the utmost point of self-sacrifice, to save us.

Because salvation is of Grace, it is through faith. Not by works of merit. We accept it as a gift from God through Christ in Whom His grace was manifested, and through whose Divine self-sacrifice He was able to be at once a Just God and a Saviour. Rom. iii. 26. Faith humbly and thankfully accepts the finished work of Christ as available for all who trust in Him.

Nothing can withstand saving grace but the self-will of man. Grace would cease to be grace if it were based on necessity on either side. Hence the terrible possibility of receiving grace in vain and being lost to God in spite of all His love.

March 29—THE ABIDING PRESENCE—*Matt.* xxviii. 20

That we might have known Christ after the flesh is the fond wish of our faithless moments. We envy those who saw His face, heard His voice, and felt His gracious power, and think what a difference His presence now would make in our life, dispersing doubt, resolving difficulties, quickening love, and defining duty. This is our infirmity. We are not worse off, but better than His contemporaries. John xvi. 7. His presence in the flesh was local, but in the spirit universal.

The presence of Christ in the Spirit is more real and potent than if we could see Him. The eye only sees that which is without and apart from itself. Christ manifested within our inmost being and consciousness can do more for us than if He were without. We have not to look back merely to a historic Christ, a character in a book; or forward to a "Christ that is to be," though once more in the flesh He shall come to earth. The spiritual manifestation of Christ has no tense but the present: "I am."

Our perception of His presence is measured by our likeness to Him, our close kinship with His spirit and purpose. It is as we love the things He loves, that He will reveal Himself to us. John xiv. 23. If we see Him not, it is not that He is absent, but that our eyes are holden. John i. 10, 26; xx. 19; Luke xxiv. 30-32, 36.

The presence of Christ makes the Church invincible. Alone, her weakness and defection would make her an easy prey to the world; but "Jesus in the midst" she cannot fail. Only when she overlooks Him does she stagger under the attacks of evil.

REVIEWS

Strength for the Way, And Other Sermons and Addresses. By W. T. Davison, M.A., D.D. London: C. H. Kelly. 3s. 6d.—It would have been much to be regretted if Dr. Davison had not issued a volume containing his principal official addresses during the year of his Presidency of the Wesleyan Conference. His book is one of the least ponderous yet most weighty publications of this order. Yet one is almost sorry that such good matter of so much permanent value should

have so many references to occasions the special interest of which soon passes away. Preachers will be specially interested in the Ordination Charge (Eph. iv. 11, 12), and the admirable address on *Preaching in Relation to Modern Unbelief*. The address on *Thomas Arnold—And After*, given primarily to Day School Teachers is most instructive for teachers of all sorts. We are glad also to find the very able articles on *Christ and Modern Criticism* and the *Christian Ideal*, which appeared in *The London Quarterly Review*, included in this collection. It may be that the volume, as the author says, "does not possess a satisfactory literary unity," but it contains many pieces of great importance which will be read with much profit by preachers and hearers.

The Roman Catholic Church in Italy. By Alexander Robertson, D.D. London: Morgan & Scott. 6*s*.—It is of urgent importance that the public conscience should be aroused in regard to the easy-going fashion in which we are allowing our much-prized English liberty to be abused for the protection of those who refuse to let the light of day into their own institutions. We do not desire to evoke a spirit of unreasoning and intolerant Protestantism, but we do desire to see keen and constant watchfulness exercised as bodies of monks, nuns, etc., etc., come over to this country because their presence is intolerable in lands nominally of their own faith. Dr. Robertson's book is written first with a view to exhibit the result of Romish rule in Italy and the effect it has produced upon the free Italian, and then to persuade Englishmen to regard Romanism from the Italian point of view. His book is most valuable and should be read by those who wish to form a clear view of the facts of the case and who want to know what lessons the past history of the Roman Church has for the present age.

Wesley, His Own Biographer. Parts I. and II. London: C. H. Kelly. 6*d. each.* The large and handsome volume bearing this title has had an extensive circulation, but its price necessarily hindered many from obtaining it. We are delighted that Mr. Kelly is issuing it in monthly parts which ought to secure for it an entrance into many thousands of families. The selections were made by Dr. Benjamin Gregory, who wrote a characteristic preface. The volume will be completed in twelve parts. It is profusely illustrated.

The Mangle House: A Lancashire Tale. By John Ackworth. London: C. H. Kelly. 3*s*. 6*d*.—Another of John Ackworth's breezy Stories of Lancashire Methodism, which will certainly not lack readers in that county and elsewhere. It will be equally popular with old folks and young.

The Iris, and Other Poems. By Rev. John Thomas, M.A. London: A. H. Stockwell. 2*s*. 6*d*.—Mr. Thomas has a pleasant poetic gift, although there is nothing great, or very distinctive in his poems, and he has often a difficulty in managing his metres. There is great variety in his subjects. The longest poem is "The Suicide," which is evidently written in imitation of "Lockesley Hall." It has some good lines.

The Influence of the Cross. By Rev. G. L. Hurst. The Ascension of Jesus Christ. By Rev. Isaac Hartill. Visions of the Master. By Horatio Pack. The One Christ. By William Moxham. London: A. H. Stockwell. 1*s. each.*—Mr. Hurst has command of a thoroughly vigorous style and knows how to express his opinions tersely and effectively. His pamphlet contains five addresses on subjects, and in a style suited for meetings of working-men. Mr. Hartill's study of the Ascension is devout and helpful. Mr. Pack's chapters are extremely brief. The pages number seventy-three, but about one-third are blank or nearly so. Mr. Moxham gives much more matter for his shilling. His studies are full of Christ, reverent and spiritual.

Jesus is God. Lectures Demonstrating the Divinity of our Lord. By Frederick C. Spurr. London: A. H. Stockwell.—Mr. Spurr is a very successful evangelist. In this volume he shows himself a competent apologist. In his preface he makes a much-needed protest against the undue emphasis placed upon our Lord's humanity by so many modern teachers. "People complain of few conversions: need any one wonder at that if the Divine Being, who alone can regenerate human life, is dishonoured by the suppression of what is *par excellence* the characteristic of His Person?"

The Shilling Pulpit. I. The True Ritual and Other Sermons. By Rev. B. J. Gibbon. London: A. H. Stockwell.—Mr. Stockwell commences the publication of another series of sermons under the title of "The Shilling Pulpit." No 1 is well printed in clear type and has a tasteful stiff paper cover. Mr. Gibbon's sermons are readable and have a directness of statement which carries his points home. The sermon on Hebrew xii. 5, 6, is the most striking and original, the others only reach a fair average. From the homiletic point of view they are often unsystematic and discursive.

The Man who was Born Blind. By Rev. John Studdard. London: A. H. Stockwell. 2*s.* 6*d.*—The miracle wrought on the man born blind and the incidents connected with it afford ample material for a volume of sermons, though we do not remember to have met with one before. Mr. Studdard gives in fourteen chapters a most effective exposition of St. John ix., expressed in vigorous language and with apt application to everyday life in the Church and out.

Christ versus Caste. By Evan Cameron. London: A. H. Stockwell. 2*s.* 6*d.*—This volume contains a striking and suggestive exposition of the parables contained in St. Luke xv.-xvi. The author makes many good points and touches modern problems relating to the classes and the masses with candour and good sense.

Christ the Carpenter. By Rev. Ira Boseley. London: A. H. Stockwell. 2*s.* 6*d.*—A useful volume treating of the passages which refer to our Lord's work at Nazareth, and the illustrations drawn from it in His teaching.

MEN AND BOOKS : A MONTHLY SURVEY

The *Daily News* Census

It is easy for optimistic or apologetic preachers to explain away the significance of the record of Church attendance in London which is being made with so much care and enterprise by the *Daily News*. But wise men will not lightly set aside these carefully-prepared statistics or fail to ask what they should learn from them. The *British Weekly* has further added to their interest and value by comparing in many cases the attendances now recorded with those of their own census taken nearly twenty years ago. In almost every case the comparison is in favour of the earlier period.

Those who know London will not be surprised to find that Church attendance has decreased, but most thoughtful men will be startled as well as distressed by the serious proportions of the falling off.

We do not deny that religion cannot be measured by attendance at Church but the record of attendance at public worship is about as satisfactory a test as can be secured in so delicate a matter. The number of devout Christians who do not attend can hardly be greater than that of the undevout Christians who do. Moreover the number of earnest Christian men and women who habitually "forsake the assembling of themselves together" is, one would suppose, not very large.

No doubt the conditions of modern life lead a much larger number of people to become what Mr. Gladstone used contemptuously to call "oncers," so that a congregation requires a larger number of adherents to keep up its average attendance than it did formerly.

But the "oncer" does more than decrease the numbers attending a second service. He sets before his children and household a low standard which they are only too likely to make lower still. Sunday being a leisure day and its duties being at an end with morning service, occupation, which in this case generally means *recreation*, must be found for the rest of the day, and naturally this soon ceases to be of a distinctly religious character.

Here it seems to us we reach one of the chief causes—if not *the* chief cause—for the decline in Church attendance. When the day of rest ceases to be a consecrated portion of the week, practically ceases to be the *Lord's Day*, you cannot hope to secure for long that devout attendance at public worship which is independent of meretricious attractions—musical performances, ritualistic display, popular preaching. If a man goes to Church to worship God or, as we used to be taught in our childhood, to

Hear of heaven and learn the way,

he is not easily kept at home because the preacher is not an orator, or the choir is ill-trained. But if the sanctuary is only a place where people go for a quiet and, more or less, religious entertainment it is not likely to have any deep or permanent hold upon them.

It is obviously impossible in the slight space at our disposal to deal more than superficially with this great question but we beg all preachers to give it earnest consideration and to remember how largely the responsibility for this deplorable state of affairs rest upon them.

We venture to suggest the following as amongst the most important explanations of the falling-off of Church attendance:—

1. The general relaxation of the religious observance of the Lord's Day indicated by the life in so-called religious families—the greater freedom in Sunday reading, talking, travelling and occupation. Our grandfathers may have erred on one side but our children are erring much more egregiously on the other.

2. The spread of "critical" views in regard to the inspiration of Holy Scriptures, the future punishment of sin and the immortality of the soul. The vast majority are influenced not by an intelligent personal study of these questions but by the hazy impression they get that religion is not so serious a matter as it used to be, that the Bible has ceased to hold the supreme place it once held, and that if a man is reasonably "good" it really does not much matter what he believes or how he believes it. For this condition the pulpit is largely to blame. The ministry of to-day, speaking broadly, does not give the impression of being in

such desperate earnest as the ministry to which we listened in our childhood. There is often a flippant, careless tone about the preacher, a disparaging of religious services and especially of sermons which is taken much more seriously than it is intended to be. Then, too, critical opinions half-understood and perhaps not as yet half established are retailed by men who love more or less honestly and intelligently to spend their time in hearing or telling some new thing. Few preachers, and probably fewer theologians, recognised how difficult it is for the lay mind to catch just the meaning which is intended to be conveyed by the speaker or writer.

3. The increasing attention given by pastors and church-workers generally to what may be called subsidiary devices for attracting people to Church. These may secure an ephemeral success but they do not edify—build up—a Church.

4. The lamentable neglect by ordinary churches of stedfast, persevering and intelligent effort to reach those who are outside the pale—the lapsed masses, the friendless and lonely, the actively hostile—and who are largely hostile because they are so entirely beyond the best Christian influences.

Let these suffice for the present. We do not take a pessimistic view. It would be easy to point to many most encouraging facts, but if we are wise men we shall look at the discouraging facts the most carefully, and seek by prayer and devout effort to recover, and more than recover, our lost ground. What we need, always have needed, and always shall need, are good men and women, full of faith and of the Holy Ghost. Without these the finest Churches and millions of guineas are as the light dust of the balance. When our Lord saw the white harvest fields He said, "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." Yet He did not *hurry* His disciples forth, He trained them first by close communion with Himself. The need of the Church is not a multitude of workers but a multitude of *efficient* workers.

Mr. Fletcher's "Chapters on Preaching" *

This cheap and compact little volume may be commended to all those who are beginning the work of preaching. Less

* *London : C. H. Kelly.* 2*s.*

technical than many Homiletic Manuals, and less diffuse than others, it deals with just those points concerning which a beginner needs instruction, and gives the information needed to help him over his early difficulties. It consists of a series of lectures delivered to the students of the Richmond Theological College; and its purpose is to call attention to the primary importance of preaching as a part of the minister's work, and to help him in his endeavours to do this work effectively. The volume is welcome, not only on its own account, but also because it gives an excellent example of the teaching given to missionary and ministerial students.

A brief Introduction—in which the author emphasises the twofold aspect of the preacher's work—a speaker for God and a preacher to men—is followed by ten chapters in which the whole subject is concisely and comprehensively discussed. The volume covers a much wider ground than the mere prepartion of the sermon, being concerned quite as much with "the preacher, his message and his mission," as with his methods of pulpit preparation.

Mr. Fletcher shows, by a careful review of the utterances of Christ and His Apostles, the greatness and importance of the work of preaching; and, from this standpoint, justifies the position and authority usually accorded to the preacher by the Evangelical Churches.

This line of New Testament teaching brings out certain other points of importance; first, the grave error of the sacerdotalist or priestly view of the minister's position, as held by the Roman Catholic or the High Anglican. There is no word descriptive of Christian Ministers in the New Testament which implies priestly office or function; no such word is ever applied by our Lord to Himself, or used in reference to the Apostles; all the passages we have considered describe the minister in quite other ways. The sacerdotalist makes the sacraments central and all important as vehicles of the grace of God; the Holy Spirit passing into the child's nature when the priest sprinkles the water; Christ Himself being given along with the consecrated elements as the "priest" hands them to the recipient. Hence they regard preaching as a subordinate function of comparatively small importance; with them the sacraments are central. With evangelicals the Word, the message of the Gospel, is central, as being the instrument which the Holy Spirit uses for His work of conviction and regeneration, as the hearer of the Word becomes a believer and receives Christ. In all other religions the priestly function is prominent and central; in Christianity the minister is evangelist and prophet and teacher, rather than priest.

In his discussion of the preacher's message and mission,

the writer bases all his statements on Scriptural authority, and this part of the volume deserves the heartiest commendation. Perhaps nowhere else in the same space will the reader find the Scriptural basis of these two elements of the preacher's work so carefully marshalled and so cogently and faithfully displayed. The young preacher who studies and masters these chapters will be saved from many mistakes and disappointments. This is followed by a very helpful discussion of "The Preacher's Use of the Old Testament"; in which its worth and value for the preacher to-day is clearly and definitely set forth.

The work involved in "The Preparation of a Sermon" is then briefly and clearly shewn. The leading points emphasised are:—The choice of subject; the accumulation of material; and, the arrangement or organisation of the material so as to make a compact whole. Each point is succinctly and competently treated, and the young preacher is urged to give due attention to the necessary work of thinking out his subject, and in forming accurate and orderly divisions. One or two paragraphs may be quoted to show the author's style:—

Books which belong to what may be called general theological literature are often suggestive; *e.g.*, Fairbairn's *City of God; Religion in History and the Life of To-day;* Henry Rogers' *Supernatural Origin of the Bible;* Storrs' *Divine Origin of Christianity;* Conder's *Basis of Faith.* Such books often contain the best thought of the writers. And first-rate sermons are suggestive and helpful; by such men as Dr. Maclaren, Dale, Liddon, Church, Jowett. Some preachers say they never read sermons: I do not agree with the sentiment. As a young painter is directed to study the works of the Masters in his art, so a preacher may study with advantage the productions of the greatest and most effective preachers whose sermons are available. But I venture to say strongly, avoid Homiletic helps of all kinds; leave them to men whose time for preparation is limited, or who are content to use other men's thoughts.

The next quotation bears on the vexed question of preaching old sermons, and shows the lecturer's practical way of dealing with a much debated subject.

When preaching a sermon a second or third time we have opportunity for making it more effective; pruning here, amplifying there, and embodying thoughts that may not have been presented on the first occasion. This seems to be the right way of using old sermons—or perhaps one should say, sermons that have been already preached. On the one hand, their indiscriminate destruction is a mistake; there is no more reason for destroying sermons that have been preached than for

destroying lectures that have been delivered. Subjects that have specially interested our own mind and impressed our own heart, or have been specially useful, may well be retained in use. But they should be frequently re-cast; thought-out afresh, and thoroughly revised. Only so will they retain their life. As Dr. Burton puts it: "The only way to make an old sermon an honest thing, and magnetic again, is to pass it through a regestation; let it enter a second time into its father's womb and be born."

Some wise advice is given on the necessity of cultivating the power of clear, strong, direct speech; and of keeping in view the chief end of all preaching—the conversion of souls; while the practice of READING sermons is strongly condemned.

The volume is well got up, and deserves a large circulation. If the great mass of our young local preachers will read, mark, learn, and inwardly digest its contents, the result will be seen in a marked improvement in the quality and style of their pulpit utterances, and may we not add, in their success as ambassadors for God.

"THE CROWN OF SCIENCE" *

This thoughtful little volume of Mr. Stewart's claims the attention of all thoughtful students. Its value and importance are being recognised; as three editions of the book have been called for in less than a year. It is, perhaps, hardly likely to achieve the rapid popularity of Drummond's "Natural Law in the Spiritual World," but we can imagine that its influence on a certain class of readers will not only be deep but abiding. Its purpose is best stated in the author's own words:—

> The following studies are offered as adjustments of some thoughts, and interpretations of some facts which are within the sphere of common knowledge, and bulk largely in the mind of any one who listens intelligently to the talk of to-day. They are an attempt to indicate how one among the many seekers after unity of thought balances the two sides of his religious equation, and relates his religious beliefs with those large ideas which are abroad in the secular thought of to-day. They treat of the Physical world and the Spiritual world as related parts of one uncompleted whole, and the God of them one. Especially they regard Physical man and Spiritual man as one indivisible whole, and the development of human nature on these two levels as contemporaneous: the spiritual life and its organ keeping pace in mutually dependent advance.
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> The view of this book is a large one in relation to us who see, as all views must be which see the Christ. But in relation to the Divine Object

* "*The Crown of Science*," by *A. Morris Stewart, M.A. London: A. Melrose.*

of our regard it is limited and necessarily small. The writer were bold who tried to show all the aspects of the Saviour and to tell all the meaning of His Person and life and work and death ; and the reader were not wise who asked it of him. The tender Jesus of Nazareth, suffering with men and for them, is a Possession His Church can never part with or outgrow the need of till she is beyond sin and suffering and all sorrow. But the eye of the Christ has different looks with which He meets, now the individual need of an oppressed and short-lived man, again the world-wide and age-long requirement of the whole race of Man. So, also, He has different aspects in which faith must see Him. While the penitent will always turn to the sorrowing and dying Jesus, the regard of Science may be chiefly given to the Living and Life-giving, the triumphant Christ.

The volume contains some fifteen thoughtful and thought-provoking essays on such subjects as—"The Need of Religion"; "The New Birth"; "The New Heredity"; "The Higher Biology"; "The Ultimate Incarnation"; etc., etc.; most, if not all, of the pressing problems of modern theology being touched upon in the course of the discussion. In many instances the writer clearly indicates the lines along which, in his judgement, future inquiries must be made, and shows how much light modern thought and modern science may be expected to shed on some at least of our pressing difficulties. A quotation will show, better than any description, the style and spirit of the writer :—

One of the conditions of our inner life is, that the ordinary approach to our Consciousness comes normally from without. In other words, we know that our mind and spirit are commonly reached through the Senses ; by sight and hearing and the life ; and all the machinery of every-day life goes upon this simple condition. We meet people and hear their words ; we see and hear and touch things, and so take knowledge of them. But the theory of Spirit-possession involves the possibility of our consciousness being approached from within, as well as from without ; it supposes that our spirit may receive communications, not only through the medium of the physical senses, but also directly, at the very centre of our being.

The possibility of this is supported by certain facts, which many persons are at present eagerly investigating, while others deny their existence because they are outside their own experience. Such are the facts of what has been called Telepathy, in which the mind receives impressions from a distance, without the intervention of any medium we know of. These facts are comparatively rare, still more are they obscure ; but they are proved to exist. Closely allied to these are the phenomena of Thought-transference, in which one mind influences another independently of the usual methods of speech or gesture or other symbols ; and if one has had experience of such things, they leave a vivid impression never to be erased ; and while they enlarge one's reverent outlook into the unknown, they make one chary of dogmatic denial of what we know little or nothing about.

Our readers will do well to test this book for themselves, they will not endorse all the writer's opinions; some, perhaps, will find that it adds little to the stores of their knowledge; but it will help to keep them in touch with the better tendencies of modern progressive theology, and suggest fruitful topics for thought and meditation.

STUDIES IN THE SONG OF SONGS

I. The Benedictions of Love

BY THE REV. HILDERIC FRIEND, F.L.S.

My hands dropped with myrrh, and my fingers with sweet-smelling [liquid] myrrh upon the handles of the lock—Cant. v. 5.

LOVE drops myrrh and fragrance on the door knobs. It sweetens and blesses all it touches. It leaves everything sweeter and purer. Even the furniture tells of love, for it is better polished where love dwells than in the home where it is wanting. The door knobs shine and glisten where love is; the door itself is painted and adorned. If the door, then the house; if the latch and handle, bolt and bar, lock and snick, then all within is the better for love. If the house feels its presence, then surely all that the house contains will be blest and benefitted by it.

> There is beauty all around when there's love at home.
> There is joy in every sound when there's love at home.

Look at the dog which lives in an atmosphere of love. Glance at the maiden in whose golden tresses love nestles like a dove. What sweetness, gentleness, peace are there. What glistening eyes, speaking lips, merry cheeks are her's. One feels the influence of love the moment the threshold is passed. The door-knobs are fragrant. The devil of hate comes and blights everything his fingers touch. Look at the door where love no longer lifts the latch or polishes the knob. How "out at elbows" is the door of the drunkard, the wife-beater, the father whose love for the child he once fondled so tenderly on his knee has departed. Contrast with the home of love that

in which the wife has no longer anyone to respond to her affection, where all tender passions are uprooted, all gentle feelings are alienated. Contrast the home from which the light of love has gone out, with that which ever has love for its guardian angel.

Some have regarded this verse as setting forth the sensuousness of love. May we not rather see in it an illustration of the care which the lover takes to make his person and presence attractive and agreeable? And in the daily life of the home might we not all more frequently emulate the example here set, and make life brighter and more beautiful? Piety, like charity, should begin at home, and everyone who lifts our latch should that moment be made to feel—this is the abode of love. We have learned many lessons, and some of them are neither primary nor secondary; but too many Christians have hitherto omitted to practice the injunction of Paul to show piety first at home.

We may observe, first, that love blesses even the barriers to her progress. Those things which keep her from her immediate object, so far from being broken, injured, destroyed, are blessed by love. The door which intervenes between her and her lover receives a benediction. Thus the dark cloud which keeps back the sunshine in its attempt to reach the earth is blessed with the warmth and light which the sun cannot withhold. That which intercepts light becomes itself luminous, that which keeps back the warmth is itself heated. Light and love bless everything they touch. The bank of fog or mist which keeps the sun's rays from reaching the earth receive a blessing from the very rays it intercepts. Thus the clouds which look so black and baneful become receptacles of blessing. They are big with mercies, received for us, but kept back for a time that they may break in blessings. That is the way in which God delights in blessing the universe. It is thus that the barrier in turn becomes the bearer of good. The very mists which hindered the warmth and radiance from reaching the earth in turn prevent its fleeting. The hand which crushes the aromatics itself becomes fragrant. The meteor falling earthward fires on reaching the opposing stratum of air, and leaves a luminous train behind. Thus love also blesses and irradiates. It heaps

upon the head of its opponent coals of fire. It blesses those who curse, and even returns good for evil. How far otherwise is it with malice and evil. Our text speaks of the doorknobs being covered with myrrh, so that not only will the bolt slip back more swiftly and noiselessly, but whoso lifts the handle will find his fingers rendered fragrant. Contrast with that the following story:—"Some years ago a deadly epidemic of small-pox swept the country occupied by various tribes of Red Indians. Thousands of the natives perished through the virulence of the attack. Many of them found their way to one of the forts which had so far escaped. They cried for help, affirming that the curse had come from the white man, and their own medicine men could do nothing for them. But there was no help to be given. Day by day the wretched band grew less numerous. Then came another idea into the red man's brain. If we can only give this disease to the white men and the traders in the fort, we shall get rid of it. So they came into the houses, dying and disfigured as they were, and sat down at the entrances of the wooden houses, and stretched themselves on the floors, and *spat on the door-handles*." We pity the poor red man, but his act is typical of the spirit which is not of God. Love is merciful, it thinketh no evil, it seeks to bless. Even the hindrances and barriers to its progress enjoy its benediction.

Next we observe that love blesses the means she employs for the accomplishing of her ends. The door which bars the way is the same which gives admission. The cruse partakes of the fragrance of the ointment. The servant who is the medium of communication between king and king is ennobled for the service. The room in which incense is offered is rendered odorous, and the church in which prayer is presented becomes redolent of good. The wire which carries the subtle current from the dynamo to the delicate instrument is in turn charged with electricity. In this way the means and media are blessed, honoured, lifted up, and sanctified. The other day a foreign potentate visited one of our royal palaces. When he left he presented the station-master with a handsome gift, and so he who had been the medium of his communication with the royal borough received a blessing. So love blesses the means by which it reaches its end. What

a joy to be in the way of love. Those whose lives are spent in the midst of things beautiful, even though it be only in the way of service, become transformed and beautified. The menial in a great house has a dignity and bearing unknown to those who serve elsewhere. And those who act as the medium for love to pass through are themselves the better for the service.

Christ took upon Himself our form that He might bring the love of God to man. Instantly humanity acquired a new dignity. "Man" means something more to-day than it meant before Christ came. The sweet-smelling aromatics of divinity have been left behind upon the door-knobs, and humanity has been ennobled, exalted, dignified. And is it not so with everything love touches? The pen is prized which indited the contract of marriage. The knife which cut the wedding cake is no longer vulgar. The crushed blossom which comes in the letter to tell of fidelity and devotion, even in long-extended separation, is kept near the heart. The worthless lock of hair since it bears a message of love must be placed in a jewelled locket. Thus, we repeat, love leaves traces on the door which she opens, on the means she uses, on the path she treads. Her paths drop fatness.

Further, observe how love blesses on the way. Jesus must needs go through Samaria, as the lover must needs pass through the door. As she leaves sweetness behind her, so He lets His blessing fall on Sychar. On the way He drops His royal largess. He goes to bless a sick child, but on the way heals a woman who is groaning under an intolerable ill. Eleanor's crosses sprang up at every place on the way where the body rested when they took it to the burial, and thus beauty and grace were bestowed upon the places as the result. God pays tithe with lavish hand. Love will be no man's debtor. When love is in the heart it oozes out at every pore, just as the baskets of sweet jasmines carried through the streets of a Chinese city pour out their fragrance all along the route. Love leaves its phosphorescent trail behind just as the steamer does at night when it ploughs its way across the broad Atlantic.

Contrast—for by contrast we get the best effects—the way in which a brute kicks the innocent babe in the street if it

happens to cross his path, with the way in which those who love step aside. One glories at the sight of an infant's wrongs, the other turns aside to pick up the helpless one which has tripped in its attempts to walk. Love wipes the tear from the unknown urchin's eye, presses a kiss on the cheek which is innocent of soap, smiles on the pauper, and speaks a word of kindness to the beggar. Truly love leaves her traces on the way. She leaves the mouth of the sack untied that a stream of golden grain may fall from her car as she goes from place to place. Everyone is the better, richer, purer, sweeter, for her passing by.

And if love thus blesses barriers, ennobles the means, scatters blessings on the way; if myrrh is dropped on the door latch, what shall it not do for him to whom it comes? Love is ever laden with gifts. She never goes empty-handed, or borrows of those to whom she comes. She bears the horn of plenty. If she gives a trinket to the servant, she will have nothing less than a coronet for the object of her devotion. When he is overtaken he must come up with her into the chariot, he must share the throne, he must sit down at the banquet of wine.

There remains a final thought. True love is not mere sentiment. It is that and more. We see the rich sentiment in the myrrh, but we see the practical also in the fact that the myrrh is the blessing left by the hands. Not honied words, but honest service, may be taken as the truest test of love. Love may be expressed in words and endearing terms. It may be shown in looks which ravish the heart, but the highest and best expression of love is found in deeds. The hands drop myrrh; the fingers distil it. The fingers are the instruments of action. With them we discourse sweet music, and minister to want. Deft fingers can make a dull canvas gorgeous as a sunset, and radiant as a rainbow; but it is with the fingers of love also that the rope is flung to the drowning man, or the hungry widow is served with food. With the hands we minister to want, administer succour and support, relieve poverty and distress. By the hands we win corn from the barren soil with which to sustain the needy. Love enables the hands to do with their might whatever task of mercy they may undertake. Actions speak with a voice far clearer and stronger than that of words.

Here we have detail, thoroughness, attention to the particular as well as the general. Love does not work righteousness with one hand and leave the other idle or set it on a work of iniquity. It keeps both hands employed so that the left has no time to gossip with the right as to what either may be doing. Each of the fingers has its task, the whole are engaged. Nor is it alone the thoroughness of love's handiwork that we see. Its order is of the highest. The fingers drop sweet smelling myrrh, liquid myrrh, such as flows freely from the tree; myrrh which flows abroad. Love's service is voluntary, spontaneous, free, unconstrained. It is lavish, communicative, overflowing. The free-flowing myrrh was the best. It came pure from the fountain. It was the life-blood of the tree which yielded it. Can we fail to recall the alabaster pot with its spikenard that was very precious. True love always gives its best, for it gives itself. It was thus that Christ loved the Church and gave Himself for it.

Is such the love we bear to men, to the Church, to Christ? Are we ever giving ourselves for others, distilling the very life out of our finger-tips? There are those to-day among us, as there have been in the past, who count not their life dear to them if they may but leave a benediction where they go. It was this whole-heartedness which made the life of Mr. Hughes so rich in service and blessing. Let us emulate the saints who have dropped myrrh on the handles of the doors, and distilled it from their fingers.

THE SWORD OF THE LORD STILL EDGED

The Apologetic Value of the Old Testament

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VII

IN the course of Israel's history there arise strange forms, said by the prophets of that religion to be typical forms of One to come after. A people was being prepared by providential discipline—by seclusion from the great

Gentile world, and then by being cast into it, by independence, by servitude, by the influence of their own faith, and by the pressure of external cultures and religions, to be the channel for the incoming of a new faith, which claimed to be that aforetime announced by the Hebrew prophets.

The book that is the record of this older faith, in addition to its power to inspire and utter man's inmost soul, contains elements suggestive of no merely human power in its composing. Surrounded by conceptions of the Divine Being that were degraded and degrading, working in an environment that could not inspire high thinkings concerning God, the prophets of the Hebrew religion and its Scriptures, by no means through merely intellectual gifts or intellectual stature, attained to conceptions of God which continually grew richer, more exalted, more philosophical.

This was no priestly work, made to serve a splendid ritual or a developing sacerdotal caste. It was accompanied by a distinctly ethical progress, seen in the salvation of the people from the sins of the surrounding nations, though they were of kindred blood. So strong was this ethical force, that the race rose above its very ritual, by which nations have so often been bound, to the conception of righteousness that was more than rubrical, and a holiness that was more than ceremonial. At this point it might be argued by those who believe that God fashioned by stages this fair world, and man out of its dust, that so we have, in this developing doctrinal and ethical teaching, a similar process, an evolution. He willed, watched over and empowered. It will thus have for to-day an evidence within itself.

But further consideration showed a phenomenon, unique at least in its degree and elevation among the manifestations of the religious spirit, viz., the prophecy of the Old Testament. It was a conspicuous moral and religious power. It claimed a Divine commission, which those with whom it dealt acknowledged. It explained the course of history by declaring what it held to be the mind of God; and it made announcements that cannot be explained as mere shrewd forecasts of events in the history of Israel. One of its most eminent features was its idealism, which concerned itself not with the past, wherein lay the golden age of the great

ethnic dreamers, but with the future; a golden age that was being prepared for by the prophets, so that, to borrow the language of the New Testament, they were at once "looking for and hastening the coming of the day of God."

I endeavoured to recall in very few words what will have struck you in your reading, the variety and ubiquity of this phenomenon of Messianic prophecy, the frequent crossing of the warp of prophecy by the many coloured threads of this marvellous foresight, the outcrop of this rich lode of precious ore in the solid rock of Holy Scripture. How many are its forms! How various its presentation! Under how many figures and types is it presented to us! How varied are the aspects—ritual, personal, ecclesiastical, national, catholic—under which it challenges our attention! A most strange and impressive phenomenon is the development, the persistence, the variety, the substantial harmony in essentials, with a seeming contradiction in non-essentials, that marked this prophetic school and its teaching—a school whose human linking could be so weak, because, as we believe, the bonds of a Divine and inspiring Spirit were so strong. Is not this the most rational explanation of the phenomenon?

At last a day dawned in which it was claimed that in one Person this varied prophecy had found at once unity and fulfilment. It was a day that followed centuries of virtual silence, and with nothing human in them to revive, to crystallize, or to realize the idea. No small apologetic value belongs to the fact that fulfilment lay so little in the plane of minute details that man might control, and that prophecy had long time ceased.

The very unspiritual and unideal character of the closing centuries of the Old Testament Church has its significance in this argument. When the claim was uttered, it asserted that this fulfilment came by Incarnation an idea foreign to Hebrew philosophy. It claimed to have been fulfilled in a life and character that as a fictitious or ideal portrait was beyond the power of that age. And I ask you, making no assumption as to the divineness or inspiration of either group of writings, is there not more than accidental connection between these two phenomena? Does not this argument suggest supernatural elements in the Old Testament? Has it

not, so considered, an apologetic value of its own—a seed that is in itself—a value that is not temporary, but permanent?

VIII

Hitherto the New Testament has been but a record. We have assumed nothing as to its inspiration, but have centred our thought on the contention that the Old Testament and its religious system are superhuman at least, a term which some will translate into more familiar theological phraseology. But if the character of the Old Testament be thus established, what is its testimony as to the Biblical religion and scheme? If it is instinct with this superhuman life, is the more excellent system a merely human production? Did such ages of Divine discipline and preparation through the prophets go to the making of something of an ordinary character?

The essentially supernatural character of Christianity, judging from certain indications, may soon be attacked. Of late years the mind of the Church, while it has refused to consider the Old Testament the "millstone of Christianity," has been tempted to think it an impedimentum that might be cut off if needful, and whose sole value lay in its belonging to Christianity: it was of no value to any one but the owner. But if Christianity should be assailed, would it not be better that the Old Testament could stand in its own strength, and be not a dependent, whose defence may damage the cause of its champion, but an independent and strong ally, who brings its own forces to the contest? If there be supernatural Divine elements in the older, how much more in the higher and more perfect revelation of God? If the Old Testament be so regarded as that it can evidence its own apologetic worth in its own cause, it becomes a witness for the more mysterious historic facts, revelations, and doctrines of the Christian system. In view of the possibility of a new attack upon the Christian system it is well that the Old Testament should rise from dependence to independence, from weakness to strength.

I need not say that to those who accept on independent evidence the divineness both of the Old Testament and the New, alike of the Law and the Gospel, the argument will become richer and more cogent. You have the authoritative

interpretation of much in the older book that was dubious or obscure. It will certainly be none other than an all-seeing God who unravelled a tangled skein of prophecy to unite all in one Christ Jesus. So, too, will the varied aspects and titles of the Messiah of the Old Testament find their fulfilment in the doctrine of the Incarnation and the Divinity of Christ find a confirmation from the prophetic testimony. Thus will these books confirm each other, not by the addition of the one to the other, but in virtue of the interaction of the forces which inhabit both.

But I would revert to my first contention. The day demands an apology free from assumptions, and this apology this paper has been attempting. In such a way we may arrive at a sense of the divineness of the book that will not rest upon traditional literary views, some of which are being successfully assailed, or on critical judgements that may be reversed. We shall not rest our all upon details of miracle, or of history that may be imperilled by a new philosophy of nature, a new school of hermeneutics, or a new discovery through the explorer's shovel. But we shall hold a book, a mysterious book, instinct with life, throbbing with prevision, power, and divineness; palpitating with a supernatural life, producing momentous effects. Our faith will not be at the disposal of Pentateuchal criticism or Pentateuchal tradition, nor rest on the credibility or explainableness of a seemingly miraculous occurrence, nor on a correspondence between a detail of prophecy and a fulfilment in a life of which so few and so brief details are given. It will rest on a broader basis—it will take wider views of the question, and juster ones.

If, then, we have a life in the Old Testament—as we think we have shown—there will be in the New life more abundant. The older will witness alike to itself and to the glory that excelleth. If God spake in many parts and many fashions to the fathers, the more wondrous revelation must be more Divine. The older volume of the Book has its independent witness to itself in itself; but it may have a further and abiding apologetic worth for its fruition, for it may enable men to say, "In the later days God spake to us in His Son."

AN ANCIENT STORY WITH MODERN APPLICATIONS

IV. The Wisdom of the Lowly—2 *Kings* v. 13, 14

BY W. GARRETT HORDER

WISDOM is not the exclusive possession of the learned or the high, but often dwells in very lowly hearts. The master may have more power but sometimes he has less wisdom than his servants. Indeed power and wealth not infrequently rob men of that humility which is the indispensable condition of the highest wisdom. Even learning may so fill the mind as to prevent its most spontaneous action. Remonstrating with Lockhart for measuring things too much by reference to literature, Sir Walter Scott once said: "I have read books enough, and observed and conversed with enough of eminent and splendidly cultivated minds; but I assure you, I have heard higher sentiments from the lips of poor uneducated men and women; when exerting the spirit of severe yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever met with out of the pages of the Bible. We shall never learn to respect our real calling and destiny, unless we have taught ourselves to consider everything as moonshine compared with the education of the heart." Of not a few the poet's words are true: "Knowledge comes but wisdom lingers."

Here the wisdom is not with the master—the great Captain of Syria, but with his servants. The master was all wrong in his expectations of what the Prophet would do. "I thought he would surely come out to me and strike his hand over the place and recover me of the leprosy." He was no less wrong in his spirit for he turned and went away in a rage.

Then it was the servants approached with the truest philosophy,—"If the Prophet had bid thee do some great thing wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean."

Before I attempt to show that this *is* the true philosophy, let me remark in passing that there must have been some real regard on the part of these servants for their master or they would not have been thus concerned for his recovery.

This is as it should be. Servants should have the interests of their employers at heart. Their service should not be perfunctory—done as a machine would do it, but with real interest and a desire for their Master's well-being and prosperity. Mere eye service is not true service at all. It is not worthy of men and women. And in fact it makes service not easier but harder. It seems the easiest way, but it is not. Nothing is more tedious than work in which we feel no interest. It is perfect drudgery, but love of our work lightens the labour and takes the dulness out of it. The man or woman who simply wants to get through work, caring nothing whether it be done well or ill, takes the surest way of making it tedious. To do work well may he harder in a physical sense, but it is lighter in a spiritual sense. And so I venture to say to any who are in service, whether in the home or the office or the shop, take a pride in doing your work well, and the drudgery will die out of it and it will be lifted into a higher and purer atmosphere. The interest these servants felt in their master Naaman rendered their service more of a pleasure than a toil.

But then on the other hand this will be very hard, and, to some natures, well-nigh impossible, unless there be kindness and recognition on the part of the employers. Kindly recognition by master or mistress will go a long way to secure devoted service, if the servants have any rightness of feeling. But if such recognition be wanting it will be very difficult for the servant to do his best. Many employers who now have to complain of the carelessness or want of interest of those in their employ would soon lose ground for such complaint if they were to treat their servants with thoughtfulness and consideration. There is a great outcry against servants. If we could hear the talk of the kitchen or the warehouse we should perhaps hear quite as great an outcry against masters and mistresses. And there would, it may be, be equal ground for both. Let both try to do to others as they would be done by, and such causes of complaint would cease. The kindly interest of these servants of Naaman seems to me to argue a like feeling on his part to them.

And how great a result followed ! They put at his service their simple but wise advice, and, before many hours had

passed, the great "*but*" was taken out of his life and "his flesh came again to him like the flesh of a little child, and he was clean."

And that great result was almost lost by the folly of thinking that some great thing must be done for his recovery. It *is* a folly. How few of us are free from it. It emerges in nearly every department of our life. We are, it may be, suffering from some disease, and we fancy that some powerful remedy must be found or some great physician be consulted before we can be healed. A simple remedy is suggested and its very simplicity prejudices us against it. We are anxious that our child should become a scholar and we fancy that only by resorting to some celebrated school or university can the scholarship be obtained. We wish to be learned, and we think the only way is to surround ourselves with a great library, when all the while the real way lies only through studious application. We seek enjoyment, and fancy that great preparations are necessary, and all the while the chief essential to enjoyment is not in going to lovely places or surrounding ourselves with luxury and comfort, but in a quiet heart and contented spirit. We think that wealth is needful to the happiness of life, and so we strive after it; but, after all, happiness is conditional on our own inward state rather than our possessions. We desire to grow in righteousness: to become more holy, and we fancy that some great thing must be done, and all the time the way to this better life lies through the quiet resistance of evil and the pursuit in little things of truth and righteousness.

Turn where we will we find the same tendency. We seek great things when we should seek little things. We aim at the heroic and fail to see that true heroism is only reached by simple ways. It is a childish ignorance of which we are all more or less guilty. We are quite prepared to expect, as did Naaman, for the Prophet to do some great thing: thus we are quite ready to be healed, but some little simple thing: No! there can be no healing on such a plan.

But, after all, are not the really great things accomplished by little means. Indeed, is not the distinction we make between the small and the great due to our human folly? It may be that *our* great is to the Divine Eye very small, and

our small very great. "The last shall be first and the first last." "Things highly esteemed among men are abomination in the sight of God." "God hath chosen the weak things of the world." A child is impressed with the stature of a Goliath or the strength of a Samson, but a *man* is more impressed with the wisdom of a Newton or a Faraday, which the child could not discern. It is no use to send men small in stature to New Guinea as missionaries; they do not impress the savages, who think only of visible strength, but in India the smallness of a missionary's body is of no consequence if he have intellectual force with which to combat their philosophy. And so, to God, what we think very great may be of nothing worth, and what we think very little, of surpassing value.

And we are beginning to learn that the seemingly little is the really great, and the very common, very precious. A doctor relative of mine once said to me that if people only knew the worth of simple remedies they would not despise them as they too often do. And healing is now effected not only by very simple but by very small doses. The greatest results are now obtained by a grain or two of medicine, sometimes by even a fraction of a grain. Healing comes by a portion so small as to be almost invisible? Impossible! No, my friend, possible, actual! The world has been revolutionised by railways. Old ways of life abolished, the tracks of commerce diverted, the whole thought of the world quickened, everything affected thereby. What originated all this? A kettle hissing on the fire: the lid lifted by the steam generated by the water and heat; a boy noting all this. An idea formed in his mind out of which all this has grown. At this moment America is one of the mightiest nations on the face of the earth. She was once—only two or three centuries ago—a practically unpeopled continent. What wrought the change? An idea in the mind of a Portuguese, which grew and grew, till he set out across the sea and discovered that far-off land, and so opened the way for the foundation of a new Republic—an idea ridiculed and scouted at the time, but out of which has grown this mighty result. Trace any great movement up to its source, and you will probably find, not some great thing, but an invisible idea in the mind or purpose quickened in the heart.

And this same rule holds good in the spiritual realm. The really great results in the kingdom of God spring out of little things. It is the grain of mustard seed from which the mighty tree arises. It is by the morsel of leaven that the whole is leavened. The Reformation was as great a revolution in the spiritual, as that effected by steam in the physical, realm. Whence did it grow? From the action of Cardinals or Bishops—from some great movement originated by them? No! from an idea generated in the soul of a solitary monk. Its conception must be sought in that Library at Erfurt where that anxious monk pondered the pages of a New Testament in Greek. Its birth must be sought on those stairs at Rome, accounted so sacred, where, as he slowly moved upward on his knees, the words, "The just shall live by faith," flashed into his mind. There the tiny spark was kindled which was to "throw its light o'er hamlet, tower, and town." That is the method of the kingdom of God, where results are accomplished not by some great thing but by the simplest and smallest means. Its work has not been accomplished by powerful hierarchies, but by seeds of truth dropped into the heart growing up men knew not how. Men say—only words; if they thought they would never speak thus. They say of the preacher: What good is he? He only talks. What can he show as the result of his work, if work it can be called? Did they ever think that the course of nations depends upon words. What we call statesmen are not the officials who set laws in motion or the generals who lead our armies, but the men who by their talk fix the policy of a nation. In the House of Commons they do nothing but talk, but that is the very centre of the nation's power. In Downing Street the Cabinet does nothing but confer, but where will you find a room where such vast issues have been determined? The labourer with the hand thinks himself mighty, but he is not to be compared with the man whose ideas, finding expression in words, guide the nation. And the preacher may only utter words, but if they reach the mind and sink into the heart they become the moving force in the lives of men.

And as men speak of words so they speak of the faith

they quicken. They are told that men are saved by grace through faith, and they say, as a man once said to me, "Faith is a poor thing to trust to." *It is a poor thing to trust to!* but then no one ever told them to trust to faith, but to trust in God, the faith being only the force which binds them to God as He is seen in our Lord Jesus Christ. They might as well look at the telegraph wire and say that is a poor thing to trust to for a message. But then we do not trust to the wire but to the electric current which flows along it. The wire is only the medium. And faith as a medium is not to be despised. It is much more vital to life than people imagine. Try and do without it and see what the result would be. Let it depart from the home—let all mutual confidence die out and where is your home? The dwelling may remain: the dwellers may still be there but the home has gone. Let it depart from commerce: let confidence be lost as the phrase is, and what would your investments be worth. Let it depart from the community of nations and the dark war cloud soon fills the sky and armies are soon in the field. Faith! It looks a very simple matter with no great force in it. It is the mightiest force in the world. A man saved by faith? You say, Can faith save him? Every man is saved by what he believes in, only if he does not believe in the right object it will be a very poor sort of salvation—in many cases no salvation at all. For whatever a man believes in (I do not mean assents to) he will seek. He can't help it. Stephenson believed that steam could propel, and sought until he found out the steam engine. Columbus believed that across the Atlantic there was a great continent and he could not rest until he found it. To believe—really believe—is to seek. And if you believe in Christ you will seek Him; as long as you believe in Him you will be ever seeking Him, and "he that seeketh findeth," and to find Christ is to reach God, and to reach Him is to be in contact with Him, and this is eternal life. To reach God is to know His heart—that great heart of love, and out of that forgiveness and life flow to us. Touch that jar in which is stored the subtle electric force; only touch it, and every nerve of your body throbs with the subtle all penetrating current. Touch Christ, who to us is the visible God, by faith, and into

every part of your being will pass His mighty influence. Mind, will, emotion, all will be effected. And so you will become a new creature in Christ Jesus. And according to your faith it will be done unto you. Let the contact be incomplete and the result will be incomplete. Let it be broken and the result will cease. Let it be complete and you will be clean every whit. Faith too small, too weak, to accomplish this? Try it. Try it, as Naaman did, this Jordan remedy, and see if you do not find, not the healing of your flesh, but of your spirit.

GREAT TRUTHS IN A PARENTHESIS

BY THE REV. J. MARRAT

And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name—JOHN xx. 30, 31.

THE text is a parenthesis between the manifestation of Jesus to Thomas, and the manifestation of Jesus to the group of disciples on the Galilean lakes. The words, though not necessary to the narrative of the sacred biographer, are rich in beauty and suggestiveness.

I. *We have a confession of the incompleteness of John's life of Christ*, "And many other signs," etc. This is put still more strongly at the end of the Book, where, as a kind of postscript, we read:—"And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." We are not to take the latter clause literally. The meaning is that a perfect biography of Jesus would have been so voluminous as to have overstocked the world with books. The library would have been so vast that only men favoured with the years of Methuselah could have read it through. Some incidents in the life of Jesus, omitted by John, are recorded by other evangelists. But they have not told the whole of the story.

They sum up a grand constellation of miracles in a verse, and pass rapidly from fact to fact as if fearing that detail would make their manuscripts a load for a camel. John is still more sparing in his narrative, and has limited himself to a few of the signs of Jesus as representing the many he had witnessed. But if, directed by the Divine Spirit, his process was one of contraction rather than expansion, he has enriched the Church with a noble epitome of his Master's sayings and doings. His book is only a tract, but it is one of the most wonderful tracts in the world. We read it as a story, and we are captivated by its graphic beauty; we read it as a theology, and we are overwhelmed by the grandeur of the truths it presents to our minds; we read it as a disclosure of Divine love, and we are melted by the grace shown to sinful men. It is a marvellous creation, and often as we take it in hand we see in it new and larger glories, and widening horizons of hallowed light. John never imagined he was achieving a literary triumph, but wrote because he could not help writing, and was intent, not on honour for himself, but for his Master.

II. *We have the purpose of the Book stated:* "But these are written," etc. John had not to bring forward proofs that such a Person as Jesus of Nazareth had lived on the earth. There might be doubt as to His claims, but there could be no doubt as to His having spent more than thirty years in Galilee and in Judæa. His presence had been too public and too powerful its influence for it to be explained away by any ingenuity of unbelief. Much as there is of scepticism at the present time there are few who have the effrontery to say that Jesus of Nazareth is only the creation of imaginative minds, and that He can no more bear the pressure of historic criticism than the Vishnu of the Hindus. It is generally allowed that the evangelists portrayed a Being who had human birth, and possessed all the qualities of manhood. He is so recognised as a real Person that He has not to come down from heaven, and say to a crowd of doubters, "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." Men do assent to a nativity in Bethlehem, to a youth in Nazareth, to a ministry in Jerusalem, and a death on Calvary. Not only do they go thus far, but also admit that Jesus was distinguished from his

contemporaries by the originality of His mind, the benevolence of His heart and the beauty of His character. While we have no sympathy with men who lower the Divine majesty of Jesus, and only consent to recognise Him as a wiser Socrates or a holier Buddha, we love Him so much that we are glad to hear His praises even from their lips. What a testimony to His supreme nobleness that when divested of His eternal Sonship, and the glories of miraculous endowment which blazed around His ministry are swept away, there is still enough left to win the admiration and command the homage of men who pride themselves on their emancipation from all the influences of an orthodox Christianity. We rejoice in this, but not the less do we insist with John that "Jesus is the Christ, the Son of God." He had a specific, Divinely ordained task among men as the Christ foretold in prophecy, whose supreme task was to redeem mankind by suffering and death. The task was of such magnitude as to be beyond the powers of a merely human magnate. Hence the Divine was united with the human, and the Christ is the Son of God; the two are one. John's Gospel is even more than the others an emphatic declaration of the Divine Sonship. But we could not accept John's bare statement of this as a doctrine to be received without question. Thoroughly trustworthy as he was, we could take even the most mysterious lines of his pen as worthy of careful study, but we could not give them absolute credence. His very enthusiasm for Jesus might have drawn him into error, and criticism might have found objection to his bold affirmations. Even the Master's words without the Master's signs might have left us in doubt and hesitation. We could have taken as priceless treasure for our souls His enforcement of the law of love, and His noble teaching as to the Fatherhood of God. But it is different with His assertions as to a relationship to the Father peculiar to Himself. How are we to know that He has a right to say: "I and My Father are one." His reply is: "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know, and believe, that the Father is in Me, and I in Him." We have a record of such works or signs in John's Gospel: 1. Water is turned into wine; 2. The

nobleman's son is healed; 3. Power is given to the man at the pool; 4. The multitude is fed in the wilderness; 5. Jesus walks on the sea; 6. A man blind from birth receives sight; 7. Lazarus is raised from the dead; 8. The crowning demonstration in Joseph's garden. If these signs are not thought sufficient to vindicate the assertions of Jesus as to Messiahship and Divine Sonship, no signs we could imagine would be thought sufficient to vindicate those assertions. We accept them, and gladly confess "that Jesus is the Christ, the Son of God."

III. *We have the great practical end of the record.* "But these are written," etc. Truth throughout Holy Scripture is revealed, not simply because it is truth, but that knowing it we may become wiser, better, happier. The Messiahship and the Sonship are not set by John as a radiant belt of convincing signs only to be used as magnificent items in a great theology, but to encourage us in the belief which brings the soul into vitalising affinity with Jesus. Believing in Him we have life through His Name, or through the potent influences which that Name represents. There is in us a spiritual change analagous to that physical change which Lazarus experienced when, after having been four days in the dark damp cave, the burial linen swathed about his limbs, and the napkin covering his ghastly face, he came out into the sunshine, and, between figs and pomegranates, walked with his rejoicing sisters to the home from which he had been carried on the bier. Jesus "the Christ, the Son of God" stands before the sepulchre in which our souls are entombed, and thrilled by His voice, we feel a new life throbbing in our souls. This life pervades our mental and emotional powers, lifts them up to God, and widens them into service for our fellow-men. It is holy life separating us from the defilements of the world, and causing us to delight in the sanctities which are Divine and heavenly. It is an enlarging and progressive life, constantly expanding into larger and more beautiful proportions, and constantly advancing towards perfectness of bliss. It will not be abruptly ended when the body dies, but be continued and perpetuated in "the paradise of God, "He that believeth on the Son hath everlasting life."

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

Wishing to Die

III. Elijah

I. The request of Elijah was more akin to the request of Moses than that of Jacob; but it is sufficiently distinct from both to deserve separate treatment. If Jacob was a representative man and Moses extraordinary every way, Elijah was phenomenal. All three lived in close communion with nature and with God; and passed through discipline's severest school. Jacob's course can be traced from the cradle to the grave; Moses' career is similarly recorded; but of Elijah's, prior to his dramatic appearance before Ahab as a newly-commissioned hero, we know simply nothing. He comes and goes like a flashing meteor; and finally disappears like one whose orbit lies beyond the surpassing glories of the sun-bathed cloud-land.

It is questionable if any man ever rose to a more exultant height than Elijah reached on Carmel, or sank to a lower mood of depression than he did in the wilderness. The contrast is so complete in every respect that, but for facts, we should deny the identity of the daring, defiant speaker on the hill-top and the death-desiring suppliant under the juniper tree! Elijah's fear-prompted, fear-sustained flight occurring immediately after his truly superb, single-handed effort, and beginning, as it did, in the very rain which his faith had drawn forth from sealed heavens, was pitiable in the extreme; but not more so than the prayer with which it ended:—

"He came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough! Now, O Lord, take away my life, for I am not better than my fathers."

Strange words these when considered in the light of the journey and its object. Elijah fled from death and yet prayed for death! To prevent death, he undertook the journey, a hurried and a long one, from the north to the south of Palestine: to court death, he sat down and prayed with touching pathos. We are reminded of Jacob and his double desire: "That we die not!" "Now let me die!" Gen. xli. 2; xlvi. 30. The explanation is, however, as obvious as the apparent inconsistency. Death in Israel was invested with all the terrors of a cruel revenge; in the wilderness would it not be softened by the mercy of a compassionate God? In the former case, moreover, it involved all the humiliation of public defeat and disgrace; but in the latter case, it would

come as the sign of God's favour to a sorely-tried servant. Had not Moses been hushed to sleep on the lonely mountain-top? and would not Jehovah perform the same kindly office for Elijah, amidst the silences of the southern desert? In either case, the result would be similar, but the means, a glittering sword on the one hand, or the kiss of a pitying love on the other.

There is a deeper inconsistency to be noticed: not so much of Elijah the man as Elijah the preacher, and would-be reformer. Behold him as he stands on Carmel—the incarnation of faith that flinches not and courage that knows no fear! He is face to face with a mixed multitude, consisting of some five hundred sworn foes and others—a divided, halting, idol-loving people. His subject is summed up in a question and an appeal: "How long halt ye between two opinions? If the Lord be God then follow Him; but if Baal, then follow him!" His sermon consists of a magnificent challenge and a series of startling deeds, rather than a sustained discourse of brilliant speech, and is linked to a superb display of patience. See him now as he bows in prayer, "at the time of the offering of the evening sacrifice!" Above him, burning heavens from which no rain has fallen for some three years! Before him, a carefully prepared and trebly saturated sacrifice, surrounded by an overflowing trench. Around him, an intensely interested and strangely awe-stricken multitude, waiting and watching, with almost breathless absorption, the issues at stake being national, eternal, incomparable! For the moment, heaven and earth seem to meet; fire from some unseen source flashes forth; power that acknowledges no human origin prevails; and influence that surges and waves like the movement of a great sea, includes all within its mighty sweep. Verily, the day is won; for the sacrifice is consumed and the people convinced, and on every hand this acknowledgement comes from heaven-touched lips and spirit-moved hearts: "The Lord, He is the God! The Lord, He is the God!" Thus a new Church is formed; its leader, guardian, and pastor—Elijah, who, by virtue of his victory, is invested with an enlarged responsibility. But on the night of his phenomenal success, he forsakes those newly-acquired followers, and leaves them to the tender mercies of an enraged enemy; and, some two days after, asks to be allowed to resign his commission. If the people needed an Elijah to lead them into the true faith, how much more did they need him to establish them. It was not the case of a flock straying from its shepherd but of a shepherd, in the hour of peril, running away from his flock and asking for Divine approval to be given in the form of acceptance through death. How unlike the Christ Who,

when betrayed by one, denied by a second, forsaken by nine, and threatened by a relentless foe, stood unmoved, with His face stedfastly set towards the Cross!

II. Elijah's plea of justification, although its words seem to fall like drops of burning tears, is akin to his action—unsatisfactory: "I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken Thy Covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I even I am left, and they seek my life to take it away." There is something pathetic in the sight of an only-surviving tree, when its neighbours have been blown down by a devastating storm. There is something more pathetic, about a soldier who is the only one who has escaped from a disastrous battle. And there is much that appeals to us as we listen to Elijah's cry of loneliness. But he was not the solitary servant he took himself to be. Was there not a scattered Church of seven thousand true members, over and above any special converts whom he had won on the day of his great victory, everyone of whom heaven acknowledged? Of their existence he was strangely ignorant; or, worse still, he ignored them. They were not less faithful if lowlier, if made in smaller moulds and called to move in less public spheres. Elijah suffered, as every man does, whose life is spent apart from others. Aloofness, such as characterised the careers of Elijah and John the Baptist, has serious drawbacks; for no sooner does fear dominate than the sense of separateness becomes chilled into a weird sense of loneliness akin to despair. Such life, having no true perspective, appears to be narrowed down by intolerable limitations; then what is left but to ask for death? So long as lion-like courage remains, one may even glory in complete separateness; but when it succumbs to fear, death is invested with less gloom and greater attractiveness than life. That, of course, is owing to the supposed way of escape it provides for and seems to offer to the despairing soul, shaking with distressing tremors.

Elijah's truest word is that which more than any other gives the key to the interpretation of his request: "I am not better than my fathers." If by the word "fathers," he refers to a physical ancestry, a race of idolaters is probably meant; but if, as we think, a spiritual ancestry be alluded to, then a much wider meaning must be read in than would at first occur to us. Elijah had evidently indulged, what every zeal-consumed enthusiast is at least tempted to indulge—the conceit that past worthies, however renowned, must yield precedence to him. Such an idea once generated and afterwards tolerated inevitably grows with success, whilst success like that secured on Carmel, so demonstrative, so

complete, does not fail to establish the idea, as worthy to be held. But failure of the kind that followed, patent, ignominious and overwhelming, created an atmosphere in which the idea could no longer live. To every sensible, sensitve man, life acts as its own corrective, confirming what is true and good; condemning what is erroneous and bad. False notions, whether originating in the imperfectly tutored mind or the warmer region of the heart, may live and reign with potent force, but only for a time, inasmuch as each one, sooner or later, is tested by the severities of life which operate like fire, possessing both its revealing light and its consuming heat. With every such experience, a chapter of life is closed and another chapter begins; whilst Elijah is a different man.

III. As is well known, Jehovah did not grant the prophet's request for before him lay a sphere of service of far-reaching influence. Had it been granted, Elijah's public career would have ended at Carmel and we should have known nothing of the flight or the prayer. His sudden disappearance would have been harmonious with his usual procedure and accounted for accordingly. Elijah desired to go from the desert: God purposed to call him from the hills. Elijah asked for nothing better than sleep: Jehovah would honour him with a chariot of glittering glory, like unto fire. Elijah was content to go unwitnessed, as well as unattended; but God would send heavenly attendants, and earth would provide witnesses absorbed in their entranced watchings. The time of departure must be eventide, when the day's work is complete: not at noon, when the round of service is unfinished. Elijah needed something better than death and that was not withheld.

In vain do we search the Bible through for anything more beautiful in its tenderness than the Divine method of treatment of the weary and worn prophet whose strength was spent, whose desires were misdirected and whose judgement had become so seriously disturbed. Before Elijah there lay a journey, long and taxing, but, as yet, he was physically unfit. He had also to learn a lesson of a still small voice, "the voice of a light breath"; but the wilderness he had chosen to die in was not suitable as a schoolroom; nor was he in a right mood for learning any lesson. The two pressing needs of the prophet were for sleep and refreshment, and both came in alternation, the food being miraculously provided and angelically administered. Happy the man who seeking death thus falls into angel hands and is so prepared to listen to the succeeding voice of God!

We have no wish to read into the details of the narrative an interpretation they will not bear; but we have often

wondered what Elijah's thoughts were during the process of recovery. But there is not a word of guidance : no word of surprise on waking to an angel's presence, no word of gratitude for twice provided food, no word of dawning perception as to what it all meant. The prophet remained persistently silent. Probably he did well to abstain from speech, even though we are left in doubt and to conjecture. He went to sleep, a lonely man in a lonely wilderness, and awoke to an angel's touch, an angel's face, an angel's voice, and food ready-prepared. Where did he think he was? What could it all mean in relation and as a response to his prayer ? Our only clue is found in his action : "He did eat and drink *and laid him down again.*" "There is," says a writer, "a pathetic touch in the description of the prophet, wearied and disheartened . . . glad after a meal eaten, to forget himself again." Whatever his thoughts then were, we may be sure that a true consciousness was dawning when he woke *the second time*, inasmuch as the angel adds to his former, "Arise and eat," these suggestive words, "because *the journey* is too great for thee."

Elijah had forfeited all sense of worthiness and was now wishful to forfeit life itself. God met him in wisdom and with all the gentleness of a patient and never-failing love. Every element of Divine interposition must have been a surprise—the time, the place, the manner, the result. So it ever is when our lives are properly interpreted. No true follower of God is suddenly turned aside and either drawn or forced into folly with its mistakes without being met by God and the unexpected; and however humilating the revelation of self which is involved may be it is soon swallowed up in that surpassing revelation of God's goodness which follows like the breaking forth of springtime after winter.

HENRY ELDERKIN.

THE SOUL'S COSTUME *

Put ye on the Lord Jesus Christ—ROM. xiii. 14

"The subject of dress has been of perrenial interest to the human race" (for illustrations of this fact see "Studies of the Soul" by J.B., p. 104ff). This text has to do with it in one aspect. It concerns the dress of the soul or self. The soul of a man has at disposal a vast assortment of *moral material* and is incessantly weaving these into that "habit" or robe of the self, denoted by the word character. St. Paul's admonition is a call to "put on" a character which

* The above is worked out in accordance with Method 1 in Wardell's *Sermon Construction.*

shall be like the character of Jesus Christ. Let us consider first, The character of *Jesus Christ;* second, The way to *put it on.*

I. JESUS CHRIST. It is generally acknowledged that there are certain *ultimates* in human experience beyond which we cannot go. Science cannot carry us beyond *matter* and *force.* Philosophy cannot go behind *consciousness.* And Ethics lead us back to the *character of Jesus Christ* as the grandest and most enduring fact in morals. In Him is the central unquestionable moral miracle of the world's history. (See Bruce's chapter on "The Great Moral Miracle" in his "Miraculous Element in the Gospels"). He "manifested in Himself every separate characteristic of The True, The Beautiful, and The Good."

It is a character like that we are called upon to put on as the soul's vesture.

In parenthesis speak of the loftiness of that high calling. St. Paul was not afraid to paint in undisguised blackness the facts of human nature *as it often is.* (See beginning of the Epistle). But not one has ever painted a brighter picture of *what it may become.* God hath "predestined everyone to be conformed to the image of His Son."

II. HOW TO PUT IT ON? First, How *not* to do it. *Not by any mechanical copying of externals.* Jesus lived in poverty. Was homeless, unmarried, etc. All attempts at copying such externals stand self-condemned. *Not by assuming a pose* or affecting any attitude. There are people who adopt a "holy tone," a "pious look," an "odour of sickly sanctity," "religious airs," etc. But "the main feature of the Christian character is naturalness." Second, How to do it. Two sides to the process: Negative and positive.

Negative consists in "putting off" the "weavings of darkness." Christ Jesus is no overall for old garments.

Positive. Do we not in daily speech talk about *being wrapped up* in somebody or other. Mother is wrapped up in her son. Lover in beloved, etc. Analyse the causes for such enrobement. They are three or the one cause is threefold. Knowledge. Trust. Love. There you have the answer.

All this is a *process* and not a simple act. All life long we may and must approximate towards that glory, and when "with all this earthly grossness quit" "we know that if He shall be manifested, we shall be like Him . . . . and every one that hath this hope set on Him, purifieth himself, even as He is pure." 1 John iii. 2, 3.

ROBERT J. WARDELL.

The Return of the Ransomed

The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away—Isa. xxxv. 10.

This promise must have been a star of hope to believing Jews in Babylon: ages have past since it was fulfilled to them. Now with our broadened gospel-outlook we can regard it as a prophetic picture of what is unfolding on a larger scale, and what shall yet be accomplished for redeemed humanity. Here we have

I. The Ransomed of the Lord in Captivity.

Though captives they were still His redeemed, whom He had brought up out of the land of Egypt, the Covenant people of God. They were still His children, though boarding at a hard school. While, to outward appearance, simply enduring the usual fate of conquered nations, they were really under Divine discipline; He who corrected them was watching, and had mercy in store for them.

Where are the ransomed of the Lord now? Israel, long ago restored from Babylon, now awaits a more glorious restoration. Scattered and peeled among all nations they are still beloved for the fathers' sake, and their reception into the fold of Christ shall yet be as life from the dead.

But we recognize a wider redemption. The whole human race has been redeemed by the death of Christ, the true Passover Lamb. All nations are now the ransomed of the Lord.

But they are in captivity: the Heathen to their idols; the Mohammedans to their delusions; corrupt Christian Churches to their priests and superstitions; and humanity generally is so degenerate that it may well be asked: Are these the ransomed of the Lord? But they are. All have been redeemed. God loves them all. He has mercy in store for them.

II. Their Return to Zion.

The Spirit of grace and of supplication shall yet be poured upon the House of David and upon the inhabitants of Jerusalem, and they shall look upon Him Whom they pierced, and shall mourn as they recognise in Him their long-desired Messiah. The deluded followers of the false prophet shall yet hear the voice of the Son of God and acknowledge Him as the true Prophet of the Most High. The heathen shall cast away their idols and worship the only living and true God. The Church of Christ, purged from her pollutions and superstitions, shall be prepared as a bride adorned for her husband. Christ, the great centre of attraction, shall draw all men unto Himself. "The mountain of the Lord's house

shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many people shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

III. The Joy which shall Accompany and Follow their Return.

To enter fully into the spirit of this we must remember that a vast multitude are at this moment on the return journey. When Cyrus gave permission to Israel to return to Zion they did not all at once avail themselves of their liberty; some preferred to remain in Babylon, especially the more wealthy. They gave their money but not themselves. It is so still. But, as then, a large company were conducted in triumph to Zion by Joshua and Zerubbabel, so now a vast multitude are gathering around Jesus, and it is becoming vaster every day. The head of that procession of pilgrims has long since entered within the ever-open gates, and they are still pouring in. Their ranks are recruited every day from among all nations. They are coming from the east and from the west, and from the north and from the south, and are ever increasing the innumerable multitude before the throne. If you have joined the procession you will know something of the joy which animates them, and of the songs which they sing on the way; you will also have had some foretastes of the everlasting joy which awaits them.

The psalmody of the Christian Church is an evidence of this. We have grand old songs which we cannot afford to forget, but every new age is pouring forth its gladness in new songs. These songs are born of the joys which well up in the hearts of God's pilgrims.

There are the songs which the true light, shining into the mind and heart, inspires, as the soul realizes the joy of deliverance from ignorance and doubt, and rests with calm and full assurance upon the word of the living God :—

> Engraved as in eternal brass,
> The mighty promise shines (659.4,5) *
> How well Thy blessed truths agree,
> How wise and holy Thy commands. (879.3,4).

There are songs of deliverance from the bondage and degradation of sin :—

> Long my imprisoned spirit lay;
> Fast bound in sin and nature's night." (201.4,5).
> Where shall my wondering soul begin,
> How shall I all to heaven aspire ! (30).

* References are to the Wesleyan Hymn-Book.

Then there are true love-songs which only the redeemed can sing :—

My God, I am Thine,
What a comfort divine. (205).

O, Love, thou bottomless abyss,
My sins are swallowed up in Thee. (189.3,4).

Companionship leads to social joys which must have their songs :—

Come let us ascend, my companion and friend,
To a taste of the banquet above. (499).

We all partake the joy of one,
The common peace we feel. (500.5,6).

And naturally enough we have our war songs and our songs of triumph : our songs for the day of labour and for the night of suffering : our songs of adoration and of holy joy in God. Time would fail to give samples of all, but we must note the songs in which we anticipate the glories and joys of the land to which we are travelling, and in the singing of which we enjoy a foretaste of the pleasures awaiting us :—

How happy every child of grace,
Who knows his sins forgiven. (947).

Jerusalem, my happy home,
Name ever dear to me. (939).

Jerusalem the golden,
With milk and honey blest. (943.8-10).

For ever with the Lord,
Amen, so let it be. (944).

Truly the ransomed of the Lord are now returning and coming to Zion with songs.

And new and everlasting joys await us there. "In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore." Every fresh experience on the way has its joys, but these are often mingled with such trials as are incident to pilgrims while on their journey. But when the promised land is reached, each fresh experience shall prove a new and unalloyed joy.

There shall be the joy of reunion with old friends, but chiefly with Christ Himself, now beheld in His glory ; while God Himself shall be apprehended as never before :—the joy, too, of fellowship with those pure spirits to whose ministry we are now so much indebted : the special joys peculiar to the disembodied state with its freedom from many limitations imposed upon us now by the body ; together with the pleasure of making acquaintance with a new world and a new manner of existence.

The joy of entering into perfect sympathy with our Redeemer as He is, seeing the fruit of His sufferings in the salvation of the world, and of sharing with Him in His triumph and glory.

The joy of being made like Him at the Resurrection, and eternally joined with Him in the possession of such delights as satisfy God Himself. "As for me I shall behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness."

"And sorrow and sighing shall flee away" like the mists of morning when the sun rises :—

The pain of life shall then be o'er,
The anguish and distracting care. (386.5,6).

APPLICATION. Have you joined the company of the ransomed, or are you like the rich at ease in Babylon who gave their money to help others but themselves remained behind ? C. O. ELDRIDGE, B.A.

SPIRITUAL DETERIORATION

Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.—JUDE 12.

SUBJECT.—Declining activity in fruit bearing on the part of those who formerly as living branches of the true Vine gave promise of fruitfulness. Note the order : *Fruitless, dead, uprooted.* From this condition, good Lord deliver us ! Backsliding leads to apostacy, and apostacy ends in perdition. It is an evil thing and bitter to forsake God. Our subject is Backsliding.

I. ITS NATURE. Secret in its working. It is as insidious and deceptive a disease as consumption. Not merely loss of buoyant feeling or joy, but of spiritual life and power. Avenues of soul being closed, no sap of spiritual nourishment can enter, and he becomes fruitless. What folly to forfeit peace of God for pleasures of sin ; to leave Father's home for the far-off country. Disloyalty to Christ is dishonourable.

When any turn from Zion's way
Alas, what numbers do ;
Methinks I hear my Saviour say,
Wilt thou forsake Me too ?

II. ITS CAUSES. It may be that the *tree is bad.* Yes, though surroundings favourable, yet fruit withers because of defect in tree. True of us. We are degenerate trees of a bad stock. "In us, that is, in our flesh." "The heart is deceitful." The evil heart of unbelief shows its nature. Corrupt trees cannot bring forth good fruit. But we were by regeneration grafted on to a good tree, and therefore good fruit was expected.

Soil is defective. It is from soil that trees draws life and nourishment. But planted in vineyard, if we are responsive to spiritual influences, we shall be fruitful. If we do not profit by them, then unfruitful.

Atmosphere is unhealthy. Its influence is subtle and injurious. Books we read, company we keep, places we

frequent, friendships we form, represent atmosphere, which is hurtful or healthful. Pestilential air bad for health. Poisonous influences blight ripening fruit.

Tree may lack proper attention. It needs to be manured and pruned. It must have light, heat, moisture. Diligent use of means conduce to fruitfulness. When privileges become duties, burdens rather than helps, then we become fruitless.

III. Its Result—"Plucked up by the roots." Backsliding leads to apostacy. The act of sin repeated, soon becomes a habit. Trees continuing fruitless must be removed.

Is there a remedy? Yes. "*Return* . . . and I will heal your backsliding." There must be deepest penitence, as prodigal son, as Peter. "Return to the Lord, and He will have mercy."

S. Oliver.

The Prayer of Jesus for Believers—*St. John* xvii. 15

Such is Christ's prayer for His disciples. The very thought of the Redeemer praying for the believer is most reassuring, it disarms fear and inspires courage.

I. Jesus Prayed that His Disciples might not be Taken out of the World.

1. The hatred of the world and its opposition to truth and light is a reason why the Christian should not be taken out of it.

2. The Christian mission in the world is to live the truth and exhibit the light.

3. The world needs the Christian and the world is his sphere. In the world the believer is Christ's representative, witness, messenger.

4. In the world the believer is disciplined. Spiritual development, development of character, strengthening of faith, soul culture, are often brought about, and the best in man is seen in time of struggle, in time of contact with opposition. Our powers of body and mind, our spiritual faculties become stronger by exercise.

The best way to overcome the world is not by going *out* of it, but by remaining *in* it and meeting its opposition by love. The world needs precisely what the believer possesses.

II. Jesus not only Prayed that His Disciples might not be Taken out of the world, but, that they might be Kept from the Evil (v. 15).

Bishop Westcott writes "The relation of man to good and evil is a personal relation; and the Lord prays that His disciples may be kept out of the range of the pervading influence of His enemy. He does not pray only that they may be delivered from the outward assault of the evil one, but that they may be preserved from resting within his domain."

1. Kept whilst discharging our daily duties. 2. Kept when tempted. 3. Kept when pressed by doubt and burdened with care. 4. Kept from the evil in all its varied manifestations. 5. Kept in the midst of the conflict.

JOHN W. VEEVERS.

CONDENSED SERMONS BY GREAT PREACHERS

THE RESURRECTION OF CHRIST

BY THE REV. J. E. BEAUMONT, M.D.

He is not here: for He is risen, as He said, Come see the place where the Lord lay.—MATT. xxviii. 6.

Let us in the stillness of a Sabbath evening pay a visit to the sepulchre of Him of Nazareth, and learn the mighty lessons it so well teaches. Notice

I. THE EVIDENCE OF THE RESURRECTION.

The death of Christ was a fact: it was never denied that He died. Pilate acknowledged He was dead; the centurion said He was dead; the Roman soldiers said He was dead; "when they came to Jesus, and saw that He was dead already they break not His legs" (John xix. 33). It is a fact, then, never disputed, that Jesus was really dead on Calvary.

There is another fact that was never denied, that *Christ was buried:* no one ever doubted that. He was buried, moreover, in a particular way. The sepulchre was a hole hewn out of a rock, so that there was no approaching it, but by the mouth. And the mouth was shut up by a great stone, and the stone was sealed with the imperial signet, and to make it still more inviolable, it was guarded by Rome's veteran legions. It was never denied, then, that Christ was buried.

There is another fact which was never denied either, *the sepulchre was empty on the third day.* The women found it empty. The angels found it empty. Peter and John found it empty. Heaven found it empty. Earth found it empty. Hell found it empty. It was an empty sepulchre on the third day.

Then comes the fourth fact in the series of these massive truths—*How came it empty?* There are only two ways of accounting for it: the one is, the body had been stolen; the other is, that Jesus had risen. *Stolen out of it!* Pray, who stole it? It must have been stolen, if stolen at all, either by the friends of Christ, or by the enemies of Christ. What did the *enemies* of Christ want to do with His body? They would never steal it. They had put Him to death. Besides, if they had stolen it, they might have produced it. Then, if stolen at all, it must have been stolen by His *friends.* But were they likely to steal it? What good would it do them? Were they in a situation to spoil the tomb? Were half-a-dozen

men and women strong enough to overpower Rome's soldiers, who had faced field and flood? The emptiness of the sepulchre cannot be accounted for in that way; then there is no other way of accounting for it, but by adopting the language of the text: "He is not here: *He is risen!*"

Now the resurrection of our Saviour is affirmed by *the apostles*. They were not forward to believe at first, unbelief covered their minds. Like the Jews in general, they expected the Messias would be a temporal Monarch; and when He was crucified, dead, and buried, their hopes were buried with Him. When the women announced the resurrection their words seemed "as idle tales"; when the Saviour appeared to them, they at first doubted, and thought it was a spirit. They would not have believed if the evidence had not been irresistible.

Nor, if the resurrection had been anything but a fact, could they have persuaded *other people* to believe. Yet they did persuade others. From one end of the world to the other they went proclaiming Jesus and the resurrection, and although the world was at first against them, the world believed at last, but it would never have been believed if it had not been true.

Observe who the persons were who bore testimony to the resurrection. They were men who had *been with Christ*, with Him in His journeyings, beholding His miracles, listening to His sermons; they were familiar with the tones of His voice, the features of His face, the gestures of His body; they knew Him perfectly. They could not be mistaken, and these were the men who declared He was alive.

There is another thing concerning their testimony, *the time* at which it was made known. They did not keep the thing secret a long time, till Pilate was dead, and Herod was dead, and the Parisees and Scribes were dead, and the soldiers who stood round the grave were dead, but on the third day, while everything was fresh, and popular feeling was at its height—just then, did the apostles affirm that Christ was risen from the dead.

Consider also *the place* where the testimony was given. They did not go away over seas, to some distant part of the world, where examination could not follow them. They said it in the hall of Pilate, where He had been condemned; in the pretorium where He had been scourged; on Calvary, where He had been crucified. Here is no falsehood, but truth.

One thing more, the testimony borne by the apostles to the resurrection can be accounted for on no other ground, but their *belief in the fact*. What motive could have influenced them to bear this testimony? Love of ease? They had no ease, but went up and down carrying the message from one

end of the globe to the other. Was it ambition? They grasped no earthly sceptre, for the kingdom of Christ was not of this world. Was it love of pleasure? The announcement of the fact exposed them to persecution, to torture, to death. They secured nothing by it, but loss of fame, reputation, liberty, life itself, yet they maintained that He was crucified, was alive again, and that they had seen Him.

II. Notice THE VAST IMPORTANCE OF THE RESURRECTION.

1. Because in the empty sepulchre we find a *confirmation of the character of Christ Himself.* Our Saviour suspended His character on His resurrection on two occasions: first, when He said, "Destroy this temple, and in three days I will build it again"; and again when He gave the Jews the sign of the Prophet Jonas. And when Jesus rose from the dead it was proclaimed that He was what He had claimed to be, the Messiah, the Son of God, the Saviour of the world.

2. *The resurrection proves the completeness of His sacrifice and that the Father has accepted it as sufficient and valid.* Because His death was a full atonement for the sin of the world, death could not hold Him, and when He rose again, it was an acknowledgement that God was pacified, justice satisfied, the law magnified. Mercy's voice is now ringing all over the world because Christ got up out of His sepulchre.

3. *The resurrection proves the completeness of His triumph over all His enemies.* The great enemy was the devil. Satan was defeated in the wilderness, but he returned to the encounter. He instigated one of His disciples to betray Him, and Pontius Pilate to pronounce sentence against Him, and when Jesus was laid in the rock the enemies of Christ rejoiced. When Christ burst open the grave, He conquered the devil, put His foot on the old serpent, and let all His captives go free.

4. *The resurrection proves the completeness of His conquest over death, and is the pledge of our resurrection.* Man had no idea that the *body* would be raised, but when Christ rose "life and immortality were brought to light." As surely as the sepulchre of Christ became empty, so surely the sepulchres of His people shall become empty also.

FOR GOOD FRIDAY

BY F. W. FABER, D.D.

He saved others; Himself He cannot save—MATT. xxvii. 42.

Is it not strange that such wicked words can be so beautiful? Yet are they *not* beautiful? Oh, beautiful as some fragment of an angel's song! "He saved others; Himself He cannot save."

I. WHAT HE LOOKED LIKE TO THOSE WHO SAW HIM ON THE CROSS.

1. Disfigured: so changed from what they had seen Him in the temple on Palm Sunday.

2. Not an object of horror: suffering can beautify, and make reverend. Even death can beautify.

3. The horror of gibing at one so pitiable, and in the hearing of His mother! What a dreadful thing hatred is, and such hatred!

II. WHAT HE LOOKS LIKE TO US.

1. The Godhead shining through the disfigurement.

2. His love of men beautifying the very disfigurement itself.

3. An object of love, of pity also, but much more of love and adoration.

III. "HE SAVED OTHERS."

1. What! did they hate Him for *saving* men?

2. But the fact, how true it is. He did indeed save others. He saved us, perhaps some of them. Some who jeered (the penitent thief) are now with Him in heaven.

3. He did not care to save Himself, so long as He saved us. He never thought of Himself, He pleased not Himself (Rom. xv. 3): it was this so touched St. Paul.

IV. "HIMSELF HE CANNOT SAVE."

1. Can this be true? He is the omnipotent God; angels are waiting His sign.

2. Yes, it *is* true. He is helpless, He cannot save Himself, He cannot come down from the Cross.

3. But what hinders? Such a might of love, of love only, of love for us.

V. WE.

1. Did we then seem so beautiful? How far from that!

2. But we did seem pitiable. He lost all pity for Himself, because we looked so infinitely pitiable.

Notes and Illustrations

ELIJAH.—Strong and passionate natures are peculiarly liable to reaction. Depression follows close upon exultation, and despair upon hope. It was so with Moses in a crisis of his life very similar to that here before us, when "he said unto the Lord, See, Thou sayest unto me, Bring up this people; and Thou hast not let me know whom Thou wilt send with me." It was so with the Baptist when his heart failed him in his prison; and when, notwithstanding all that he had witnessed of the glory of Jesus and all the testimony that he had borne to Him, he yet sent to Him two of his disciples saying, "Art Thou He that cometh, or look we for another?" And it was so with the Apostle Peter, when bold as he had been in walking upon the waters to come to Jesus, he no sooner saw the wind than he was afraid, and, beginning to sink, cried out, "Lord, save me." In like manner was it now with Elijah. His nature had been too intensely strung during the last few hours, and it could no longer bear the

strain. But more than this. We learn, from what follows, that the education of Elijah was not yet completed. He had mistaken one special manifestation of the Almighty for a revelation of His essential nature; and he had to learn that not by fire and storm such as he had beheld, but in calmer, gentler ways, does God accomplish His purposes and train the race for its final destiny.—*Milligan's Elijah: His Life and Times.*

THE SOUL'S COSTUME (Rom. xiii. 14).—In the great Roman Epic, on the verge of the decisive conflict, the goddess-mother laid the invulnerable panoply at the feet of her Æneas; and the astonished Champion straightway, first pondering every part of the heaven-sent armament, then "put it on," and was prepared. As it were, at our feet is laid THE LORD JESUS CHRIST, in all He is, in all He has done, in His indissoluble union with us in it all, as we are one with Him by the Holy Ghost. It is for us to see in Him our power and victory, and to "put Him on," in a personal act which, while all by grace, is yet in itself our own. And how is this done? It is by the "committal of the keeping of our souls unto Him" (1 Peter iv. 19), not vaguely, but definitely and with purpose, in view of each and every temptation. It is by "living our life in the flesh by faith in the Son of God" (Gal. ii. 20); that is to say, in effect, by perpetually *making use of* the Crucified and Living Saviour, One with us by the Holy Spirit; by using Him as our living Deliverer, our Peace and Power, amidst *all* that the dark hosts of evil can do against us.—*Bishop Moule's Epistle to the Romans.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1902-1903

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time, but June and July are the best months. Prospectus and and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

SPECIAL NOTICE

The New Session begins next month, although the work does not begin till September. Subscriptions, however, are payable, and students are urgently requested to select their classes *before* they send their subscriptions, if possible. All students should endeavour to join and pay subscriptions in June or July in preference to September, and by no means in August.

Important for Tutors

The Tutors are requested to note the three following points:—

1. For Specimen Class Reports for *last* year see the Preacher's Magazine for June, July, August, and September.

2. When Reports are sent for *this* year, the address of each Prize-taker should be given. (One prize for 15 students who have sent 4 papers out of the 7).

3. The names should be given of all who have sent 5 papers and taken 70 per cent. of the marks attainable,—that they may receive Honourable Mention in the Prize List.

Vacation

The work of most of the classes concluded in March. The session begins again in September. Students are requested to choose their classes and write to the Secretary in June or July, not August. We hope to be able to publish the new Subjects and Text-books in our May issue.

VIII. Bible English

Work for April: Revise last sixteen chapters, and show in the following passages (1) the misleading word, (2) How it became misleading, (3) The meaning of the whole passage:—Job iii. 12; Luke xxii. 28; Joshua xv. 3; Matt. xvi. 24; Jer. xlix. 31; 2 Cor. v. 1; Matt. xx. 26; 2 Tim. iv. 3; Matt. v. 13; Rom. xii. 17.

XII. English Grammar

Work for April: §§ 1-5 of Morris, and general revision. Study any *sections of which* you are not master. Wetherell: Parse Exercise 117, 11. Analyse Exercise 117, 13, 16, 20. Work in paper 7 (p. 156), questions 5, 7, 9, 14, 18.

XIV. Comparative Religion

Work for April: Read pp. 277-305 of Geden and pp. 32-41 of Grant. 1. Briefly indicate the history and tenets of the Shi'âhs. 2. How has the doctrine of "the inner light" been developed in Muhammadanism? 3. Explain very briefly Al-Mahdi, Assassins, Darwish, "Doors," "Protestants of Islam," "Jihâd." 4. What is the doctrine of the "concealed Imam"? 5. Sketch the personal career of "the Bab." 6. Mention points of agreement between Muhammadanism and Christianity.

XV. Logic

Work for April: Questions: 1. In what way does Logic classify terms? Give the logical characters of London, horse, library, friendly, frendliness. 2. What are the different forms of Immediate Inference (§ ix.)? Give the rules and apply them as far as possible to "All dictionaries are books." "Some books are not dictionaries." "Some roses are yellow." "No roses are blue." 3. State and prove the rules of syllogism, showing the fallacies to which their violation leads. 4. Write notes on hypothesis, cause, verification, analogy, periodic varation. 5. Point out briefly the differences between Inductive and Deductive reasoning in method and in aim and show how both enter into scientific research.

XVI. Psychology

Work for April: Questions: 1. Distinguish the various types of movement known to you. 2. How is it that instinct plays a smaller part in human than in animal life, and less in the case of the adult than of the child? 3. Explain clearly what you understand by the term *will*. Chapter viii. may be read with advantage, but no questions will be asked upon it.

XVII. Biblical Geography

Work for April: 1. Read carefully Chapters xv. and xvi. 2. Subject for short essay, "Gilead in History."

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

April 5—THE LARGER BLESSEDNESS—*Acts* xx. 35

The sayings of Jesus scarcely need a label they are so like Him and so unlike all others, and this one though detached from the Gospels bears the unmistakable impress of His character. It finds its best illustration in Himself. He received with evident pleasure the ministries of love to Himself, and His appreciation shed glory on simple acts done for His sake; but His highest joy was giving. In His life, more than any, the giving exceeded the receiving.

Giving and receiving are both pledges of love: interchanges by which heart is entwined with heart. Work and wages, buying and selling, are forms of giving and receiving, but their motive is not love but advantage. The joy of receiving is not measured by the intrinsic value of the gift but the love which prompted it and the extent to which it keeps in mind the giver. How often our most prized possessions, the things which make home wherever we go, are gifts of friends which would be worthless in the market-place. In such giving there is no ostentation of pride in the giver or humiliation in the receiver.

Giving is the more blessed, because (1) it is the outcome of a nature akin to that of Christ and animated by His Spirit. Receiving is no indication of character: love may spend itself on the unworthy but the love that spends itself cannot be unworthy. The disposition to give comes through grace. The world's maxim is "get," the rule of Christ is "give." As we find more joy in giving, we are becoming more like Him who gave all. (2) The true measure of life is its outgoings. Giving enlarges our sympathies and enriches friendship: ministering to others is the surest way to become interested in them. Life is fresh and strong not by what it keeps but what it gives. Selfish possession breeds corruption. The Dead Sea receives, but gives not: therefore is it dead. (3) Our givings in the spirit of love are all repaid with interest: here, in growth of Christian experience, and hereafter in heavenly treasure. This is not a selfish motive. The gains of love are not material but spiritual; their end is not self-satisfaction but fellowship with God.

April 12—FOUNDED ON FACT—1 *Cor.* xv. 20

The resurrection of Jesus was the surest of all facts to the Apostles and Early Church. They had not expected it: they were slow to believe it, but the evidence of the Risen Lord Himself in their midst, and the instinctive response of their hearts to His presence overcame all doubts and the resurrection became their constant theme and the ground of their authority, re-certified in every soul new-born from above. To those nearest to the event the resurrection was beyond controversy.

On this fact is built our hope of the future life. The general resurrection has already begun in Christ: as surely as He rose, all that sleep in Him shall rise. The future event is part and parcel of the past event: they constitute one fact, as the first fruits, and the gathered fields are one harvest.

This assurance bridges the interval between the church militant and

the Church triumphant. As friends and comrades pass from sight we feel lonely and mourn our loss but not as others which have no hope. They are in the safe keeping of the Risen Lord who, when He comes again, will bring them with Him.

The resurrection of Jesus is a pattern as well as a pledge. This life is but a prelude, a probation. We should so live in Christ that we may have a joyful resurrection. The First Fruit was holy, and we who go to make up the lump must be holy. 1 John iii. 3. As the resurrection life of Jesus exceeded His earthly glory and power so will ours, for we shall be also in the likeness of His resurrection. Rom. vi. 5; 1 John iii. 2.

April 19—LOVE SURER THAN LAW—*Rom.* xiii. 10

Law is for restraint, to keep personal liberty from trespassing on the liberties of others; to preserve the safety and well-being of the community. The law is mainly restrictive and prohibitive: "Thou shalt not." But men cannot be made honest, sober, industrious and kind by law. Philanthropy prescribed and enforced by law would cease to be philanthropy. All the law can do is to restrain men by threats of punishment from injuring their fellows.

Love is for constraint, to do spontaneously and without prompting all that law would enjoin. By its very nature love lives for those beloved and not only avoids working ill to them but seeks their good. The law is negative; love is positive in its action. The law is a specific against certain ills; love is universal in its range and covers all emergencies and relations of life. Law therefore is merely a substitute for love, a poor makeshift.

The guarantee of good-neighbourliness, therefore, is not law but love, and this we should cultivate by fellowship with the Father who has dealt with us not according to the letter of the law, but the spirit of love; and with the Son, our Elder Brother, who has given us the supreme example of seeking only the good of men. Contrast the characters in parable of good Samaritan.

April 26—REST BY SUBMISSION—*Acts* xxi. 14

The source of the world's unrest is its divergence from the will of God. His will is only beneficent and everywhere is directed toward peace and rest. As the law of gravitation keeps the planets steady in their movements and in relation to each other and the sun, so the will of God is a power which, unhindered, would secure the harmony, stability, and well-being of creation, both human and material. If a man oppose gravitation by holding up a heavy weight or suspending his body by his hands, he soon grows weary and gives up the effort as vain. And it is because the world withstands the gravitation by which God would draw it to Himself that it is restless, weary, baffled.

Rest comes through submission to God's will in love and trust. The end of a long struggle brings rest even to the defeated: peace was welcomed by Boers as well as British. But the acceptance of God's will which brings rest is not the inevitable submission of the weak to the strong, but a recognition that His will is best, and that through His will we reach a higher good than through our own.

God's will is best in the providential order of our life. It is natural for us to want to shape for ourselves our one little life, but the unexpected upsets our plans. When God's will crosses and disappoints ours, it is because our plans are wrong and would work out ill for us if not thwarted. We should not fret, therefore, or repine, or rebel, but thank Him for His interference in our behalf. Conclusion to Milton's "Samson Agonistes."

God's will is best in its purpose of grace, for He willeth all to be saved (1 Tim. ii. 4) and sanctified (1 Thess. iv. 3). Self-will is sin. "Our wills are ours to make them Thine." Free will was given not to be set in opposition to God's, but that we might serve Him from choice not necessity; as sons not slaves. When we accept His will freely, His will becomes our salvation. Heb. x. 10.

REVIEWS

"Aus Dem Cheder." Pictures of Jewish Life. Translated from the German by Mrs. Baron. London: Morgan & Scott. 1s. net.—A most interesting series of "pictures" of modern Jewish life. This strange people live amongst other nations but are not of them, and it is well for Christians to seek a closer acquaintance with those of the ancient faith. Probably one reason why so few Jews become Christians is that we know so little of them and have so little intercourse with or influence over them.

The Salvation of God. By L. Battersby. London: A. H. Stockwell. Chapters on Conversion, Faith, Repentance, The Forgiveness of Sin, Redemption, Regeneration and Eternal Life, Sanctification and Consecration. These great fundamental truths of the Gospel ought to be the constant subject of our study and our preaching. It is not possible for any one man to write on such high themes without our occasionally disagreeing with his form of expression, but this is a book which represents thoughtful study and much sound teaching. Its Calvinistic tone will not commend it to many of our readers.

Theories of the Person of Christ. By Rev. James Marchant. London: A. H. Stockwell. 2s. 6d.—We should like to see this little volume circulated broad-cast amongst young men who are under the influence of sceptical teaching. It would do a real service if placed in the hands of intelligent working-men. The difficulty is to get it into their hands. Irreligious and anti-religious literature is easily accessible, but somehow—if "tracts" are left out of the question—they hardly know any books which set out the Christian position.

The Baptist Pulpit. Christ's Mission in the World and Other Sermons. By Rev. Walter Wynn. London: A. H. Stockwell. 2s. 6d. net.—One cannot but admire the way in which Baptist preachers

explain and enforce the special tenets of their church. This volume contains an excellent sermon on Baptism (Texts : Exod. xii. 26 ; 1 Peter iii. 21), which those who do not follow the preacher in the matter of immersion may read with much advantage. The other sermons are distinctly good. One that is specially timely is on Christianity in the Home (St. Luke xix. 5).

A Book of Illustrations. For Preachers and Teacher. By John. Robertson, L.L.D. London : A. H. Stockwell. 1*s.* 6*d.*—Of altogether exceptional value. It is a small book and not cheap as to quantity, but the quality is excellent. The illustrations are unhackneyed and arrest attention at once. This little book of 160 pages will be found of more service than many ponderous volumes.

Public Morals. London : Morgan & Scott. 1*s.*—This book should be in the hands of all those who have to deal with moral questions. It sets forth not only the extent but the remedy of the evils with which it deals. The papers are written by those who have earned a right to speak on such subjects :—Mr. Coote, Mr. Bunting, Mr. Meyer, Mrs. Bramwell Booth, Canon Barnett, Mrs. Butler, and others. A brief Preface is contributed by the Bishop of Rochester. The papers were gathered by the Rev. James Marchant.

Looking Backward and Looking Forward. London : A. H. Stockwell. 1*s. net.*—Sermons preached at the turn of the years 1902-3 by Revs. J. G. Greenhough, R. J. Campbell, A. T. Pierson, J. Monro Gibson, T. Spurgeon, G. S. Barrett, and J. Clifford. Mr. Spurgeon's text is the familiar and beautiful New Year's ascription of praise, "Thou crownest the year with Thy goodness." The other texts are appropriately handled, but are unusual in this special connection—a fact which will make this pamphlet the more interesting to preachers.

The Village Blacksmith. By Rev. M. J. Bairstow. 2*s. My Prize Translation, and Other Stories. By Alice Jane Home.* 1*s.* 6*d.* *"I Want" : A Story for the Children. By Mrs. Ernest Carr.* 1*s. net. The Wise Woman of the Mill. By Miriam Kershaw.* 1*s. net. Life Stories of a Village Pastor. By H. W. Baker.* 6*d. net. Popular Stories. XIX. Sir Bryce. By Taidy Wood.* 1*s. net. London : A. H. Stockwell.*—A number of pleasantly-written stories. None of very marked ability, but they will be read by young folks with interest and the moral teaching is good. Mr. Baker's *Life Stories* are striking and well-told.

The Shilling Pulpit. II. The Undying Christ. By Rev. J. W. Ewing, M.A., B.D. London : A. H. Stockwell.—A number of unconnected sermons, preached in the ordinary course of the writer's ministry. They are good average discourses. Two on *The Baptist Heritage of Truth* and *The Baptist Contribution to English Life* set forth clearly and fairly the special characteristics of that sturdy, evangelical body.

GRACE ABOUNDING *

BY THE REV. J. H. JOWETT, M.A.

In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence—EPH. i. 7, 8.

"ACCORDING to the riches of His grace wherein He hath abounded unto us." A week or two ago I repeated these words aloud as I walked along in the beautiful twilight by the fringe of the incoming sea,—"According to the riches of His grace wherein He hath abounded unto us," and the truth in nature seemed to recognise the truth in Revelation, and they appeared to grasp hands, the deep in one calling to the deep in the other, and they offered each other the help of a mutual interpretation. It is wonderful how frequently an old and unsuggestive word will glow with vivid significance when repeated in new surroundings. "Let your speech be alway with grace, seasoned with salt." I re-read that word on a bold headland of the Yorkshire coast, on a day, warm, genial, and light. There was a little breeze, burdened with the essence of the brine, and the one offered itself as a commentary on the other. I began to know the word of sanctified conversation and intercourse, warm, genial, sunny and cheering, and yet, at the same time, bracing and invigorating, by reason of the truth-laden Spirit which comes from the Infinite. "Let your speech be alway with grace, seasoned with salt."

"Strengthened with might by His Spirit in the inner man." The word repeated itself with acquired emphasis as I emerged from the sultry glade where the atmosphere had been close, stagnant, and oppressive, and I stood in the cool, pure, moving air of the heights, "refreshed by His Spirit in the inner man." And, once again, I read the words of my text to the accompaniment of the jubilant roar and the majestic advance of the tide, "According to the riches of His grace, wherein He hath abounded unto us."

* Preached in Carr's Lane Chapel, Birmingham, and reported by a hearer.

And the onrush of the ocean seemed to get into the Book, and I could feel a magnificent tidal flow in the great Evangel, the Infinite moving in the finite with determining fulness. "According to the riches of His grace wherein He hath abounded toward us." The grace eternal was flowing to the race in a wealthy glorious flood. I am grateful for the comment of the ocean tide. I am grateful for the suggestion given me that there is an unspeakable energy in the ministry of grace. I think that grace is too often regarded as a complacent sentiment, the favour of our God. Such an interpretation cripples the life. Grace is more than a smile. We sometimes ask God to smile upon us. Grace is more than a smile of good nature. It is not the shimmering face of an illumined lake, it is the sunlit majesty of an advancing sea. It is a transcendent ineffable force. It is the outgoing energies of the redeeming personality of God rolling in and flowing against the polluted shores of you and me. And yet how narrowly we think about spiritual ministries, how we belittle and impoverish their dominion. We think more about the movements of the physical realm. How spaciously we think of the electric force, the fluid which annihilates space! When we come to the finer force of thought we are timid. What is thought? Is it only a fine, faint, effluence of the mind which remains locked up in the limits of ones own personality? Is it only a perfume or a stench which dies within the confines of the life where it is born? Or is thought an energy more potent, more pervasive than the electric energy, disregarding the limits of personality and moving irresistibly and inevitably from one life to touch the life of another? What if we cannot dam it up and keep the thought in? What if it will be out whether I will or no, and enter into the common life? That is the larger, safer, sounder way to think that thought is energy and cannot be dammed; purpose is energy and cannot be confined; good-will is energy and is bound to energise in the corporate life; and even though we restrain these things and do not give them expression in speech or act, they will nevertheless express themselves by the very reason of their being, as influential ministers in the life of man.

Now I want you to lift up the argument to the higher plane and to look into the contents of this spacious word *grace*, and you will see that whatever grace means or does not mean, it includes thought, purpose, good-will, love, mercy. I wrong the word and therefore I cripple myself if I only regard grace as a perfumed sentiment, a favourable inclination, and not as a glorious energy moving towards myself with the fulness and majesty of the ocean tide. Wherever I turn in the sacred Book, especially in the New Testament, I find evidence that grace is an energy and not merely a favourable inclination, attitude, or posture. I find grace to be an energy working like electricity. It operates in a hundred ways but it always operates. In diverse ways it operates as an unspeakable force. Take two or three examples. "God is able to make all grace abound unto you." We have "good hope through grace." The lamp is kept burning, the light does not die out in the life, our confidence fails not, for "We have good hope through grace." That is the secret of optimism, unfailing confidence; grace is the oil that feeds the optimistic light. "Singing with grace in your hearts," —again what a beautiful relation, "Singing with grace in your hearts," grace in the heart, and a song in the mouth; grace in the heart, therefore you are happy, comforted, contented. Grace in the heart, the secret of graceful contentment. Says the Apostle, "It is a good thing that the heart be established with grace." There you are down in the basement, amongst the foundations and the pillars of life. It is good that the heart be established, set, fixed, in more than granitic solidity, and be established in grace. That is the secret of a fortified will. I could take examples additional by which we should find the grace of God working, operating, energising, in human life, and its energies and its manifestations are as manifold as the ministries of light. And now the Apostle tells us that this grand, inspiring, affluence of the Almighty, flows in towards man in all the spacious plenitude of a flood. Grace does not flow from a half-reluctant, partially reconciled God—like a scanty, reluctant, uncertain brook in time of drought; but it comes in oceanic fulness; it comes in riches of mercy, in riches of goodness, in riches of forbearance and long-suffering, in

riches of glory. "According to the riches of His grace wherein He hath abounded toward us." "Oh the depth of the riches."

Thy goodness and Thy truth to me,
To every soul abound,
A vast, unfathomable sea,
Where all our thoughts are drowned.

Its streams the whole creation reach,
So plenteous is the store,
Enough for all, enough for each,
Enough for evermore.

Such is the unspeakable energy of grace.

Well, now in my text these energies of grace are more particularly unveiled in relation to sin, "forgiveness of sin according to the riches of His grace." Now I don't think the word grace is a prevalent word in modern speech. And the word grace always takes its departure when the word sin has been banned. The absence of the word grace in our modern speech is to be accounted for by the disappearance of the word sin, from our modern vocabulary. If you exile the one you cannot retain the other. Grace haunts the place where pain is endured, where tears are shed because of indwelling sin. "Where sin abounds grace doth much more abound." If the one be banished the other disappears. Ransack the books of the present day, and although you will find that life in them is depicted as abounding in crookednesses, perversities, uncleannesses, you will search in vain, in present-day literature, for a suggestion of the sense of sin. Men are quite unfavourably disposed towards the word sin, and they would like to exile it from the vocabulary. Sin is a word whose familiar significance, like fangs, bite deep into the life. Men are busy trying to draw the teeth of the old rodent and they want to leave it with harmless gums. We are busy inventing less distressing phrases, phrases without teeth, which we can apply to our crookednesses without giving any pain; and the prevalent philosophy is, I think, inclined to favour this very much sought-for deliverance.

You know the kind of welcome opiates the philosophy of the day is offering to our uneasy consciences. Let me mention two. There is the prevalent philosophy which declares that all sin is the result of imperfect knowledge. Now that is a

most welcome theory that sets us at ease,—sin is only the result of imperfect knowledge. But the theory is not based on the facts of common experience. Where ignorance prevails, there is no sense of sin. When a man has a sense of sin, he knows that he has the light. If a man can say I did it ignorantly, he has no sense of sin, and the teeth don't bite into his life. To a man who is ignorant, sin does not exist ; and therefore to say sin is the result of imperfect knowledge is to offer me an impertinent and an irrelevent extenuation which does not address itself to my personal need. Another theory says that sin is inevitable so long as we are bound up with a sensuous body. There again the theory is not built on the facts of the common life. There are sins in the life which have no relationship to the flesh. If my God stripped away my sensuous body to-day, sin would still remain ; for envy, malice, thought, desire, and will, would be there.

No, these philosophic extenuations of sin don't bring peace to-day. What philosophy and inclination seek to extenuate the Christian religion deepens and revives. When the Christian religion comes to me it does not begin by trying to find extenuations for my misdeeds ; it does not try to draw the teeth from the sense of sin but it tries to drive the fangs deeper into my more sensitive parts. No book less offers apologies for sin than the Book which I hold in my hand. No book comes to me with less mincing delicacy in describing sin. If I take the word of the old Book to describe my natural state, I am appalled at the clear, cutting, uncompromising indictment. It says, "sin dwells in me," that, I have opened the door and asked sin to come in and be my guest. I have offered hospitality to sin which dwells in me. It goes further, it says "sin reigneth in me." It is no longer a guest, for now it has become my master. It is no longer a lodger, for now it is giving instruction for the arrangement of the home. It goes further, for it tells me that sin not only dwells in me and reigns in me, but it declares that "I am the bond-slave of sin." It is not only my guest, my master, it has become a tyrant ; with its hand upon my neck, it thrusts me down and crushes me along the old determined way. It goes further,

"I am dead in sin," I am a mere chattel, a dead implement, to do the ministry and the law of the devil: "I am dead in sin." I am not like a well-equipped, full-rigged, self-determined boat which can successfully encounter adverse winds, and ride on the storm. I am like dead drift-wood, a forsaken hulk, with no power of self-initiative and self-direction. I am a poor piece of dead drift-wood, the pitiless prey of hostile wind and engulfing wave.

"I am dead in sin." That is the Scriptural indictment—indictment? I withdraw the word;—that is the Scriptural portrait, the portrait of the sin-ridden man, and the heart of every one here confesses the truth and the accuracy of the portrait and brushes aside all offered extenuation as having no pertinency to our appalling need.

Cleanse me from its guilt and power,

wails and sighs Toplady. These are two awful facts of sin, its *guilt* and its *power*. The evidence for the existence of both is abounding. I look within me and around me and the witnesses to the existence of both the guilt and the power of sin are in great abundance. If I interpret my heart aright, my sense of sin and my sense of the guilt of sin, are not to be discovered merely in oral confession and visible signs of shame. I might go through the City of Birmingham to find a man confessing sin, and I might not find one. I might go to the home of the man who wears the shame on his face which signifies the sin, and I might not find it. The guilt of sin has a most extended and varied wardrobe. It appears in many a varied guise. If I want to find a man sensitive of guilt I must look not only for the man in sack-cloth and ashes, smiting on his breast. The sense of guilt can come in another guise. I have known the sense of guilt to put on the guise of flippancy. I have known it go into the wardrobe and take out the dress of jaunty carelessness. I have known it go to the wardrobe and put on the dress of forced laughter. I have known sin and the sense of the guilt of sin evidence themselves in a passionate recoil from Evangelical Truth. Many a man laughs and it signifies as much as sack-cloth; and there is many a man careless, and the very assumed carelessness is the confession of his guilt.

In that incomparable Journal of John Wesley he tells us that when he was twenty-two, before he had experienced the sweets and the power of redeeming grace, he took up Kempis's book on the "Christian Pattern," and he read it. He said, "I never discovered until now that the law of God demands obedience in my thought, in my purpose, in my motive, as well as in the outer acts of my life." I wonder what the effect of that will be on John Wesley? Here on reading Kempis's book he finds that the demands of God are more exacting than he had conceived and he says, "I was very, very angry with Kempis for being so strict." I had thought when John Wesley had had revealed to him the spaciousness and the comprehensiveness of the Divine Law, he would have been woo'd into contrite confession of sin. But instead of wearing sack-cloth, he says, "I was angry." Anybody can perceive that the anger of John Wesley was simply the recoil of a spirit convinced of sin; the very passionateness of his anger meant his consciousness of his guilt. So I don't go about amongst men looking for sack-cloth and ashes and long faces and penitential tears. I sometimes find the sense of guilt in loud laughing, in violent pleasures, in sensational days, in proudly assumed indifference, and in passionate antagonism to the searching dictates of Evangelical Truth.

John Foster wrote an essay on "The aversion of men of taste to Evangelical Religion," and he gave reasons why there is this aversion. But he dwells very little on the reason that men of taste have an aversion to Evangelical Religion because it searches them through and through. Says John Wesley again in his Journal: "When Peter Böhler said I was saved by faith in Christ who died for me, I was too wise and too learned to see it." The aversion of men of taste to the truth is very often just a significant sign of their sense of guilt. We have only to look into the heart (I look into mine and I ask you to look into yours), to find that Toplady has accurately described the common lot when he says that we are all victims both of the *guilt* and the *power* of sin.

Let us go back to the text here. The incoming plenitudes, the oceanic fulness of the Divine grace, comes washing round

about these littered, unclean, disorderly shores of you and me. "Forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us." There are three words in the text, and to suggest them will be quite enough: —if I ask what will this plenteous flood of Divine grace do for me if it comes washing round about my life the text gives in answer three words—Redemption, Wisdom, Prudence. These are three of the wealthy contents included in the healing ministry of this Divine grace,—Redemption, that is liberation; Wisdom, that is illumination; Prudence, that is fine application to common life of the principle already given. Liberation—here is the bond-slave of guilt, the victim of a ceaseless unrest and there comes to him the fulness of the Divine grace bringing with it liberation. The Bible almost exhausts the figures of speech to make clear to us how real and effective and absolute is the liberation effected. May I remind you of two or three of these beautiful figures? "He shall *take away* the sin of the world," and that is the same word, as "and they *took away* the stone." He shall take away the sin of the world, He shall lift it as though it were a heavy stone in the way, and He shall lift it and put it aside. There is another beautiful figure. "Sin shall be *blotted out*"; that is the same word as "He shall *wipe away* all tears." Just as God shall wipe away the tear so that there shall not be a trace of it left, so He shall blot out our sins. And then He says our sins shall be covered never more to be seen. He says again that they shall be washed away as we wash out uncleanness from clothes. He shall wash away thy sin, thy sin shall be forgiven. The liberation which shall be effected by this energy of grace in the life shall bring freedom which one who called himself a *bond-slave* described as "the glorious liberty of the children of God."

And the Grace which liberates also illuminates. Having given a man freedom, it will enlighten his eyes and give him an evermore unfolding vision of the glory of truth. I think there is nothing perhaps more significant in New Testament promises than this, when the Lord has come to a man with the power of His grace and has liberated him from the guilt and the power of sin, He lifts up his eyes and day by day gives him an ever more glorious unveiling of the truth as it is

in Christ. Remember how frequently the word comes "That ye may know, that ye may know; 'having your understanding enlightened,' that ye may know,"—as though God is giving day by day in the redeemed life a fuller vision by unveiling before us the riches of wisdom and knowledge that are hidden in Christ. Then look at the beautiful sequence,—every vision that the Lord gives is also a seal that stamps itself on the life. What I most look at I become most like. My vision stamps itself upon my life and I come to bear its likeness. "We all beholding as in a glass the glory of the Lord are transformed into the same image,"—*beholding* we are *transformed* into its image. He shall give thee the spirit of wisdom to know and thou shalt be like Him.

And that last word, "and of prudence,"—thou shalt be able to take the truth seen and bring it into the life. Thou shalt be able to bring the vision into the task. Thou shalt be able to bring the truth into the trifle. Thou shalt be able to bring this revealing grace into the prudencies and the practicalities of the every day things of the common way; you shall have the power of a practical application of the wisdom, you shall be prudent. And all that is contained in the energies of grace. I wonder what this congregation would say or think if they had never heard this before, that this stream of Divine grace that is flowing now towards me like a flood will work, and work, and work in my life detaching me, liberating me, illuminating me, giving me powers of moral application until at length I shall stand by the side of the King erect in the full stature of the Lord. It is a wonderful Gospel, and I pray that we may have sense to assume its truth, and that we may have the wisdom to apply it. "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us in all wisdom and prudence."

STUDIES IN THE SONG OF SONGS

II. The Cornucopia of Love

BY THE REV. HILDERIC FRIEND, F.L.S.

At our doors are all manner of precious fruits, new and old, which I have laid up for thee, O my beloved—CANT. vii. 13.

LOVE always has her horn of plenty. Want may be rampant everywhere, but love feels it not. She knows no poverty, no scarcity, no lack. Her purse is the purse of Fortunatus. She gathers her wealth from sands richer than those of Pactolus, and all the wealth of Crœsus, Midas, and Plutus together are not to be weighed in the balances with the treasures which love has acquired. Her ship is ever coming in ; her mine of wealth is inexhaustible ; she has the horn of Almathæa. Spring has been likened to a pretty maiden with a cornucopia filled with flowers. These she scatters to right of her and to left of her as fancy dictates. But love is autumnal. She brings fruits, which are the tangible products of flowers. Her horn of plenty does indeed hold fragrant blooms, many and varied, as did the cornucopia of ancient fable ; but the fruits predominate, and make her presence desirable. Where love is there can be no table scantily supplied, no board left bare and unfurnished. She possesses gardens, orchards, paradises innumerable as those of Damascus, kept fresh and fruitful by streams as perennial as the Barrady, and as noteworthy as Abana and Pharpar.

One has read the glowing accounts which have been given of the orange gardens and plesaunces of Emir and Sultan in the golden east. Those of Damascus and Teheran, Ispahan and Beyrout have often been described. Maundrell tells of one which consisted of a large quadrangle divided into sixteen squares, four in a row with walks between them. The walks were shaded with avenues of orange trees of a large size, spreading their branches in all directions. Each square was bordered with stone, and in the stone-work were troughs, contrived with great skill and cunning, for conveying water to every part of the garden. There were outlets for every tree, so that as the waters flowed past they could be caused to issue forth and thus keep the roots perennially supplied with moisture. Such a garden, and such trees never felt the

drought; the leaf was always green, and they still yielded fruit in old age (Psa. i. 3; xcii. 14). So is it with love. Fruits new and old are always at her doors.

Let us first take note of the character of these fruits which the horn of plenty contains. They are said to be "all manner of precious fruits, new and old." New and old, precious and varied, what more could one desire? Old fruits, which like old wine and old books, possess a flavour that is ripe, rich, free from acid, well tried. Old friends are best friends. They have been with us in sorrow and in joy, in youth and manhood, in adversity and prosperity. Old fruits are like old friends. But everyone enjoys the spice and piquancy of novelty. Love is always bringing out some new treasure. Her surprises are like those of the magician, who, when he has emptied his hat and turned it inside out, forthwith proceeds to discover there a new and inexhaustible supply of wonders. You cannot send your plummet down to the bottom of this well. You cannot extract the last dime from this purse. You exhaust the mine as you suppose, but in taking the last nugget you are delighted to discover that a new vein is awaiting your exploit. You pluck the golden fruit, only to find that a score of others lie hidden under the leaves. Truly love is like the hydra, which puts forth a dozen heads if you remove one; its fecundity and fruitfulness are amazing.

The goat Amalthæa which, according to the ancient fable, gave suck to Zeus, produced of old the horn of plenty. Zeus generously bestowed it on the daughters of Melissus, and thereby conferred on them the power to obtain all the necessaries of existence. But love is not satisfied with finding necessaries—she is the royal purveyor of luxuries as well. Whatever the possessor desires is granted. Love is regal in her gifts. Ask what thou wilt, and it shall be granted. Such is her language, as it was the language of the monarch of the east in the golden age. The Nile was formerly known as Achelous, or the river which gives plenty. Her flood brought fertility. Love is the river of God, watering the tree of life, which bears all manner of fruit, and yields her fruit every month. Where the river flows life and plenty are ever to be found.

Love meets all tastes. She has new fruits for the young, and old for the connoisseur. She must provide for all, for all are found in her realm. Love is conservative yet liberal: old-fashioned but up-to-date, looks back, but casts a forward glance: is aware of the charm of flowers and springtide, yet glories in the attractions of autumn. The contrast of the new with the old brings out their beauty, value and charm. The fruits of love are pleasant, as are the ways of wisdom. They are choice, selected, the best; for such is the meaning of the word (Deut. xxxiii. 14). They are the precious things which the sun brings forth, and which the moon brings to highest perfection. One might say that they are all-precious. Whatsoever is most costly and worshipful is here. Whatsoever is most honoured and prized is included. Love puts no inferior fruits at the bottom of her basket. She makes no fair outward show which is found to be false when you get beneath the surface. Her furniture is not veneered, nor her plate "parcel gilt" as it is described in old inventories of church goods. All is of the best.

Why does love provide fruits rather than bread? Because in the east fruits supply the place. Fruits, especially gourds, melons, cucumbers, oranges, were much in request on account of their cooling qualities. Dates were the staff of life. Some fruits had a healing and medicinal virtue, and so food, drink, and medicine are included. The Israelites, when they reached the wilderness, pined for the melons and cucumbers of Egypt. The sun supplies the heat necessary to keep the body warm, and where the land is generous, and laborious tasks are seldom undertaken, fruits meet almost every requirement of life, while they also prove a luxury and delight.

It may be observed in passing that the word fruits is not definitely inserted in this place. It is rather implied; and it might be better to leave the translation indefinite and say "all manner of pleasant things" are laid up. Love's cornucopia certainly contains something other than fruits. Ceres was of old represented with flowers, fruits, and grain. Love brings all wealth; whatsoever is desirable for food or wisdom—the pleasing as well as the useful, the good and the beautiful; for what is charming goes with what is serviceable. In nature the wheat and the lilies go together.

We note in the next place the position of these pleasant things. They are at our doors, over our gates, around and about our dwellings. They trail about the house, adorning and enriching the home. Fruits at home! How many see them at a distance and admire. Here is proximity, contiguity. They are home grown, home gathered, stored in the storehouse of love. They are easily accessible and are perfectly free. What fruits are so sweet as those which have ripened at our own doors, and in our own garden? One of the pleasantest sights in a town is that of an open door giving entrance to a long corridor at the end of which the conservatory displays its wealth of blossom and fruit. You have not to leave the home to obtain your pleasures. You step from the drawing-room into the greenhouse. The vinery is neighbour to the boudoir, the conservatory to the study. It may be well to linger for a moment over the translation.

1. The Authorized Version reads "at our gates." In the east the city was walled, and entrance was gained by the gates. Here were the stalls, here often was the market. The gates sometimes bore special names such as wheat gate, fruit gate, oil gate, and the like. Hither the produce from the country was brought for sale. At the gate was oil and corn and wine and fruits. The Old Testament supplies illustrations to the thoughtful reader. So love keeps her marts, she has her purveyors, she purchases her corn and wine, she keeps the market at the gate filled with all manner of good. Where love presides over the city there is peace and plenty. Where love is wanting poverty and misery abound. Herod represented the vine with golden clusters trailing over the gates of the Temple.

2. The New Version reads "at our doors," and in the margin "over our doors." Observe the plural. Love is as careful of the back door and the side door as she is of the front door. Some homes have a rich board above, and a poor one below stairs, but love presides over each alike with the same regality. Love brings fruits to the door, not merely to the gate. She purveys for the individual, caters for the family, and pays special attention to domestic needs. Love is the guardian angel which keeps far away the messenger of poverty, misery and death. Where she presides the

destroying angel cannot enter. Her treasury, like that of the Temple, is by the door (Mark xii. 41 ; Luke xii. 1) ; and out of her treasury she brings things new and old, even as does the householder (Matt. xiv. 52) whom the well instructed scribe is said to emulate.

3. Observe that love has pleasant things at the gates and doors, by which you pass in and out. The entering in is auspicious ; she blesses your going out. And if at the gates and doors such delicacies abound : if at her first embraces she covers us with jewels, clothes us in royal robes, prepares a table for us in the presence of our enemies, makes our cup run over ; what shall the banquet be which she has spread within ?

AN ANCIENT STORY WITH MODERN APPLICATIONS

V. A Divided Allegiance—2 *Kings* v. 15-19

BY W. GARRETT HORDER

THIS is the prayer of a man in perplexity—undecided whether to obey conscience, the inward king, or the outward king in whose service he was employed. It is a case of I dare not, waiting upon, I would. Naaman's *conscience* would lead him to bow the knee before no God but that of Israel. His *interest* leads him to bow with his master in the house of Rimmon. It is the case of a man convinced but not prepared to make the sacrifices which conviction demanded. The cure of his leprosy had convinced him that there was no God in all the earth but in Israel. That conviction was deep enough to make him resolve that, of his own free will, he would henceforth offer neither burnt offering nor sacrifice unto other gods but unto the Lord ; but that conviction was not deep enough to keep him from accompanying his master to the house of Rimmon, and when he leaned on his hand, bowing with him before the idol shrine. To refuse such compliance would be to run the risk of breaking with the Syrian king : of being deposed

from his post as Captain of the Host: of the loss of position, honour, emolument. This he was not ready to face. This was a cross too heavy for him to bear. With a candour that is very charming he puts the whole difficulty before the Prophet who had won him to a higher allegiance. And with a mildness wonderful for a Prophet, Elisha says, "Go in peace." Probably the Prophet thought that this was as much as could be expected from such a new convert. He may have felt that this was all the man was at present capable of, but that if the new faith was real it would gradually grow stronger, so that at last he would be able to be wholly true to his conviction.

This example of Naaman's has been often followed and the consent of the Prophet has been quoted as a justification. In some cases the outward conformity to a worship not believed in has been only *occasional*. "When in Egypt in 1798 Napoleon made all his troops join with the multitude in celebrating the festival in honour of the inundation of the Nile—he took part with the sheiks Imauns in the ceremonies at the great Mosque, joined in the responses to their Litanies like the faithful Mussulmans and even balanced his body and moved his head in imitation of the Mahometan custom." There is, too, a curious story of such compliance told of Edward Irving. On one occasion, the only one, he went to a Roman Catholic Chapel in Dublin, to see high Mass performed, and to escape observation, ensconced himself behind a pillar. Every now and then, however, an old woman behind him pulled him by the skirts, saying, "Sure you'll go down on your knees." "And did you go down?" asked one of the elders of his own church, to which he replied, "I went down at last both to please the old woman, and to prevent the tails of my coat being torn off by the tugs she was constantly giving." In such cases, doubtless, there is a conflict in the mind between the desire not to seem to approve that which we really disapprove, and the desire not to be discourteous to the worshippers around. We may easily avoid such a conflict by not going where worship which we do not approve is being offered. But if we *do* go, we should be careful not to offend the susceptibilities or disturb the devotions of the worshippers. Let me say in passing that the conduct of

many English people in Roman Catholic Churches abroad is highly reprehensible: they often behave in a scornful and unseemly manner. Let them ask themselves how *they* would like Roman Catholics from abroad to enter their churches at the time of worship and act as *they* do. The golden rule: Do unto others as you would they should do unto you, would settle that matter.

Gustavus the Third of Sweden once accompanied the Emperor Joseph the Second to high Mass at St. Peter's on Christmas Day. Gustavus hesitated about kneeling and asked the Emperor what he should do. "Do as I do," he replied. "But I am not of your communion," rejoined the King. "Well," resumed the Emperor, "believe what you will; but as you came here of your own choice, you should act so as not to scandalise others." Gustavus took the hint and knelt down.*

But when we pass beyond such cases of occasional to those of regular and continuous conformity we approach a much more serious question—the question whether a man is justified even for good ends and with right motives, to continue in, to conform to a church whose fundamental doctrines he does not believe, and whose worship he does not approve. Dr. Ebenezer Henderson relates how Pastor Gossner though freed from the chains of popery yet did not throw off the outward badge of servitude to Rome. When asked why he still adhered to a communion which he no longer approved he was wont to reply: "Because I compassionate the destitute state of those in whose church I have been nurtured, and am anxious to preach to them the pure, simple, unadulterated Gospel of the Grace of God; whereas if I were to own myself a Protestant not one of them would ever come to hear me." When asked how he could sanction the Popish ceremonies by kneeling at the tinkling of a bell before an altar which in his heart he had foresworn, he made answer: "While I kneel there I take no note of the mummery that is going on around; I am wrestling with God for a blessing on the word that I am about to proclaim to the multitude." So for a time he thought and acted, but at last

* For these illustrations I am indebted to Mr. Jacox's "Secular Annotations on Scripture Texts."

found that a bolder course was imperative. Every one must settle for himself to what extent he may conform where he does not approve. The great thing is that our *conscience* should not condemn in that which we allow. Conscience cannot be too sensitive where great moral or spiritual questions are concerned, but conscience may very easily become oversensitive and even finnicking as to the minutiæ of doctrine. This is the case with the Brethren. They will not join in a service where the exact shade of doctrine in which they believe is not represented. They make the way to heaven as fine in a doctrinal sense as the thread over which the followers of Mahomet are said to pass to paradise. To preserve what they think sound doctrine they violate the law of charity, which, according to St. Paul, is more important than any doctrine.

It is a vain expectation to look for a preacher with whose views we shall agree down to the finest shades of meaning or a service in which every point is to our mind. And we do not consent to every dictum of the preacher by our presence in the church in which he ministers. No Protestant preacher who is in his right mind claims infallibility for his words, or demands assent from the hearers. If he does he has only set up as a Pope on his own account, and a very ridiculous figure he presents. The fact is no two minds see truth in exactly the same light, or from exactly the same angle.

Uniformity either in doctrine or ritual is the vain idea of the fanatic. And to say we will not bow in any temple in which our views are not exactly reflected or our tastes in worship exactly met, is, however we may conceal it, to elevate ourselves to a chair of infallibility.

But it is quite another thing to refuse to bow in a temple whose ritual, whose sacraments, whose teaching, run counter to our deepest convictions. That seems to me a positive duty. Naaman, only partially enlightened as he was, only seeing men as trees walking, yet felt that for bowing in the house of Rimmon he needed the pardon of the Lord. He felt that he was doing this from low and selfish motives—to retain his place, his honours, his emoluments. And if we from motives of a like kind—because it is more fashionable—because it will give us the entrance to Society, because it will

forward our worldly interests, bow in the house of worship which will bring us such advantages; then, we too need to ask for pardon, or better still consider whether we are not making the house of God a place of merchandise—whether it is not mammon or society we worship there instead of God.

With us in this age the choice is not between Jehovah and Rimmon, but between a spiritual and a priestly Christianity. I have dignified this latter with the name of Christianity, but if the New Testament is the standard it is not properly Christianity at all. I gladly and willingly admit that amongst the extreme Anglicans, and even in the Roman Church, there are multitudes of Christian people; but the system as they set it forth is not after the manner of Christ and His Apostles. There are numbers in these churches who admit this. The Evangelicals deny as strongly as we do regeneration by baptism; that in the Sacrament the very Body and Blood of our Lord are partaken of by the communicants; that the Bishop has the power to confer the gift of the Holy Ghost; that confession to a priest is a duty; that he has power to absolve from sin. In Italy at this moment there are a number of priests in the Roman Church who are denouncing the Confessional and exposing the frightful evils it has caused to their Order. They are comparing the doctrine and practices of the Church in which they have ministered with the teaching of the New Testament, and they are overwhelmed with the vastness of the difference.

It is of no use making light of these differences. To every one who asks: "What must I do to be saved?" *we* say, like the Apostles, "Believe on the Lord Jesus Christ and thou shalt be saved"; assured, like them, that if the soul be brought into living contact with Jesus Christ by faith, it must be transformed thereby to His likeness.

But sacerdotal teachers throw faith into the background and declare that regeneration comes to the soul in Baptism through the sprinkling of water and the recitation of the names of the three persons in the Trinity: that the germ of life thus implanted is nourished later by the Bishop in confirmation, and that it is fed not by the remembrance of Christ in the Lord's Supper but by partaking of His very

body and blood. This drags Christianity down from its unique place as the most spiritual faith the world has ever seen to a low and carnal level.

And for the man or woman who takes the New Testament as the one standard and recognises that faith is the one transforming force, to bow as a regular worshipper in the place where that is obscured by the rites I have named is to do the very thing which this half-enlightened Naaman craved the prophet's permission to do.

In his book "On Compromise," Mr. John Morley says:— "Pleasure saps high interests, and the weakening of high interests leaves more undisputed room for pleasure. Management and compromise appear among the permitted arts, because they tend to comfort, and comfort is the end of ends, comprehending all ends. Not truth is the standard, but the politic and the reputable. Are we to suppose that it is firm persuasion of the greater scripturalness of episcopacy that turns the second generation of dissenting manufacturers in our busy Lancashire into Churchmen? Certainly such conversions do no violence to the conscience of the proselyte, for he is intellectually indifferent, a spiritual neuter."

Many a man, many a woman, if they were quite candid, like Naaman, would confess that the house in which they bow the knee is not the house which meets their deepest needs and agrees with their strongest convictions, but the house to which they are drawn by society, fashion, worldly interest. No good can come to them amid such false conformity. They need to hear the voice of a greater than Elisha—a sterner and yet a kinder than Elisha who cries: "Ye cannot serve God and Mammon."

But the same principle has still deeper applications. Men may come to the house of God and all the while be thinking as Naaman did of their own worldly advantage. They may discern, as Naaman did, that God alone has claims on their highest offerings, and all the while be thinking how they may square that with their own worldly ideals. That is the thing we all, more or less, do. The question we ask ourselves is, How can we keep our place in the house of Rimmon and yet be worshippers of Jehovah? How can we manage to serve two masters? And to this effort after a divided allegiance

is due the joylessness of our Christian life. If I may so phrase it—we fall between two stools. We do not get the joy either of religion or of the world. Religion casts a shadow over our worldliness: makes us half afraid of it, makes us condemn that which we allow. And our worldliness takes the life out of our religion. We don't get the best out of either. We are neither men of the world nor men of God, but a poor sort of hybrids. We try to give a turn to both. We move now in the one direction and now in the other.

We are not told how this policy of Naaman's worked. I expect rather badly—either Rimmon encroached on Jehovah or Jehovah overcame Rimmon. I am afraid Rimmon's worship encroached on Jehovah's. That is the usual result. And when we try Naaman's line—to serve God and the world, the world usually gets the best of the bargain—because it has us six days out of seven, because it is seen and the Kingdom of God is unseen, because it chimes in with our inclinations and the Kingdom of God goes against them. They are not equally balanced. We lean with the greater part of our strength to the Rimmon side. The true way to blessedness of life is in fidelity to our convictions. If Naaman had had the courage to have told his master all that had happened to him at Jordan: if he had pointed to his soft child-like flesh, and to the conviction that had come over him, that there was no God in all the earth but in Israel: one of three things would have been pretty sure to happen:—(1) The King might have said, "Well, certainly you have been cured of your leprosy; of that there can be no doubt; you went out from us as white as snow and you have come back with a skin as soft as velvet. You say that it was all wrought by the Lord God of Elisha—let me hear further about it," and it may be the recital would have led him from the worship of Rimmon to that of Jehovah; or (2) the King might have said, "Well, you have reason to be thankful for this cure by the God of Israel. And I have reason also to be thankful for the restoration to health of my favourite captain. I cannot change the national god, but you, if you like, can worship the God to whom you owe so much"; or (3) the King might have said, "You are a believer in the God of Israel. I cannot retain you in my

service for Syria and Israel are at enmity. You must give up your post as chief captain." Any one of these might have happened if Naaman had been loyal to his conviction. He might have converted the King; he might have been granted toleration for himself; he might have been dismissed. This last was the worst that could have happened; and even that would have been better than this divided allegiance. There is no path less peaceful. And it is so now. If we had only the courage to be quite faithful to our convictions: to the spirit of Christ in our hearts: if we would only seek first the Kingdom of God: if we would only be whole-hearted—not divided—we should reach a joy of which we have never before tasted—a peace which would flow as a river; we should not be afraid of evil tidings, our hearts would be fixed trusting in the Lord. Abraham Garfield, the martyred President of the United States, used to say—I must in all my action have the approval of Abraham Garfield—"We shall not go far wrong if we insist upon having the approval of that which is deepest, divinest, within our natures." "Blessed is he who condemneth not himself in that which he alloweth."

MEN AND BOOKS : A MONTHLY SURVEY

The Late Dean of Canterbury

THE death of the Dr. F. W. Farrar, Dean of Canterbury, will bring to many of our readers a sense of almost personal loss. An eloquent and courageous preacher, a most voluminous and picturesque writer, able to present his thoughts in a popular and forceful style, his name is in many homes a household word. His work has been broad and varied, and his fame gained in many fields, but probably the work which won for him the widest influence and the greatest friendships was the popular "Life of Christ," published by Cassell & Co., in 1874.

For some years he wielded an almost unique pulpit influence, as special preacher at the University, as rector of St. Margaret's, and as one of the Canons of Westminster,

where he preached frequently. We can well remember seeing the crowds which thronged that stately Abbey when Farrar was in the pulpit, and especially when he was lifting up his voice against some social evil or some national wrong-doing. At times he wielded almost a prophet's power, as in scathing words he denounced the evil-doer, and those who held God in contempt.

There is no doubt that he wrote far too much for his work to be either of equal value or worth. But some of his books made deep impressions on those who came under their spell. The present writer was strongly influenced by reading as a boy one of his stories—"St. Winifred's, or the World of School"; and the lessons which that volume taught have been permanent and abiding. Two other of his earlier books are well worth reading—"Seekers after God," and a volume of University and School Sermons on "The Silence and Voices of God." In our opinion these small volumes contain some of his finest work, and will perhaps outlive some of his larger and more weighty writings. His volume of School Sermons, "In the Days of thy Youth," is an excellent example of the way in which school-boys should be addressed. He was a most industrious worker, an earnest student, a preacher of righteousness who could hold spell-bound a large congregation of "all sorts and conditions of men"; and his death leaves a great gap in the Church of England pulpit, and is a distinct loss to modern literature.

Dr. Torrey's "How to Pray" *

The American Evangelist—Dr. Torrey—who is at present holding a series of very successful revival meetings in Scotland, has issued a number of books for the preacher and Christian worker. The little volume with the above title (which can be purchased for a few pence) is worthy the attention of all engaged in active Christian work, and will help them rightly to estimate one of the conditions which lead to success. It consists of a number of brief, stirring talks on such subjects as "The Importance of Prayer," "Praying unto God," "Praying in the Spirit," "Abiding in Christ," "Hindrances to Prayer," etc., and will prove specially stimulating for devotional reading.

* "*How to Pray*," *by R. A. Torrey, D.D. Nisbet.*

It is sometimes said that modern Christians cannot pray as their fathers did; and we are not sure that the charge is incorrect. But a careful and prayerful reading of these pages would, we are convinced, bring many church-members and active workers face to face with their duty in this respect, and would lead to greater frequency in, and richer results from, both secret and public prayer.

The book is not a great or exhaustive treatise on its theme, and we do not endorse quite all the author's statements—*e.g.*, we are sorry to see his misleading and inaccurate statement concerning the Methodist Church on p. 110, which *may* be true of Chicago, but is certainly not true in this country—but it is well worth the earnest study of all who are anxious to see a revival of the work of God in our own days. We give one or two quotations :—

Insincere Prayer

Much prayer is insincere. People ask for things which they do not wish. Many a woman is praying for the conversion of her husband, who does not really wish her husband to be converted. She thinks that she does, but if she knew what would be involved in the conversion of her husband, how it would necessitate an entire revolution in his manner of doing business, and how consequently it would reduce their income and make necessary an entire change in their method of living, the real prayer of her heart would be, if she were to be sincere with God: "O, God, do not convert my husband." She does not wish his conversion at so great cost.

Many a church is praying for a revival that does not really desire a revival. They think they do, for to their minds a revival means an increase of membership, an increase of income, an increase of reputation among the churches; but if they knew what a real revival meant, what a searching of hearts on the part of professed Christians would be involved, what a radical transformation of individual, domestic and social life would be brought about, and many other things that would come to pass if the Spirit of God was poured out in reality and power; if all this were known, the real cry of the church would be: "O, God, keep us from having a revival."

The Need for a Revival

Look at the spiritual state of the church. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have gotten it.

Prayerlessness abounds among church members on every hand. Some one has said that Christians, on the average, do not spend more than five minutes a day in prayer.

Neglect of the Word of God goes hand in hand with neglect of prayer to God. Very many Christians spend twice as much time every day wallowing through the mire of the daily papers as they do bathing in the cleansing laver of God's Holy Word.

Along with neglect of prayer and neglect of the Word of God goes a lack of generosity. The churches are rapidly increasing in wealth, but the treasuries of the Missionary Societies are empty. Christians do not average a dollar a year for Foreign Missions. It is simply appalling.

Then there is the increasing disregard for the Lord's day. It is fast becoming a day of worldly pleasure, instead of a day of holy service.

We need a revival, deep, widespread, general.

Dr. Orr's "The Early Church" *

This little volume is one of a new series of "Christian Study Manuals," published at an almost nominal price by Messrs. Hodder & Stoughton ; and is a capital first-book for beginners in the Study of Church History. Dr. Orr knows his subject well, and proves an excellent guide for those who have little time at their disposal, and yet wish to know something of the history and literature of the church of the first three centuries.

Beginning with a chapter on "The Jewish and Gentile Preparations" for Christianity, the author conducts the reader through the varying fortunes of the early church to the end of the Third Century, and gives brief but careful descriptions of its leaders, its literature, its theology and its heresies.

On the important work done by the Greeks and Romans in preparing the way of Christianity the author says :—

It was the task of Greece to show what the human mind can do at its highest and best in the way of natural development ; to teach the world the elements of her own culture and civilization ; to give it a language fitted for every noble purpose of thought and life. It was the function of Rome to bind the nations together into A GREAT POLITICAL UNITY—to weld them by strong bonds of law and government into a vast, universal commonwealth. The practical instinct of the Roman people and their genius for government enabled them to accomplish this as no other people of the world could have done. It is no chance coincidence that the hour of the completion of this great political fabric was also that of the birth of Christianity—that the two events almost completely synchronised. The world-empire and the world-religion came into being together.

The second stage in the history of the Church is well and concisely described, and dated from the time when "some

* *"The Early Church : Its History and Literature," by James Orr, M.A., D.D. 1s. net. London : Hodder & Stoughton.*

men of Cyprus and Cyrene, likewise Hellenes, boldly struck into a new line, and began to preach the Gospel to the Greeks at Antioch (Acts xi. 20, 21). This was quite A NEW DEPARTURE. Previously, it is said, the Word had been preached to none but Jews only (ver. 19); now it was preached to Gentiles, and a purely Gentile Church was founded. The special thing to notice is how the Church at Jerusalem received the tidings of these advances. It did so in a way worthy of it. It saw itself being led into new paths, but it was not disobedient to the heavenly vision (*cf.* viii. 14; xi. 18, 22, 23)."

Meanwhile God has been preparing His own instrument for the work. THE CONVERSION OF SAUL is one of the most remarkable facts in history; one also the most far-reaching in its effects. "Pharisaism has fulfilled its historical mission when it has brought forth this man" (Harnack). It is not an unlikely conjecture that the reason why Saul opposed the Christians with so unrelenting a hostility was that, with his powerful, consistent intellect, he saw more clearly than others that the logical consequence of this system was the utter overthrow of Judaism. When, therefore, it pleased God to reveal His Son in Him (Gal. i. 15), this was to him one and the same thing as THE CALL TO PREACH THE GOSPEL TO THE GENTILES.

A valuable addition to each chapter is the careful summary attached of "points for inquiry and study" in the particular period under discussion: and the reader is guided to further study by a list of modern literature dealing with the points at issue. This will be found very helpful when the volume is used for Bible Class teaching. J.E.

WARDELL'S "SERMON CONSTRUCTION" †

A new edition of this excellent manual has soon been required. Mr. Wardell has carefully revised and considerably enlarged the book, so that it is even more useful than before both for private study and as a text-book in a class of young preachers. The rapid sale of the first edition shows that Mr. Wardell has hit the mark and has provided a real homiletic aid. His system is not hard and mechanical, but it has the great advantage of guarding the young homilist against the common and serious faults of careless arrangement and wandering away from the matter in hand. We are glad to call the attention of our readers to this revised edition of a valuable little book.

† *London: C. H. Kelly.* 1*s.*

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Wishing to Die

IV. Jonah—*Jonah* iv. 3

THE wish of Jonah, though similar in its nature and verbal expression to the wishes of Jacob, Moses, and Elijah, nevertheless differs from them in certain important respects; and, as we proceed with our study, fresh elements of interest will claim attention.

Either the Book of Jonah was not written by the prophet bearing that name, or if it were, he had become, by means of the unique experiences through which he had passed, an altogether changed man, both as to views and sympathies. What contrast could be greater than that which is found between the attitude assumed towards the heathen world by the prophet called to preach and the prophet who writes the record: the former with his narrowness and rebellion, his antipathies and displeasure; the latter with his breadth and tenderness, his sympathies and appreciations? Could anything be more beautiful than the writer's superb representations of "the generous magnanimity of the heathen sailors, the repentance of the heathen city, and lighting from above, God's pity upon the dumb, heathen multitude" on the one hand; or anything more regrettable than the preacher's insularity, bigotry and petulancy on the other? The author is all round like the circle in which he lives; whilst Jonah, the preacher, has the narrowness and angularity of his own little segment. We thus perceive the contrast to be as great, if not as conspicuous, as that of the broad-minded, tender-hearted, open-handed "good Samaritan" and the self-contained, self-circumferenced priest or Levite. If then Jonah wrote the Book of Jonah we marvel not only at its merciless exposure of his worst side, but at the truly wondrous change which discipline had wrought in him.

1. Jonah's request for death was occasioned by what transpired in Nineveh, but it had its roots in that which lay within and also behind; viz., in character and history. It was *the climax of rebellion:* no longer able or disposed to contest, he preferred to die. The beginning of the downward course is not so much openly stated as incidentally alluded to. See Chap. iv. 2. "I pray thee, O Lord, was not this my saying when I was *yet in my own country? Therefore fled I.*"

The inward conflict which is thus suggested between the new call and the preacher's own sense of what was right and seemly, between God's purpose and His servant's views and

inclinations is not detailed for us; but it must be read in, would we rightly interpret. If the Jonah of this Book may be identified with the prophet of that name, referred to in 2 Kings xiv. 25, who "came forward in the beginning of the reign of Jeroboam II. to announce that the King would regain the lost territories of Israel from the pass of Hamath to the Dead Sea," a sidelight is thrown upon the earlier conflict; for the prophet stands forth as "one to whom tradition attributes no outlook beyond Israel's own territories," as truly "typical; narrow, selfish, and with no love for the world beyond herself." Dr. Smith, from whom we thus quote, is slower to identify the two Jonahs than we are. Of course, a question of dates is involved, but we cannot here discuss it, nor from our standpoint is it necessary.

Jonah is a typical Jew; zealous, fiery, but intensely narrow withal; in short, a bigot. He belonged to a school of thought, which has pupils in every generation and land, pupils who cannot bless their own little recognised coterie without cursing the people who lie beyond it; who exclude with as much hate as the love with which they include. Nineveh did not come within Jonah's ecclesiastical bounds, and as a consequence its inhabitants could not move him to pity. Dr. G. A. Smith "once asked a cultured and devout layman of the Greek Church, 'Why did God create so many Mohammedans?' The answer came hot and fast: 'To fill up hell!'" Similar to that layman was the Jewish Jonah, whose animosities were of the deepest and bitterest kind. Therefore, to go to Nineveh was to him intolerable. A Home Missionary he was prepared to be; but a Foreign Missionary —never! We do him no injustice to add that if he had been commissioned to pronounce the *absolute* doom of the city, he could have done it: it was the *conditional* message, with its open door as guaranteed by the known character of God, that made the mission one that could not be faced. A bigot may be admired for the depth of his convictions and the intensity of his devotions; but he is much to be pitied, if not blamed, on account of the narrowness of his outlook, the cast-iron nature of his boundaries, the pitilessness of his exclusions with all attendant evils.

2. The second stage in Jonah's downward course is marked by positive rebellion against God. Such a statement, however common-place, involves a charge of the gravest nature, for what more serious sin can any prophet of Jehovah commit than that of deliberate, determined, and persistent rebellion? All sin is grevious but this is the "head and front" of offences. The word that came from God to Jonah was direct and clear, putting duty beyond all doubt (i. 1, 2); a conflict, such as we have described, ensued; open dis-

obedience was the result: *But Jonah rose up to flee.* His rising up marks the end of the argumentative stage and the beginning of outward activity. Virtually, he said, "Not Thy will but mine"! The finger-post of duty pointed eastward; Jonah moved towards the west. God said "To Nineveh"; Jonah replied "To Tarshish!" So that the prophet did not simply move off, or diverge from the prescribed course: he went in the opposite direction, as though he would prevent obedience. Nor did he stop of his own accord, in that he went as fast as he could and as far as he could. Anything more resolute and persistent it is impossible to imagine. Jonah would flee from "the presence of the Lord," that sphere which his own narrow limit assigned for the appearance and manifestation of God; *to* "Tarshish," the most remote place known to the Jewish mind of that day and furthest from Nineveh; *by* sea, for the sea was recognised as "a symbol of arrogance and restless rebellion against the will of God." Altogether this picture of wilful disobedience is the most graphic and complete of the many which the Old Testament presents for modern consideration; and we may well recoil from the prophet's cold-blooded determination to risk all rather than obey, and, if possible, by any means to frustrate the purpose of God!

Jonah's rebellion being so open and so flagrant, what can be said of its motive? Was the assigned reason for it, such as mitigates the offence or adds to it? Unhappily, the explanation is of the least satisfactory kind. No clue is supplied by the first chapter. There, the fact only is stated and that in the briefest and baldest way. We have to turn once more to Chap. iv. 2. But inasmuch as our versions do not make sufficiently clear the point we desire to emphasize, we will quote from Dr. G. A. Smith's and add his comment:

"Ah, now, Jehovah, was not my word, while I was yet upon mine own soil, at the time I made ready to flee to Tarshish *this*—that I knew that Thou art a God gracious and tender and long-suffering, plenteous in love and relenting of evil?" "Jonah interpreted the Word which came to Him by the Character which he knew to be behind the Word. It was not the length of the road, nor the danger of declaring Nineveh's sin to her face which turned him, but the instinct that God intended by him something else than Nineveh's destruction; and this instinct sprang from his knowledge of God Himself." Poor Jonah! he will not undertake the journey because he fears that warning will be followed by salvation rather than destruction. Nineveh *may* turn penitent, and, in that case, God is sure to show mercy; but as he cannot endure either thought he will flee into utter seclusion. Such an interpretation, however seriously it reflects on the prophet,

is not unjust inasmuch as the writer's intention evidently was to show up Jonah's narrowness and insularity, in its most abhorrent features. Every exclusive bigot of his school places himself, by virtue of his creed, in a singularly painful dilemma, for either his God is and must be as narrow in operation as he wishes Him to be, or his creed is not duly honoured. Should Jehovah go beyond the man's ecclesiastical limit to show mercy to outsiders, then the man's creed must follow the Divine lead or revulsion and rebellion of spirit ensue. All such thrice-bound souls need to sing with Faber, when that poet is at his best :

> There's a wideness in God's mercy,
> Like the wideness of the sea ;
> There's a kindness in His justice
> Which is more than liberty.
>
> For the love of God is broader,
> Than the measures of man's mind,
> And the heart of the eternal
> Is most wonderfully kind.

Jonah then stands forth as one who would bind Jehovah to his own ecclesiastical territory, and who, failing, openly and flagrantly rebels.

It may not be essential to the development of this sad story to show the inconsistency into which Jonah fell ; but the study would be too incomplete without a reference to it. He will not go to Nineveh because of its heathen character : he will, however, go to Tarshish, not less heathen. Before he reaches the sea coast, he must "pass through a *foreign* strip of land" ; and he must then face the sea, where he "would be only amongst heathen." The fear of conversions in Nineveh seriously disturbs him and makes him disobedient, and yet heathen conversions meet him on the sea—those of awe-stricken mariners !

"In these sailors he sees heathen turned to the fear of the Lord. All that he has fled to avoid happens before his eyes and through his own mediation." Who does not pity him as he stands, guilt-smitten before a heathen tribunal, tremblingly confessing his own sin, who should have been away in the east, proclaiming the sins of others ?

We do not wish to overlook the better side of Jonah's character and conduct as illustrated in his zeal at home ; his honesty in paying the required "fare" ; his frank and courageous admission of sin when so directly questioned by the sailors ; his readiness to save others at his own expense when all are threatened by death ; but these commendable features do not atone for his misconduct, nor justify his rebellion. They do, however, add to our regret that a prophet, with so many good points and gracious ways, should

have been so seriously marred by the evils of cast-iron bands of the narrowest dimensions. His perfection tarried for want of wholesome breadth; and, consequently, other events than those contemplated awaited him.

HENRY ELDERKIN.

BUILDING ON THE ONE FOUNDATION—1 *Cor.* iii. 9-15

There is but one foundation and God Himself has laid this in Zion. A church may be said to lay this as its foundation when it makes Christ crucified the foundation of its existence and thus becomes pre-eminently a Christian church. A preacher or teacher lays this foundation when he makes Christ crucified the foundation of his system of doctrine; and the individual believer when he makes Christ the sole ground of his hope of life eternal.

But though the foundation may be good, the superstructure is worthy or unworthy according to the materials used and the way in which they are builded together. In the same city and built upon the same rock foundation might be seen one building of solid marble adorned with gold and silver, and another of wood, the chinks stuffed with hay and the roof thatched with straw. Not the foundation but the building will be tested when the city is in flames.

Let us apply this:

I. TO CHURCHES. The Church of Christ is a spiritual corporation and her work is distinctively spiritual:—to build up a sacred edifice of living stones each indwelt by the Spirit (Eph. ii. 19-22; 1 Pet. ii. 4-9). She exists for the glory of Christ in the salvation of the world; for the conversion of sinners, the training of the young, the edification of believers and the universal promotion of holiness. In all this the church is building with solid marble upon the one foundation.

But when her chief delight is found in a stately edifice and ornate ritual; when the building and furnishing of Sunday School premises is more regarded than the sound instruction of the young; when care for bodies predominates over that of souls; when socials and entertainments engross more attention than spiritual ordinances; when the church becomes a kind of Sunday club for the comfortable and well-to-do rather than a House of Prayer for all; when selfishness prevails to such an extent that the heathen are almost forgotten, and sinners are left to perish under the shadow of the sanctuary—then, indeed, the church is building with wood, hay and stubble.

II. TO PREACHERS AND TEACHERS. Better foundation we cannot have, but we must beware what and how we build

thereupon. The solid verities of our holy religion centreing around the Cross; the system of doctrine so elaborately and carefully laid down by the great architect, St. Paul: the system of morals founded upon the life and teachings of our Master: the social virtues He exemplified and enjoined, together with the Christian experience to which all these tend—these are the solid marble and the golden and silver adornments which will stand the test of time and of eternity.

But when our aim is to please and amuse rather than to edify or convert: when we regard solid gospel truth as "dry": when, losing sight of the purpose of our work we are content merely to preach a sermon or to give a lesson: when we handle matters of no present interest merely to fill up the time —surely we are filling in the crevices with hay and stubble.

III. To Individual Believers. It is possible to believe on Christ yet to live a life which brings Him no honour or satisfaction. A truly Christian life has Christ as its inspiration, its joy and its strength. It is the out-working of that which Christ works within. It is a humble and imperfect, yet a genuine reproduction of the Christ-life. Christ is interwoven and honoured alike in private, family, social and business life: "to live is Christ." The believer lives to carry out Christ's purposes and is a fellow-worker with Him. This is to build upon the one foundation a golden life which honours our Saviour and blesses mankind.

But if, while trusting Christ for salvation we devote our life to business, or pleasure, or study, or anything else quite apart from Him and practically leave Him out, we are building upon Him a wooden life. It is Christ for the soul and self for the body; Christ for the future and self for the present.

As fire tries the buildings in a city so time and judgement will try all our works. That which cannot be shaken will remain, and alas, in that day very little will be left of some churches, of the work of some famous preachers and teachers, and of the lives of some Christians. What a vast amount of wood, hay and stubble is built into our lives, and how little of marble, of silver, and of gold.

"He shall suffer loss, yet he himself shall be saved, yet so as by fire." He laboured in building, but not with the right materials: he suffers the loss of his labour, he has nothing to show for it and he has no reward. Yet he himself shall be saved as one rescued from the burning ruins of the wooden house he built for himself: labour lost, life uselessly gone through, just saved through the merits of Him in Whom he trusted and through the abounding grace of God.

C. O. Eldridge, B.A.

* The Atonement

For while we were yet weak, in due season Christ died for the ungodly.—Rom. v. 6.

The Atonement is the central doctrine of Christianity. If we give up the Atonement we give up all. The redemption by Christ is the one idea running through the Bible and binding the Old and New Testament together. The Christian religion therefore stands or falls by the acceptance or rejection of the Atonement.

I. Our Fallen State. "Weak" and "ungodly."

1. *Our moral weakness.*

(a) *Powerless to think any good.* All our thoughts are thoughts of evil until we are Divinely inspired to think otherwise. The law, motive, object, end of thought are all wrong till we are influenced by the Spirit of God. Imagination, reason, understanding are darkened by sin; the mental and moral machinery deranged by transgression; and men can only see spiritually when God opens the eyes of the heart. All the feelings and faculties of man are disturbed by hereditary guilt and depravity. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." As one observes; "Only evil, without any mixture of good; and continually, without any interruption of the evil."

(b) *Powerless to will any good.* The human will is morally impotent, deeply depraved, and naturally works the wrong way. It works in opposition to the will of God, and everywhere man left to himself is spiritually insubordinate and rebellious. God of His good pleasure must first work in us that we may will and do what is morally right. The will is the executive authority of the mind, above imagination, reason, emotion, presiding over and controlling these faculties, and the will must be touched by a Divine Hand before it can act in harmony with the purpose of God, or accept the Divine arrangements in providence and grace.

(c) *Powerless to do any good.* The bad man does bad deeds, as the bad tree produces bad fruit, and the impure fountain sends forth polluted streams. We require Divine power to obey the Divine law. The idea of what is good and the strength to carry out the idea are both from God. All our good of every sort from first to last is Divine.

(d) *Powerless to atone for past sin.* We are completely bankrupt of means and character. Absolutely helpless and undone. Hundred pence debtors with nothing in our hand to pay. And whatever we may offer it is God's already. He has claims which are positively absolute on all we are capable of doing, and so our best and noblest deeds are destitute of merit.

(e) *Powerless to obey for the future.* Power to do right or to keep God's law does not originate on the human, but on the Divine side, not with the sinner, but with the Saviour.

2. *Our spiritual wickedness.* "Ungodly." *(a)* Unlike God in nature; *(b)* in character; *(c)* in conduct. This is a truth in all history, experience, observation, and Biblical teaching. Very much which is beautiful and admirable in unconverted people is the fruit of Divine grace. They are very often benevolent, patriotic, philanthropic, but these are what I may call the pretty wild flowers of remedial nature and not the cultivated flowers of regenerated humanity.

II. THE VICARIOUS DEATH OF CHRIST. "Died for the ungodly."

1. *We see the principle of vicarious suffering in all history.* Not only in the individual, but in the family, the church, the nation. A father becomes a drunkard, and the children suffer. A general blunders and the soldiers suffer. A statesman passes a bad law, and the nation suffers. Everywhere we see the innocent suffer for the guilty. We need not therefore be surprised to find the same principle in Christianity, but exalted, ennobled, glorified, and made into sublime divinity. It becomes the highest law of self-sacrifice.

2. *The death of Christ is substitutional.* He did not simply die as a Confessor in defence of the truth, or as a Martyr at the head of "the noble army of martyrs." He died as a sacrifice for sin. His own words are: "This is My Blood of the Covenant, which is shed for many unto the remission of sins." He lived as an example for the ungodly, taught truth for the ungodly. He revealed the will of God in its breadth and fullness for the whole human race. All this was part of the Atonement. Christ's entire work was redemptive. But the death must come in to complete a life of holy living and loving work. "Apart from shedding of blood there is no remission."

3. *Christ died for the ungodly everywhere.* Not for a limited number of the human race, but "for the whole world" (1 John ii. 2). If any are not naturally ungodly we readily admit Christ did not die for them. But He certainly died for the rest. Very few in this age deny the universality of the Atonement as they understand the character and government of God better than was the case formerly. They have loftier conceptions of the Fatherhood of God.

The *mode* of the Atonement may for ever be a mystery to us, but the *fact* of the Atonement is sufficiently clear. We know that the death of Christ met the end of law and government. On that basis God can be just and the Justifier of him who believes in Jesus. No doubt the primary cause

of the great reconciliation was love. "God commandeth His own love toward us, in that, while we were yet sinners Christ died for us." He was in a supreme sense the Good Samaritan who had pity on us when we fell among thieves who robbed us of the image and favour of God. The mission of the thief is destructive, the mission of Christ was redemptive. But while infinitely pitiful God was infinitely just.

III. The Seasonableness of Christ's Death.

1. *He did not die too soon.* God gave mankind time and opportunity to ascertain their inability to redeem themselves. They tried in every way to invent methods of personal and national salvation, and failed utterly. Poets, philosophers, orators, artists, scientists, historians were powerless to save themselves or others. And to-day the non-Christian religions cannot supply a working power.

2. *He did not die too late.* Men were in despair, but not allowed to sink into absolute hopelessness. All felt the need of supernatural aid. There was a general expectation of a Divine Redeemer. The world's burdened heart was big with a dim but earnest hope. Some were waiting for redemption in Jerusalem. Many expected the speedy accomplishment of ancient promise and prophecy. There was the wish for uplifting everywhere.

3. *The Atonement was timely.* Think of the preparation. Rome had opened highways for the messengers of the Gospel. Greece had provided a fitting language for the good news. This was the most opportune moment for the erection of the Cross. The world had sunk as low as it could. The Redeemer was ready when the hour struck. We profoundly admire the wisdom and grace of God in our redemption. Love and justice join hands in the Atonement. We see the Sovereignty and Fatherhood of God in the Cross of Christ.

William Unsworth.

The Noblest Quest

An Address for a Mission Service

Seeking for Jesus—St. John vi. 25

The quest for Jesus is rewarded by the best of blessings and the divinest of results, for Jesus in all the graciousness of His character and fulness of His love reveals Himself to the earnest seeker.

The value of anything is determined by its qualities and adaptation to the requirements of man. Many of the things that absorb the greater part of the attention and time of many men have proved their inability to give satisfaction or contentment to those who possess them. They do not awaken

better desires, stir holier impulses, kindle a passion for good. Jesus and His Gospel possess the qualities the human soul most needs. Love, mercy, goodness, inspiration, compassion, prove the value of Jesus and His Gospel, they are adapted to the whole of man's nature in its varied expression, their adaptation to man's need is seen in the fact that all who have sought and found Jesus are contented and happy.

I. Why Seek Jesus?

1. Because we cannot do without Him. Why not rest satisfied with the things we can see, smell, touch, and possess? Because they do not possess us. They do not feed and nourish our better nature, do not respond to the ever piteous cry of our soul, do not suggest the idea of "casting all your anxiety upon Him, because He careth for you," or that Jesus is the solution of all the difficulties of daily life. Man may try to persuade himself that he *can* manage very well without Jesus, that he can spell out the meaning of life and act on that meaning unaided by Jesus, that he can navigate his small barque through seas of human life and experience without Christ's direction and help. *But* he, sooner or later, is brought to see how fearfully real is his dependence and how microscopically small is his self-sufficiency. We *cannot* do without Jesus, for He is precisely what we need, He is a Saviour and we are sinful. He is the Redeemer and we have sold ourselves to sin and need to be bought back. We are in the midst of things we cannot understand and circumstances we did not create, and therefore need an interpreter. He is a Friend and we are lonely and need companionship.

2. Because no one can help us. None but Jesus can satisfy the hunger of our soul, can start us on the way to God and heaven.

3. Because He seeks us. He loved us, died for us, lives for us, seeks us. Jesus sees in us possibilities of good and usefulness.

II. When to Seek Jesus.

The moment we miss Him, the moment we realise our sinfulness. The people of the text missed Jesus and crossed the Galilean Sea in search of Him. Do *you* miss Jesus, is there a blank place in your life? Do you feel a sense of loss? If you do, seek Jesus, for *this* is the time.

III. How to Seek Jesus.

1. With a determination to find Him. The people of the text set out with the purpose of finding Him. "They also took shipping and came to Capernaum seeking for Jesus."

2. With a worthy motive. The people of the text sought Jesus, their action was commendable, it was the only thing they could do. But their motive was not so good as their

action. They sought Jesus not for spiritual benefit, but for temporal gratification (vs. 25, 26). Jesus showed them their action in its truest light. Are we not often painfully reminded that a low motive can *never* produce a high end. No matter how apparently good the action may be, if that which prompted it is unworthy, the action ceases to be worthy. Motives determine the value of actions and the real benefit of the action to the individual.

3. That He may become the supreme object of our love, devotion, and service. To make Him first in our heart, life, and love. Ruskin says, "Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it, a second place. He who gives God a second place offers Him no place."

IV. The Advantage of Seeking Jesus.

The very search is a means of blessing. No man can seek the better things and not gain by the exercise. Seeking for Jesus implies that all else up to now has failed to satisfy us, *this* is an advantage.

It was surely an advantage to the prodigal son when he found out the unreliableness of everything else but the father's heart of love, in the homeland he had left so self-satisfied and assured.

V. The Disadvantage of not Seeking Jesus.

1. A life without promise and hope. 2. A life with the shadow of coming disease upon it. 3. A life in which the germs are fast developing into the disease of eternal despair.

John W. Veevers.

Tell Jesus All

A Word to the Troubled—*Matt.* xiv. 12

The tragic story. How plaintive and touching the scene! How we should like to have witnessed it—to have heard them telling Jesus in their own inimitable way. Such favour and honour are ours to-day and always, for we may be with Jesus in spirit even more intimately than those disciples of old in the flesh. He is just as loving and sympathising.

I. Some of the Grounds upon which the Believer is Warranted to Repair to the Lord Jesus in every Trying Hour.

We have sanctions and assurances the most authentic and Divine.

1. *His mediatorial work must ever constitute the assured basis of our approach.* His free and full salvation anticipates every objection, and answers every argument growing out of a keen and painful sense of unworthiness. We do not

stand upon the ground of our own merit, but upon the broad basis of His infinite merit. Pleading that, it is impossible that we can be repulsed, for that would involve the rejection of Himself. Though so far removed from us by the external relations of space, He is more readily accessible than when He dwelt among men, for He is spiritually present with His people everywhere (Matt. xxviii. 20; Heb. xiii. 5). The great ones of the earth are not at all times accessible. Though Jesus is the hearer of all human woe, He is always accessible. We can never come to Him at the wrong time, never weary Him with our importunity.

2. *His earthly experience enables Him to sympathise with every form of human suffering.* He not only knows, but He is "touched" with the feeling of our infirmities (Heb. iv. 14, 15; v. 7). His Divine nature is clad with the human—He is a tender-hearted Man—has the same loving heart and sympathising nature as when John's disciples came to Him with their crushing sorrow. There is not a petition with which we can approach Him that does not challenge a hearing and awaken a response. Do we go to Him weary and burdened?

3. *The mutual relations which exist between Christ and His people.* He sustains official, covenant, endearing relations to them, and they sustain sacred relations to Him. He is our Redeemer, and we are His redeemed ones, most precious in His sight. His relations bind Him to us, and our sacred relations should bind us to Him. As He is on the most intimate terms with us, so He wishes us to be with Him—He wants us to make full use of Him; to be as natural for us to come to Him, as it ever was for us as children to run to our parents for guidance and help.

4. *The invitations and declarations of His Word.* Not presumption on our part, but Divine condescension that permits and invites and entreats. So many assurances of welcome and response and warrant to tell Jesus everything, the great and small. He'll send new strength with every care to soothe and comfort. Make Him your confidant. Pour out your heart before Him. Tell Him at once, tell Him all, tell Him first, as the principle and habit of your life. This is not weak and sentimental, it is the simplest and deepest view of prayer.

II. Some of the Blessings that will Follow the Cultivation of this Habit.

1. *Intimate and unreserved communion.* Too often there is concealment and restraint, as if anything were either too great or too small to bring to Him. Consequently doubts and fears often cloud the experience.

2. *Freedom from anxious care* (Phil. iv. 6, 7). As the devotional spirit prevails, the anxious spirit subsides.

3. *Growing conformity to Christ.* The closer the communion the more His likeness is impressed on the soul.

CONCLUSION. Some never tell Jesus their difficulties, cares and sorrows, and know not the blessedness of relieving their full and anxious hearts. Why should there be this estrangement, this voluntary separation from your loving Saviour. You often yearn for superhuman sympathy and help. Come at once to the blessed Comforter, who invites you to intimate communion, and offers you His kind and efficacious aid (Matt. xi. 28). Telling Jesus all is "a transfiguring secret."

ALFRED TUCKER.

LOVE—1 *Cor.* xiii.

AN OUTLINE BIBLE READING

I. EMPTINESS OF LOVELESS LIFE.

(a) Words: 1. Men; 2. Angels. *(b)* Thoughts: 1. Prophecy; 2. Mysteries and knowledge; 3. Faith. *(c)* Deeds: 1. Goods; 2. Body.

II. WHAT LOVE IS NOT.

(a) Envious. *(b)* Vaunting. *(c)* Puffed up. *(d)* Ill-mannered. *(e)* Selfish. *(f)* Provocable. *(g)* Vindictive.

III. WHAT LOVE IS.

(a) Long-suffering. *(b)* Kind. *(c)* Rejoicing with Truth. *(d)* All-bearing; All-covering. *(e)* All-believing. *(f)* All-hoping. *(g)* All-enduring.

IV. IMMORTALITY OF LOVE.

(a) Prophecies
(b) Tongues } fail, but Love never.
(c) Knowledge

V. LOVE IS THE MATURING OF LIFE.

(a) Spoke
(b) Thought } as a child, but Manhood is coming.
(c) Reasoned

VI. LOVE IS THE PERFECTING OF LIFE'S POWERS.

(a) See in part—then see as we are seen.
(faith needed).
(b) Know in part—then know as we are known.
(hope needed).
(c) [Love in part—then love as we are loved.]
(love needed).

VII. THREE ABIDE—BUT THE GREATEST IS LOVE.

(a) Faith. *(b)* Hope. *(c)* Love.

G. WADDY POLKINGHORNE.

Condensed Sermons by Great Preachers

On the Interpretation of Prophecy

by Dr. Arnold, of Rugby

Prophecy is God's voice, speaking to us respecting the issue in all times of that great struggle, which is the real interest of human life, the struggle between good and evil. The seed of the woman shall bruise the serpent's head, but the serpent notwithstanding shall first bruise his heel (Gen. iii. 15). So completely is the earliest prophecy recorded in Scripture the sum and substance of the whole language of prophecy.

"The Spirit of Christ" in the prophets, says St. Peter, "testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter i. 11). And so our Lord reproved the two disciples who were going to Emmaus for being "slow of heart to believe" the prophets; and he then asks, "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke xxiv. 26). That is, "Was it not to be expected from the language of the prophets that Christ should first suffer, before He was finally victorious?" And the Evangelist then adds, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Some verses afterwards the language is yet stronger: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44). These words forbid us to look for the prophecies relating to our Lord in some detached passages only of the Old Testament; they imply that they run through the whole volume, and are to be found in each of its divisions, the Law, the Prophets, and the Psalms. Now it seems to me, that from examining the above words of our Lord and His Apostles carefully, we shall be led to conclude, that the prophetic witness of the Old Testament to Christ here spoken of consists in the frequent recurrence of the same idea, namely, that of the union of suffering and glory in the persons of God's true servants; an idea, which expresses the two great points in the history of man, his fall, and his redemption. Because he had fallen, there was to be suffering; because he was redeemed from his fall, there was to be final glory.

Now as this union of suffering and glory constitutes, so to speak, the idea of man, so it was to be represented perfectly in the person of Christ. In Him who was the perfect image of man, that is, of a being fallen and redeemed, there was to be the extreme of suffering and the extreme of glory; but as

He was the perfect image of God also therefore the suffering became the cause and instrument whereby the glory belonging to God's nature was bestowed also upon, and had been from the beginning foreordained for man (1 Peter i. 20): that God having borne man's sufferings, man might be rendered capable of partaking God's glory.

But although redeemed in the Divine counsels even from the period of the Fall, and even permitted in some imperfect measure to look forward to that redemption, yet so long as the redemption was not yet revealed, man retained more of the character of a fallen than of a redeemed creature, and therefore the suffering of his condition would much overbalance the glory. Thus although sparks and even flashes of the promised glory were seen from time to time to burst forth in the world, yet the evil was greatly predominant; and He who should faithfully represent the state of man as it had been ever since the Fall, must therefore be a Man of sorrows.

In this respect then all history, profane no less than sacred, contained in some sort a prophecy of Christ, inasmuch as it represented man in a state of suffering. But it was a much more near prophecy, or much closer prophetic resemblance, when not merely men in general, but those who bore in a manner God's mark upon them, when God's own people and God's own prophets were also sufferers; some of whom, by the offices which they held with respect to other men, shadowed forth also, though in an infinitely imperfect measure, the act of redemption and the character of a redeemer.

In such persons was exhibited the nearest possible approach of mere humanity to the likeness of Him who united humanity with the Godhead; while at the same time they expressed most perfectly the actual evil of man's condition, and the need of a redemption. As men, they were full of infirmities and sorrows, but as being in some measure brought near to God, and invested with a semblance of the character of Mediator and Redeemer, they had also their portion of the blessings of redemption; and their language was, even amidst all the acknowledged evil of their condition, the language of faith and hope, sometimes even of assured victory.

Setting aside, then, the records of profane history, or of those persons in sacred history who have no nearer resemblance to Christ than as being partakers of man's nature; let us see what is the picture contained in Scripture of those who were more properly types of Christ; and whether the story of their lives does not present that union of suffering even with the liveliest hope, which shows that He who took upon Himself man's nature must endure as well

as conquer. Historical instances of this are Abel, the Patriarchs, Moses, David, Elijah, and the whole people of Israel, who, although they were chosen by God to be His own inheritance, yet endured the long evils of the house of bondage before they could enter into the promised land. In all of these was abundantly exhibited the prophesied condition of humanity that the serpent should bruise the heel of the seed of the woman.

But instances still more striking are afforded by the language of God's people, expressing their own sense of their own condition. It is in this way that the book of Job, the books of the Prophets (as often as they express the personal feelings of the writers), and above all the book of Psalms, contain such a lively image of the life of Christ. Most remarkable is it to see in the Prophets and in the Psalms the confident anticipation of future triumph which in the human writers individually was never verified. But by this very circumstance their incomplete and typical character is fully manifested; it is by this especially that they in a manner point to Christ; that they stretch out their arms to Him, imploring Him to fulfil what they could but faintly shadow—the whole condition of fallen and redeemed man: sufferings first, but afterwards glory; the serpent bruising man's heel, but man finally crushing the serpent's head. It is thus that the language of many of the Psalms, necessarily hyperbolical when used by their human writers, finds its perfect application in Him alone, Who was the true image of humanity in both its appointed conditions: in its sufferings first, and afterwards in its glory. (From *Sermons on the Interpretation of Scripture*).

Notes and Illustrations

JONAH.—In no other part of the Scriptures, are the Divine attributes delineated with greater force or sublimity. Even Jonah in his querulous fretfulness, acknowledged that Nineveh was saved because God is 'gracious and merciful, slow to anger and of great kindness, and repenting of the evil.' He expressed the cause of his displeasure but indirectly and covertly; yet he made it evident that he was vexed from offended vanity and mortified pride because his predictions were not fulfilled, or, if his words be interpreted in the most creditable sense they will bear, from grief at being possibly considered a deceiver or a false prophet who, according to the recognised Law, had forfeited his life, since he had made announcements in the name of Jahveh, which were not realised. But in so feeling and acting, Jonah entirely mistook the varied functions of the

prophet and the Divine principles of judgement with respect to sinners. He tried to palliate his flight before God and himself by protesting that he needed not accept a mission which he knew beforehand would be fruitless. But the prophet's duty consists not merely in announcing punishments but in striving, while it is yet possible to avert them by instruction and admonition. Was he certain that the Ninevites would, without special instruction and admonition, have shown that amendment which alone could secure their deliverance? For though God is merciful and long-suffering, 'He repents of the evil' only if man repents of his evil: on this condition solely a change in the Divine decrees is possible, which, under all other circumstances, are irrevocable. That plea, therefore, on the part of Jonah, is not only totally insufficient but makes his littleness and perversity still more conspicuous.—*Kaliasch's Bible Studies: The Book of Jonah.*

THE CALL OF DUTY.—If through fear of danger, of straitened circumstances, of serious inconvenience, you refuse to go where God—*i.e.*, where duty—calls you, you make a terrible mistake; instead of thereby preserving your life you lose it, instead of prolonging your day of usefulness and of brightness and comfort, you lose the very light of life, and stumble on henceforward through life without a guide, making innumerable false steps as the result of that first false step in which you turned in the wrong direction; not dead indeed, but living as the very ghost of your former self on this side of the grave—miserable, profitless, *benighted.*—*Marcus Dods.*

THE weight that a man carries upon his back is altogether determined by the size of the world beneath his feet. In those lectures in which Sir Robert Ball has put the mystery of the heavens within the compass of such simple and unskilled folks as most of us are, he says that a man who carries a sack of corn on earth could as easily carry six sacks of corn on a globe the size of the moon. But in a world as vast as the sun even to pull out the watch from the pocket would be to tug at a weight of some five or six pounds, and that it would be impossible, indeed, to lift the arm; and if once a man were to lie down there he could never get up. That is the truth, the very truth we have to learn. Our burdens are heavy, not in themselves but in the attraction and gravitation of the earth.—*Pearse's Cure for Care.*

THE UNGODLY (Rom. v. 6).—"*The Ungodly*," or more literally still, without the article, "*ungodly ones*"; a designation general and inclusive for those for whom He died. Above (iv. 5) we saw the word used with a certain limitation, as of the worst among the sinful. But here, surely, with a solemn paradox, it covers the whole field of the Fall. The ungodly here are not the flagrant and disreputable only; they are all who are not in harmony with God; the potential as well as the actual doers of grevious sin. For them "*Christ died*"; not "lived," let us remember, but "died." It was a question not example, nor of suasion, nor even of utterances of Divine compassion. It was a question of law and guilt; and it was to be met only by the death-sentence and the death-fact; such

death as HE died of whom, a little while before, this same Correspondent had written to the converts of Galatia (iii. 13); "Christ brought us out from the curse of the Law, when He became a curse for us." All the untold emphasis of the sentence, and of the thought, lies here upon those last words, upon each and all of them "*for ungodly ones—He died.*"—*Bishop Moule.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SUBSCRIPTIONS ARE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE. The membership has now risen to 3,311. We began last Session with 2,726. In addition to previous members, 585 new members have joined since last May. 1,132 subscriptions have been received in the eleven months concluding March 31st.

VACATION

The work of most of the classes concluded in March. The Session begins again in September. Students are requested to choose their classes and write to the Secretary before July 31st, and not in August. The New Classes and Text-books will be found in the Advertisement Sheets.

SPECIAL NOTICES

Students are requested henceforth to send their book-orders direct (with the value enclosed) to the BOOK ROOM, 2, Castle Street, City Road, London, E.C., and *not to the Secretary*. The Book Room will supply them Post Free at the prices quoted in the Advertisement.

The Text-book in Class XI.—Ethics will be altered to Davison's CHRISTIAN CONSCIENCE, in September.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

May 3—THE GLORY OF SUFFERING—1 *Peter* iv. 16

A connection between suffering and sin suggested here. There is a suffering which comes directly through sin-exposure, condemnation, penalty. "Deeds are done on earth which have their punishment ere the earth closes upon the perpetrators" and the bitterest elements in such suffering, to those who have sensibility of conscience, are the shame and disgrace brought on themselves and friends. First offenders in prisoner's dock.

But suffering is a common heritage and though universal sin and universal suffering are bound up together—pathetic evidences of the solidarity of the race, individual sin cannot be argued from individual suffering. The only suffering to be ashamed of is just punishment for personal sin.

Often the Christian has more than average share of suffering. Psa. xxxiv. 19. *(a)* The fact that he is a Christian provokes the hostility of the devil and exposes him in the world to persecution, contempt, and loss. There is keen suffering for some in having to stand alone. Evil makes such display of power and popularity as to tempt him to feel ashamed of his singularity. *(b)* The Christian also suffers under the loving discipline of God who thereby chastens and perfects his character. John xv. 2. Heb. xii. 6-11. But such suffering brings no shame because its only relation to sin is that of opposition.

The glory of suffering is in its being borne (a) for Christ's sake. Matt. v. 10. Phil. i. 29. Christ stands for righteousness, truth, and love, and it is high honour to stand with Him, especially when doing so brings us into the fellowship of His sufferings. The pride of an old soldier as he points to his General, a public hero, and says, "We shared the same campaign." *(b) In Christ's Spirit:* cheerful acquiescence in the necessity of the Cross and Cup (Matt. xxvi. 42), and in the will and wisdom of the Father. *(c) To become like Christ.* Suffering is God's graving tool by which He engraves more deeply His own image in His children and for so Divine an end it is well worth while to suffer. Phil. iii. 10, 11.

May 10—THE REWARD OF COURAGE—*Acts* xxiii. 11

The Lord stands by those who stand by Him, sees all the conflict and no incident of faithfulness misses His reward. Paul was as a soldier who has stood firm against deadly assault, and to whom when the fight is over the General comes in person to praise his valour. It was like being "mentioned in despatches" or decorated with the V.C. When the Lord Himself speaks to His champion, "Be of good cheer" the conflict is forgotten in the joy of pleasing Him who pleased not Himself, but gave His life for us.

The reward of courage is a call to further and more trying service: it is more than praise. Having proved his quality at Jerusalem Paul shall have opportunity for approving himself at Rome also. To change the centre of Christian operations from Jerusalem—the Jewish capital—to

Rome, the capital of the world, was to claim for Christianity the character of a universal religion and not that of a mere sect of Judaism. To be the pioneer of this change was a reward after Paul's own heart, though it would involve renewed and sterner hardship. The joy of the brave is to jeopard their lives in the high places of the field when thereby they can better serve their Redeemer-King.

The highest rewards are reached by stages. It is only as we begin our faithfulness in that which is least that we shall maintain faithfulness in great things. "Each victory will help for some other to win." Matt. xiii. 12. We train ourselves for highest responsibilities by keeping an open eye for every opportunity, not despising small things. Each task well done fits us for doing the next better. One duty leads to another, and to the brave constant heart, the path is ever upward.

May 17—THE ANTIDOTE TO FEAR—*Psa.* xxiii. 4

Evil is the haunting shadow of human life. It is the shadow of the first sin and it will never leave the earth till the final triumph of grace over sin. Out of this shadow comes forth the ills which oppress men, and not knowing when or in what form they may come, men walk in fear, and often, through fear, needlessly anticipate or exaggerate the troubles that beset them.

The antidote to fear is a sense of the Presence of God. We fear the shadow because it exposes us to unknown dangers. But God knows and governs all, and those who are conscience of the enveloping Presence of God are isolated from all malign influences. As rats and bats and horrid things of darkness flee before the light, so the shadow of evil and all that lurks within it, fly before the light of His countenance. We may have to go through deep gorges of darkness in which the Presence is veiled as a dark lantern, but before evil can harm or affright us, the light flashes out, "Where Thou art no ill can come."

Often what seemed evil is found to be good. God gives His people the treasures of darkness (Isa. xliii. 3), and we fear them at first because the shadow still clings to them. But when by faith and experience we have learned that God works all together for good, we cease to call anything evil but our sin. What we once called ills are new and deeper channels of Divine grace and comfort.

We should cultivate the consciousness of God's Presence by spending all the time we can alone with Him in prayer and meditation. If we are often with Him in green pastures and still waters we shall acquire the spiritual sensibility which in the deep, dark experiences of life, perceives Him though His face be hid.

May 24—EBENEZER : THE SECRET OF CONTINUANCE—*Acts* xxvi. 22

An undesigned sequence may be observed in this month's texts. The Christian is shown as subject to suffering, peril and fear, but through all he continues his course because God saves him from shame, cheers him in witnessing, vanishes his fear and helps him always.

The secret of continuance is the help of the Lord. It is not in ourselves to overcome. The patience, fidelity, fearlessness and endurance by which we continue are all Divine. We learn them from Christ (Heb. xii. 3),

or, rather, imbibe them from His Spirit that dwelleth in us. God helps not only by implanting these qualities in our character but by providential interpositions in our behalf. In the case of Paul see his conversion (Acts ix. 3, 10); rescue from the Jews (ix. 25; xviii. 12; xix. 30; xxi. 31; xxiii. 21); from prison (xvi. 25); from shipwreck (xxvii.); from a viper (xxviii. 5).

Help is obtained by asking. Prayer is the link between our emergency and His succour. Psa. l. 15. If God waits to be asked it is that He may draw us nearer to Himself by our sense of insufficiency and that by His timely answer to our call, He may strengthen towards Himself our feelings of trust, gratitude and love.

God's help is always up-to-date but never anti-dated. "This day." To-morrow must seek its own. Matt. vi. 34. Future continuance must rest upon the same conditions of faith as the present. If they be lacking, he who "continued to this day" may be "a castaway" to-morrow. 1 Cor. ix. 27.

May 31—THE PROOF OF THE SONS OF GOD—*Rom.* viii. 14

Sonship is a spiritual relation to God: a new birth (John iii. 5, 6); by which we become partakers of His nature (Heb. iii. 14; vi. 4; xii. 10; 2 Peter i. 4); even as Christ by His earthly birth became the Son of Man—partaker of our nature (Heb. ii. 14). The same Spirit thus becomes common to both (Eph. ii. 18). He is the Spirit of God dwelling in us (John xiv. 17; 1 Cor. iii. 16); and we live in Him (Rom. viii. 9; Col. iii. 3). The sons of God must walk as such, not according to former life (Gal. v. 25).

The Spirit that quickens is also our Guide. Born into a new life we move as in an undiscovered country, the wealth of which we are to make our own, Our citizenship is in heaven. We need, therefore one to show us the things freely given to us of God (John xvi. 14), and Him we have in the Spirit who leads us into truth (John xvi. 13); into privilege (1 Cor. ii. 9, 10); into service (1 Cor. xii. 11; Acts xvi. 7); into fruitfulness (Gal. v. 22; Eph. v. 9). That leading appears in every new aspiration after the things of God and in every new call of duty.

Our response to the leading of the Spirit shows whether we have been truly born again, for, if we have, we shall instinctively follow, as a child its mother. We shall be imitators of God as dear children. Eph. v. 1. What is not of God we shall avoid that we may be worthy of our high relationship.

God's sons are many. More than we can count. Many are probably led by the Spirit without being aware of it: they follow truth, honour, purity, peace, and love without recognising that these are the things of the Spirit of God. They may not have their baptismal register in any church; they may not follow us (Luke ix. 49, 50; John x. 16), but God knows His own (2 Tim. ii. 19), and they will some day know Him whom they have followed (John x. 14).

REVIEWS

Christ's Cure for Care. By Mark Guy Pearse. London: Hodder & Stoughton.—In this volume Mr. Pearse has chosen an ideal subject. His bright, cheerful, common-sense talk comes to the worried soul like the moorland breeze to a weary brain. In these days of hurry, rush, anxiety, fretfulness, this is a book for us all. His chapters are full of illustrations, and every page furnishes apt quotations. Preachers who are tempted to look on the dark side of things, would do well to take a leaf out of Mr. Pearse's book. We give a characteristic quotation on p. 234.

Jesus in the Cornfield. Sermons for Harvest and Flower Festivals. 3s. 6d. The Cross and the Dice Box. Sermons and Addresses to Working Men. Manchester: James Robinson. 3s. 6d.—It is an excellent idea to publish in a handy and well-printed volume a series of sermons suitable for Harvest Festivals. The authors are well-known men and there is a pleasant variety both in subject and treatment. Dr. Hugh Macmillan is, of course, indispensable. His sermon is on Ruth ii. 4. We note also two striking homilies by the Rev. J. A. Clapperton—one for a Flower Service on Rom. xii. 2, the other on God is Love. Amongst the other writers are Dr. Rowland, Mr. T. G. Selby, and Mr. Greenhough.

The Cross and the Dice Box takes its title from a powerful address by Mr. Selby, who also writes in the same volume on "Bad Temper" and on "Unclean Speech." There are three thoughtful papers on "The Law of Christ Concerning Controversy and Reconciliation," by Mr. E. Griffith-Jones. Mr. George Jackson contributes an effective address on "The Man with the Muck-rake." In all there are twenty addresses on subjects that will interest men of all classes. They are excellent specimens of varied styles for Sunday afternoon meetings.

A History of the Adult School Movement. By J. W. Rowntree and H. B. Binns. London: Headley Bros. 2s.—This volume gives a most interesting account of the rise and progress of the adult schools which have been for the most part initiated and largely worked by members of the Society of Friends. There is, however, nothing peculiar to the Quakers in the organisation, and in many places the work is purely undenominational. The movement is well worthy the careful study of all who are seeking to win the working classes.

A Great Revival. The Story of Dr. Torrey and Charles Alexander. Edited by David Williamson. London: Morgan & Scott.—No great evangelistic movement since the days of Messrs. Moody and Sankey has been more successful than that of Messrs. Torrey and Alexander, indeed, they are their distinct successors. We trust they will have as great blessing in this country as they have had in other lands. The volume before us is full of striking incidents and well illustrated.

Steps towards Christian Unity. By Arthur C. Turberville. London: Elliot Stock.—A thoroughly wise and Christian effort to prepare the way for the re-union, at least, of Protestant Christendom. We commend the papers on *Home Re-union*, which form the first part of

the book to Churchman and Nonconformist alike. The quotations made from the present Bishop of Salisbury are very valuable and show that an honest desire for Christian unity at home is to be found in high places in the Anglican Church. Let us all pray and toil for the ending of our present "unhappy divisions."

The Meaning of Quakerism. An Address by John W. Graham, M.A. 4d. Education and Religion. An Address by John W. Graham, M.A. 3d. London: Headley Brothers.—Quakerism stands for the meaning of the Light Within and its testimony has won wide respect though comparatively few adherents. His pamphlets are well worth reading. In each he refers to Mr. F. W. H. Myer's volume on *Human Personality* with evident hope that it might help in the direction of lines of thought akin to those which find favour in the Society of Friends—though we imagine that Mr. Graham's faith in the Society for Psychical Research is greater than that of most Quakers.

Sermonic Studies. By the Rev. Thomas Davies. London: A. H. Stockwell. 2s. 6d. net.—The title hardly represents the contents. The volume consists of a few short sermons evidently delivered in the course of what must have been a useful and attractive ministry. The style is simple and direct, and the teaching Scriptural. The sermon which has most impressed us is on *Prepared Hearts*, Ezra vii. 10.

The Shilling Pulpit. III. "The Keys of the Kingdom." By the Rev. R. J. Campbell, M.A. London: A. H. Stockwell.—Everything Mr. Campbell writes is interesting, but just now when he is about to succeed Dr. Parker a volume of his sermons is specially attractive. We have here six sermons on various subjects. They sustain and justify the preacher's reputation. The sermons on "The Self-Revelation of Jesus" (John i. 33-51) and on "The Self-Assertion of Jesus" (John xii. 30) are striking and impressive with some good illustrations.

British Free Church Heroes. I. John Wycliffe. By H. R. Rae. London: A. H. Stockwell.—The story of the great Reformers cannot be told too often. Mr. Rae tells his story well and in thoroughly popular fashion. The chapter on Wycliffe's Writings is very interesting. This little book should be circulated broad-cast in places where Romanism and its imitations are gaining ground.

The Potter's House. By Rev. J. Nicholas Knight. 9d. net. The Life-Giving River. By W. A. Dale. 1s. The Fall of a Man. By Miriam Thorn. 1s. The Altar of Mind and Soul. By Melson Godfrey and Charles Turner. 3d. London: A. H. Stockwell.—All these are attractively got-up little books. Mr. Knight's study of *The Potter's House* (Jer. xviii. 1-4) is a little fragmentary, but it is stimulating and devout. We note that it abounds in quotations from the Wesleyan Hymn Book. *The Altar of Mind and Soul* provides suggestive thoughts for daily meditations for a month.

MEN AND BOOKS : A MONTHLY SURVEY

Dr. Illingworth's "Reason and Revelation."

DR. ILLINGWORTH'S new volume is heartily welcome, and deserves the careful attention of all theological students. Its purpose as defined by the author is "chiefly to call attention to the presuppositions of Christian evidence—those preliminary considerations, partly philosophical, partly moral, on which so much of its solidity and strength depends—and further to the respective elements which the intellect, the emotions, and the will contribute towards the gradual development of these presuppositions. The essay is thus primarily concerned with some of the permanent principles of apology rather than with any particular controversies of the hour. But it will also have an indirect reference to those controversies, as tending to exhibit their due relation to the Christian position as a whole."

The volume should prove helpful to those who have been perplexed by some of the statements of the Higher Critics, or by the so-called "oppositions of science." The author builds up a strong argument to show that human reason—rightly applied—is always on the side of revelation; and "that all attacks upon Christianity are, and must be really made, not in the field of science, but in that of philosophy." He thus supplies us with the beginning, at least, of that "New Apologetic," for which the Editor of the *Expository Times* has so urgently pleaded. We quote one or two passages :—

The Authorship of the Fourth Gospel

Now the Christian tradition is that the Fourth Gospel was written by the beloved disciple, at the end of a life-long meditation upon the words and deeds of One whom he had seen and handled with the exceptional intimacy and insight of love. . . And this tradition, while it cannot be critically refuted, is simpler, more natural, more congruous with all the facts, more psychologically probable than any alternative hypothesis—but only upon one presupposition, the presupposition, namely, that the Incarnation was a fact. If Jesus Christ was really God manifest in the flesh, who would be so likely to be the profoundest chronicler of the fact as His own most privileged disciple? And if we examine the Gospel

with this antecedent probability in mind, we find nothing in it that is incompatible with, and much that favours, a Johannine authorship.

On the other hand, when we turn to the arguments by which that authorship is impugned, we find behind every one of them either a latent or an avowed presupposition that the Incarnation was not a fact, but a later mythical glorification of a character which in itself was merely human, and of course on this assumption the probabilities are reversed. If Jesus Christ claimed to be Divine, His most intimate human friend would naturally be the fullest recorder of the fact. But if He made no such claim, His most intimate friend would be the last person in the world to make it for Him ; or indeed to allow of its being made, while he still lived, without contradiction. Accordingly, by one or other of these two presuppositions the authorship of the Gospel is, in the last resort, determined.

The Real Meaning of Dogma

The essence of the Christian position was that the life and teaching of Jesus Christ had revealed to the intellect as well as to the heart, what neither the heart nor the intellect could have discovered by themselves ; but which, when once revealed, they could recognise as self-evidently true. And the object of dogma was simply to guard the revelation as a fact; precisely as any scientific fact when once established is dogmatically taught. . . . Thus dogma belongs rather to the domain of history than of philosophy. It is epitomised or condensed history rather than stereotyped philosophy ; the accredited record of fact.

"Morality" and Christianity

The notorious defect of the ancient moralists as a whole was their practical weakness ; their insight was greater than their achievement ; they failed in many cases even to regulate their own lives, and much more to influence others. And even the noblest among them were spiritually sterile ; they had no "children in the faith," they could not elevate the world. Whereas in direct contrast to this, the unique characteristic of nascent Christianity was its power. "Power" is the word harped upon throughout the New Testament and the Fathers ; power to translate ideals into action ; and that not only in the hearts of the refined few, but of the vulgar many ; weak women, ignorant children, uncultivated slaves ; power to convert the grossest of sinners into miracles of sanctity and martyrs for their faith. It was this power which stirred society to its depths and revolutionized the world.

Dr. Illingworth is doing good service to all students of the Christian religion by the publication of essays such as these ; and we hope the volume will have a wide circulation.

"The Making of a Christian" *

Leaders of Bible Classes and all who are called to direct the young life of our Guilds and Sunday Schools, will do

* *By C. Anderson Scott, M.A. Allenson.*

well to note this little volume. The author—Rev. C. Anderson Scott—describes it as a "simple exposition of the meaning and method of the religious life to put into the hands of those who are starting on the great journey of personal responsibility," "a simple explanation of what it means to be a Christian in thought and practice." The first part of the book answers the question—"What is religion?" and describes its reality, necessity, and origin; the later chapters being devoted to an exposition of "The New Creature, his birth, name, speech, food, gymnastics, relations," etc. The chapters are brief, the style clear, and the book is in every way adapted for its purpose. We give one or two specimens :—

LIFE LIKE MOUNTAIN-CLIMBING

Now life is in many points like mountain-climbing. It has a high and distant goal. The road thither is full of dangers as of beauties. There are places slippery and places rough; precipices over which some men have been hurled, crevasses in which some men have been swallowed up. Success in life depends on our escaping these dangers; it means safely reaching the goal. And Religion, the bond between God and man, is as necessary for life as the rope is in climbing. A man living without religion is like a man climbing alone. He courts disaster and destruction.

One of the first things to be learnt in climbing is the proper management of the rope; one of the most important things in life is to learn the proper use of religion. The rope must be kept tight, yet not too tight. Often the climber will go for long distances step for step behind his guide. But should any step or stride alter the distance between the two, the rope must be paid out or drawn in. It must never be allowed to trail; for if it trails, it soon frays and wears away, and then will be unable to stand a sudden strain. And, what is quite as serious, if it is hanging loose when a man slips, he falls farther before he is pulled up, and the farther he falls, the greater will be the strain upon the rope. A loose rope is a source of danger rather than of safety.

And yet the rope must not be too tight. The climber must not hang upon his guide. He is not to be dragged up by means of the rope. He is to ascend by his own exertions, to be preserved from slipping by his own watchfulness. Only in a few places of special difficulty, of great steepness, he may give notice that he wants more help, and be drawn upwards in part by the strength of his guide.

. . . . . .

The art of living and the secret of final achievement depend on the proper management of the spiritual bond which is called religion. It also must be kept tight. If it gets slack, it will rub upon the sharp edges of the world, it will chafe and wear, and on a sudden strain give way. If it is kept tight, any slip, any strain is followed by an immediate claim upon the Divine Guide to Whom we are bound; but if it is allowed to hang

loose, it gives no prompt support ; a slip is followed by a fall, and the fall becomes a long one before the rope comes into play. Then the strain is so much increased that it may be too great for the strength of the rope. This is the reason that many lives end in disaster. Even those who have taken God as their guide, and bound themselves to Him by the tie of religion, have walked carelessly, have neglected the Bond, and forgotten to keep it tight. Then they have slipped and fallen, and their religion, loose and frayed, has snapped under the strain, and they have been lost.

GROWTH

Born of the Spirit, nourished by the Word and Sacrament, learning the language of prayer, trained in moral strength by temptation, citizen of the Kingdom of God, the new creature grows from infancy to manhood, from weakness to perfect strength and completeness. The life that is in him is the life that is eternal, which is the gift of Christ to all who believe in Him. And the process of salvation is the process by which that life increases in him in fuller and fuller measure, more and more abundantly.

J.E.

MISSIONARY FACTS *

One of the most impressive missionary books we have met with for a very long time has just been published by Messrs. Morgan & Scott. It is written by Miss Amy Wilson-Carmichael, Keswick Missionary, C.E.Z.M.S. The book seeks to give as vivid and accurate a picture as possible of things as they are without any attempt to please a naturally eagerly expectant Christian public at home by records of success which convey a wrong impression of the extent and progress of Christian Missions in Southern India. The result is a volume which places the details of missionary life and labours before the reader in a sombre light and fills his heart with a steadily deepening impression of the vastness of the enterprise and the pitiful inadequacy of the means employed.

Miss Wilson-Carmichael's picture of the life of a lady missionary, of the prejudices to be overcome, the appalling moral darkness, the iron bonds of Caste, makes one feel as perhaps never before how impossible it is that anything but Divine power can bring India to the feet of Christ. Not the increase of missionary income, not even the increase of missionaries—important as these are—can accomplish the

* *Things as They Are. Missionary Work in Southern India. By Amy Wilson-Carmichael. Morgan & Scott.* 6s.—The volume is excellently and profusely illustrated.

work. For the task before the Church of Christ in India nothing is adequate but the power of the Holy Ghost. There have been gracious times of refreshing from the presence of the Lord in various districts, but India still waits its Day of Pentecost. As Mr. Eugene Stock says in a brief Preface, this "is not a book to be read with a lazy kind of sentimental 'interest.' It is a book to send the reader to his knees—still more to her knees."

AN ANCIENT STORY WITH MODERN APPLICATIONS

VI. A Covetous Servant—2 *Kings* v. 20-27

BY W. GARRETT HORDER

GEHAZI'S fall is a sad ending to the beautiful story of Naaman's recovery. It is a dark story of greed on the bright background of the Prophet's generosity: a story of selfishness leading, as it so often does, to trickery and deceit.

But as we read the story the feeling creeps over us that greatly as the world has changed, at heart, men are everywhere pretty much the same. The changes which the years have brought in knowledge, in manners, in speech, yet leave the underlying feelings of the human heart unchanged. And this stands out most clearly that one of the strongest passions of human nature is greed. "Covetousness which is idolatry."

Gehazi may well stand for the great class which then as now cannot resist the fascination of possessions: who are so attracted by them that to reach them they cast aside what is after all man's greatest possession—character. Gehazi lost himself in order to gain what Naaman had so freely offered to Elisha. And one seems to hear as we look at this that great revealing word of Christ: "What shall it profit a man if he gain the whole world and lose himself." Here Gehazi stands before us through his greed of gain—a lost man.

And the painful thing about it is that Gehazi was the servant not of the Syrian Naaman, but of the prophet Elisha.

He had lived under the same roof, he had been in daily intercourse with one of the most unselfish of the sons of men: who would not take a gift even for so effectual a prescription as that he had given to Naaman. In Elisha he must have seen the better, and yet he took the worse, course. Day after day all the glory of holiness had been before his eyes, but his heart did not respond; it yielded to lower impulses. It is true: "Evil communications corrupt good manners," but good communications do not always purify bad manners. Plants instinctively respond to the sunlight and are painted with the fair colours of the spectrum, but suns of righteousness may shine on men and they not be transformed by their beams. Environment does much for the plant, because there is no will in the plant to resist. It does much for the animal, but not so much as for the plant, because there is a kind of will in the animal which resists. Bring a tiger to a Western land and under our duller skies some of the lustre of his colour will be lost, but the cruel nature will remain. But environment does least for man because there is inclination which resists and sets it at nought. And so we see here amid the environment of a prophet's house, with all its high and unselfish ideals Gehazi practically untouched: grovelling on the earth when all the influences tended to draw him upward to the sky.

But nowadays people tell us that all you have to do is to make a good Environment and men will be developed into a worthy manhood. In God's name, make every man's environment as good as possible. Let every man have his proper share in God's ample provision. This country should never rest till the slums where people are herded like pigs give way to proper and decent dwellings. Eight families in a room, as the last census shows is not unknown in London, ought to be impossible. It is a direct incitement to uncleanness. And whatever stands in the way to the provision of decent surroundings should be overcome.

But the Millenium will not come that way, or else it would have come to the upper classes who, in the matter of environment, have all that heart could wish. Saints are as scarce at the top as they are at the bottom of the social scale, perhaps scarcer. As Christ says: It is not what entereth

into but what comes out of a man—that is : it is what the man is in himself not in his surroundings. Out of the heart is the procession of the life. And the heart is not so deeply affected by the environment as we suppose. If it were we should not find a Gehazi under the roof of an Elisha. And it is so to-day. Out of vile surroundings there come sometimes saintly lives. People catch the accent, the manners, the tone of those among whom they dwell, but these are surface things, and all the while the heart may be untouched. I dare say Gehazi spoke with the accent of Elisha, but he never caught the spirit of Elisha. The supreme problem is how to make the tree good, and this can only be done at the root. No man is safe till his heart is right. The supreme thing is indicated in the prayer : "Create in me a clean heart, O God, and renew a right spirit within me."

And then it may be noted that Gehazi was tempted by pretty much the same things as we are now. What does he ask for ? A talent of silver and two changes of raiment. Money and clothes : the clothes being probably costly, holiday garments. Money and show ! What will not some people do for these ?

Money ! More than ever the determining factor in the world's affairs. More than ever the dominant influence in life. Breaking down barriers which used to be impassable. It is not so very long ago that entrance to aristocratic circles could be gained only by rank or learning. Marriage with a Commoner was not to be thought of. Money has broken down all these barriers. We have seen English noblemen scouring America for millionaire heiresses. We have seen the gold and diamond hunters of South Africa building their mansions in Park Lane and welcomed within the charmed enclosure of the nobility. In no age of the world, that I ever heard of, has money been so mighty a factor. The mind wanders back to Greece, and loves to linger over those palmy days when the potent factors were the Philosophers and Orators and Poets : when a man was rated for what he was in himself and not what he was worth in money or land. How vast the difference ! We talk of Europe as Christendom. If a name should represent the dominant influence, should it

not be called Crœsusdom. Would that not be a truer designation? I can remember the time when a millionaire was a rarity. He is now quite common in this country, and still more in America. Men used to talk of the coming of a Golden Age: another name for the Millenium—but in a sordid way it has come. To multitudes money answereth all things. It is the one thing worth living for, and in many a case sinning for. And out of this many of our troubles arise. Oliver Goldsmith, in his delightful poem, "The Deserted Village," from which more lines have probably passed into our common speech than from any other, says:

> Ill fares the land to hastening ills a prey;
> Where wealth accumulates and men decay.

Is not that true? I do not want to be a pessimist, but the manhood of to-day does not seem to be so virile, so morally strong, as in the earlier years of the century. And if it be so, is not one cause of it the lust for gold which has become almost a new passion in the Anglo-Saxon race on both sides of the Atlantic. Was there ever an age which more needed Christ's great moral axiom: "A man's life consisteth not in the abundance of the things he possesseth."

The other thing Gehazi sought was fine clothes. Is not that the thing too much coveted by the other sex? I was looking the other day over a fashion book which happened to be delivered at my house, and I was appalled at the pictures and the prices appended. Should I be going beyond the mark if I say that during the last quarter of a century the amounts spent for dress have quadrupled; that is to say, that any woman who wants to be fashionable spends to-day four times what she would have done twenty-five years ago. And in some cases, to do this she will economize and squeeze, and even resort to deception. Many a husband is thus made anxious, many a home is defrauded, many a good cause is robbed of its due. And this love of show has run down to the lowest classes. Money that should be saved by domestic servants for the time of married life is squandered on gaudy finery. Dress is chosen not for its comfort or durability but its showiness. In this town of Ealing there are probably five hundred persons engaged in clothing bodies and not a dozen in providing books—the clothing of the mind. If the

choice must be made between a poorly-clad body and a poorly-furnished mind, should we for a moment hesitate? Which would you rather hold fellowship with: A woman dowdy in dress but rich in mind, or one dressed by the greatest Modiste in Europe, but with an apology for a mind?

We are always talking of excess in drinking, and we have numberless societies for reforming this. Is it not time that something was said about excess in dress? Is it not time that the vulgarity of the thing was seen, for it is vulgar. Essentially vulgar. Would not St. Paul urge with new emphasis his old precept: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (Eph. v.).

And let it be further noted that out of Gehazi's greed of money and show grew other evils. He could not get what he wanted by the way of truth, and so he had to take the way of falsehood. It is the old Eden story over again: the lust of the eye leading on to excuse and deception. The Apostle James translates all this into plain speech: "Then *lust*—desire—when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death." Sin never abides alone. Sin is always a fruitful mother. The greatest punishment of sin is sin itself.

What sins do the lust of wealth and show bring forth in this England of ours! What deceptions in public companies and trade! What false prospectuses and advertisements! What a vortex of deceit are certain departments of the Stock Exchange. How many ruined homes and broken prospects are there to-day springing out of this mad race to get wealth without labour! And how many homes are there with sufficient for their proper needs made miserable by the silly striving for show: to appear as those in ranks above with more means! The conviction grows upon me that whilst certain troubles are inevitable, most of them we make for ourselves, because we will not be content to lead simple lives and regulate our expenditure by our income. How many of the worries of life are quite of our own making.

And then consider the final end of all this greed and deceit of Gehazi. "He went out from his presence a leper as white as snow." The punishment was in harmony with the ideas of that age, it did not look beyond the present scene; it had no outlook on the eternal world. That has come to us. And if we have any eyes to see we know that the worst results of sin are not in the skin, but in the character. And that character is an abiding possession going with us into the Unseen world. The purposes that engage us here are of such vast importance because of their influence on character, and character is eternal. Every man is making his own future, creating his own heaven or hell. And what will be the future of those who care only for gold or show, even though they seek them honestly. And what shall be the future of those who to get these "oppress the hirelings in his ways," throw truth to the winds, and fascinated by the goal, care not by what ways they reach it.

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the spirit shall of the spirit reap eternal life." (Gal. vi. 6-8).

STUDIES IN THE SONG OF SONGS

III. The Perfection of Love

BY THE REV. HILDERIC FRIEND

I am the rose of Sharon, and the lily of the valleys.—Cant. ii. 1.

LOVE is a flower, beautiful and fragrant. It is perfect; has neither flaw nor failing. Love is of God, for God is Love. Hence not only one perfect thing, but all perfect things combined, may be used to set it forth. It is poetry and music, it rules art, and lays all nature under tribute. Apostles sing its praises (1 Cor. xiii.) and describe its operations (John's Epistles), while philosophy and poetry make it their highest theme (Schopenhauer: Metaphysics of Love).

Love is not merely a rose or a lily; it is both. It is ruddy and white, it is brightly coloured and highly perfumed. Only the most perfect flowers combine these two enviable and expensive properties. Love brings together in itself the extremest qualities, and produces the richest blend. But in this study we must set aside all vain attempts to refer these words to bride or bridegroom, Christ or the Church. Ideal love must be the speaker. "I, perfect love, am the rose and the lily." We have missed the radical idea heretofore. Do we not read into the poem our modern thoughts? We have begged the question by saying, "This refers to Christ, that to the Church," when nothing of the kind was intended. We then begin to interpret accordingly. This is not legitimate. It is not sound exposition. We must get right down to the original meaning, down to the mind of the writer. We must see things from his standpoint, find out the first thought. It is then immaterial who is the speaker—for love is certainly at the back of all. And only ideal, perfect love can claim to be the lily and the rose.

Volumes have been written on the flowers here named. Sound criticism shews in the first place that neither is the rose *(chabhazzeleth)* a rose, nor the lily *(shoshamath)* a lily. We are not here dealing with two well-known flowers, but with types. Hence no better choice could be made than has been made. The rose and the lily are the typical flowers. The terms may be regarded as generic rather than specific. They set forth the two great orders of plants. This being so we find some pleasing suggestions in the words.

1. *All rivalry ceases in Love.* It is love that renders all distinctions void. The lily is the type of the monocotyledons, the rose represents the dicotyledons. These are the two great rival divisions into which all our flowers fall. Botanists have classified all flowers, and put them under one heading or the other. But the ideal flower is above such classification. It is neither lily nor rose, monocotyledon nor dicotyledon, ruddy nor white. It is both, it is all. Love is not male nor female, it is above sex, as God is. Our classifications and orders and sexual arrangements are a necessity, because of our weakness and ignorance: but behind and beyond these there are states and conditions where sex and division,

class and order are unknown. In Christ is neither Jew nor Gentile, bond nor free, Paul nor Cephas, but unity and perfection. As we grow wiser we see that these things are temporary, evidences of weakness. They are partial, imperfect, nonessential. When the perfect is come the partial shall be done away. Just as truth is the expression of extremes and opposites, as F. W. Robertson constantly insisted, so is love. The lily has its parts in threes, as three petals, three stamens (or a multiple of three), and a threefold style. The rose has its parts in fours. Now behind these two lies the ideal flower which blends the odd with the even, and produces the perfect number. The lily and the rose must be brought together before we can form a full conception and a true idea of the flower. So perfect love is set forth under the figure of a rose and a lily. Absolute perfection lies in neither, but in their blending. Thus if we study the character of Christ in relation to man we find that His perfection lies, not in His humanity or in His divinity; but in the fact that He was the God-man Christ Jesus. He is the rose of heaven and the lily of the earth. The lily and the rose are conjoined, the perfect Man and perfect God are combined in Him. Heretofore the flowers had been rivals, now the rivalry ceases. The red rose of Lancaster and the white of York were formerly rivals. There is a tradition that at the time when, by the marriage of Henry VII. of the Lancastrian line to Elizabeth, heiress of York, and eldest daughter of Edward IV., the two houses were united, a rose with white and red flowers first blossomed, intimating the fact that rivalry had now for ever ceased. This rose was in consequence called the "York and Lancaster" *(Flowers and Flower Lore*, 382-3). Or let us draw an illustration from another realm. "Every man," says Coleridge, "is born an Aristotelian or a Platonist. I do not think it possible that anyone born an Aristotelian can become a Platonist: and I am sure no born Platonist can ever change into an Aristotelian. They are the two classes of men, besides which it is next to impossible to conceive a third." Yet the third is a necessity, for till he be found philosophy is imperfect. Each of the great rivals views the reason from a single and opposite standpoint. We now need a philosopher

who can combine the two. Pondering this point the other day, I came across the acute remark of Emerson, which exactly meets the case. "Aristotle and Plato (he says) are reckoned the respective heads of two schools. A wise man will see that Aristotle Platonises. By going one step farther back in thought, discordant opinions are reconciled, by being seen to be two extremes of one principle, and we can never go so far back as to preclude a still higher vision." Love is the rose plus the lily, as true philosophy is the system of Plato combined with that of Aristotle, or as water is the combination of oxygen and hydrogen. To use yet one other figure. Coleridge reminds us that a truly great mind must be androgynous. It is not masculine, it is not feminine, but a perfect blend of the two. Such then is our first idea of love as set forth in the words, "I am the rose of Sharon, and the lily of the valley." William Cowper ("The Lily and the Rose") leaves the rivals still contending, we find them ceasing to contend for the mastery, and uniting to form one perfect flower:

> Your's is (she said) the nobler hue,
> And your's the statelier mien;
> And till a third surpasses you
> Let each be deemed a Queen.

2. *All beauty centres in Love.* Here is alike the stately mien and the noble hue. The Venus of the ancient sculptors was the embodiment of all the graces. According to the teaching of Jesus the rose and the lily were possessed of surpassing charm. "Consider the lilies (flowers or grass) of the field, how they grow: they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these." With this eulogy we compare the Old Testament allusions. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly." Here, curiously enough, the Septuagint reads "the desert shall rejoice and blossom as a lily"; shewing that the rose and the lily were each regarded as equally eligible to set forth the idea of perfect beauty. Even so love is the embodiment of the beautiful. Perfect love is without a defect or flaw. It pleases and gratifies all the senses, just as the lily pleases the

eye and the rose gratifies the sense of smell. No flower can excel it for exquisite charm, colour, perfume. This verse might be paraphrased—"I am like a smiling mead, bedecked with blooms of the choicest kind, so that the royal splendour of the greatest sovereign is mean when put by the side of my beauty."

It is hardly necessary to allude to the poetic fancies of the ancients to illustrate our theme: otherwise quotation might follow quotation in bewildering succession. I am content to state that Celestial beauty was formerly represented by a fair form surrounded by a nimbus. One half of the head was hidden in the clouds while the right hard carried a lily. Love, as the embodiment of all that is beautiful, may justly exclaim, "I am the rose of Sharon, and the lily of the valley."

3. *All virtue centres in Love.* While the rose has always been the symbol of love, the lily has represented purity, modesty, humility, innocence. "I am meek and lowly in heart." Let Christ stand as the Speaker, and how true are the words:—"He is the Rose of Sharon in His perfect love: He is the Lily of the valley in His absolute purity, sinlessness, tenderness and innocence. He is the Lamb without blemish. He is the Israelite without guile." The same is true of Love in its ideal character. The same is true of the Church as the Lamb's bride. "Have this mind in you which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form a servant, being made in the likeness of men. Love says "I am a lily of the vale," or "I am modest, simple, retiring, humble." It takes on no airs, it knows no pride, it acts without regard to self. Yet with all this simplicity and innocence it remains a queen, it is royal, it continues supreme. It is the gold among quartz, the lily among thorns. As all nations agree in making the lily the symbol of purity, modesty, and innocence, so it is the aptest symbol of perfect love.

4. *Here we have the pervasiveness of Love.* Just as the rose covers the plain—for such is the meaning of Sharon—and the lily bedecks the valley, so love flourishes everywhere. It seems specially to delight in the places of retirement, it gives

colour where all would otherwise be dull: it suffuses with perfume the spots which would otherwise be least attractive.

But I confess that, pleasing as all these suggestions may be, I lean to another view. Love forms a just estimate of itself. The perfect thing knows neither pride nor humility. These are human terms for human feelings, emotions, passions, acts. But perfect love is not thus to be estimated. It forms a different judgement. It says, "I am the lily and the rose. I know no passion, lust, desire. I know neither jealousy nor envy. I am black and comely." Black and white disappear, beauty and simplicity are conjoined, male and female blend. It is said the truly beautiful girl knows her beauty, and neither boast of it nor tries to appear ignorant of her possession. Nathaniel, in whom is no guile, does not come with mock humility and disclaim his Lord's assertion. The guileless knows neither pride nor humility. There is no such thing where perfection is—it is unknown to love, to Christ, to God. Here is a claim for native charm, as opposed to powder and paint. Here is the recognition of beauty and purity, as the expression of the ideal. Love is the flower of flowers. The Greek poets applied the term "flower of flowers" to the lover. He is the rose and the lily. Each flower has the greatest charm—beauty, fragrance, purity—each is destitute of every objectionable quality. Hence in combination they symbolize the perfection of love.

RELIGION AND CULTURE

BY THE REV. A. E. BALCH, M.A.

ONE is almost afraid lest some words should be so often used as to become distasteful to such as resent the unreality associated with their frequent and conventional use. Yet as long as the facts remain of interest it may be worth while to review our position as to the relation of religion to intellectual life. Too often the friends of one or the other have regarded them as antagonistic; too often they have been opposed in scorn. From the days when Paul wrote to

the Church at Corinth that "not many wise after the flesh had a part in their calling" the Church of Christ has had to face the contempt of what has generally been understood by culture. Again and again has the sneer at the Apostles been repeated, that the witnesses of the Gospel were unlearned and ignorant men.

But the mistake has not always been on one side, and the Christian Church has sometimes deserved reproach for its attitude towards knowledge and thought other than its own. The days of conflict in these matters are not at an end, perhaps they never will be; but much has been achieved in the way of mutual appeciation by the reasonable advocates of these two great claimants to the highest affections of human nature.

The contempt of the Pagan intellectual classes for Christianity was part and parcel of their contempt for all religion; yet what their philosophy utterly failed to do—regenerate the life of the people—the religion of Jesus was doing before their very blindness. While Stoics regarded Christianity as an obstinate superstition its inherent moral power was conquering the Empire.

Puritanism and Methodism were generally looked down upon as illiterate forms of religion in spite of the greatness of Milton's gifts, the genius of Bunyan, and the scholarship of Wesley and his friends; but what these two kindred movements have done to refine our literature and disseminate knowledge is being discovered.

On the other hand the advocates of religion have often foolishly despised culture. St. Anthony, the founder of Monachism, refused, it is said, when a boy to learn letters, because it would bring him into too great intercourse with other boys. Jerome had a great admiration for Cicero, but imagined himself, therefore, dragged before the tribunal of Christ, accused of being a Ciceronian rather than a Christian and severely flagellated by angels. One monk, who was a famous linguist, made it his penance to remain silent for thirty years. Another poor ignorant hermit came to be taught a Psalm. Having learned the single verse, "I will take heed to my ways that I offend not with my tongue," he went away saying, that was enough if practically

acquired. And when asked after six years why he did not come to learn another verse, he replied that he had never been able truly to master this. The solace of intellectual occupation was rarely resorted to in those days of asceticism, and though some scholars became hermits the majority were absolutely ignorant, and despised all cultivation of the mind. "The duty of a monk" said Jerome, "is not to teach but to weep." Perhaps a disciplined mind would have been incapable of some of their hallucinations.

Even in the West, scholasticism exercised a tyrannical supremacy destructive of all true culture. It was not till the Renaissance that the minds of men broke away from such restrictions. All this is very pitiable to remember, but then there is no direction—in science, medicine, or social life—where we do not find the same sort of deplorable blunders in the days of long ago.

Nowadays there are not a few who naturally fear lest contact with the world's thought and fancy will contaminate the pure imagination, and that the cultivation of reason will undermine faith. It is certainly true that divorced from religion culture may become treason to man's highest interests, and unless the claims of God be considered there are grave perils in indiscriminate reading. But then so much depends on what we mean by culture. A well-meaning old gentleman was chided by his daughter as being fifty years behind the times, and he forthwith read fifty novels straight away as a corrective regimen. It may very likely have done him good, more good than his daughter if she read nothing else. Of course we do not mean by culture merely a superficial knowledge of ephemeral literature; but an honest and intelligent attempt to know something of the best that has been thought and said and sung and done, both in the days gone by and our own.

And the Christian conscience has happily come to see that it is not only allowable, but a positive duty to recognise and encourage such knowledge. Culture is more than elementary education: more than secondary education; though it is a natural consequence where such education is of more than mere commercial value. The relation is that of tools and workmanship. Education is the means of culture. And yet

it is pitiable how many who are well to do close their best books when they leave school. "Culture is," says M. Arnold, "knowing the best that has been thought and said in the world." Yet it is more and possibly less than that. It is no mere encyclopædic hoarding of information or accumulation of great thoughts. It is the systematic and sympathetic schooling of the mind to appreciate the best achievements of the human mind. It is the love of truth and beauty and goodness in all times and places. A man may read all the books in the British Museum, or try to, and remain illiterate. He may be learned and yet only a pedant; but if he read ten pages of a good book accurately and thoughtfully he will be so far for ever more a cultured person. A cultured man is not one who obtrudes "prodigious erudition"—not to forget Domine Sampson—nor who quotes Greek or Latin, or even English on the slightest provocation, and whose utterances are profusely garnished with quotation marks; but he is one who has a greater capacity of mental sympathy, and a subtle appreciation of things true and good and beautiful by companionship with the world's best company. It is seen in modesty, not conceit; in a happy reciprocation of ideas, not in supercilious reserve. He is altogether a stronger, humbler, happier, kinder sort of being. Now that which produces such a result has become recognised as a positive Christian duty. "Thou shalt love the Lord thy God with all thy mind" has now a fuller meaning. Perhaps we have not always realized how fully the sphere of the intellectual comes under the dominion of the moral and religious. Intellectually a mistake is worse than a crime, a blunder worse than deceit. There is no immorality in ignorance apart from the causes of ignorance. You might as well talk of the colour of a sound or the sin of being born blind or speechless. We are all woefully ignorant to start with.

So a mistake may be absurd but not wicked. In fact a man may be braver and better for a mistaken judgement in certain circumstances than if he had a more comprehensive and discriminating mind. But then it must be that he is not consciously and willingly led astray. If a man loves narrow and false views because he is lazy or a hypocrite from interest, or is wilfully prejudiced because it suits his

temperament or social convenience he becomes guilty and immoral. So then a man cannot be a better Christian who will not look over the hedge of his own opinions, and we must not, as Max Müller has said, imagine in the love of truth blinkers are more valuable than spectacles.

"God is Light, and in Him is no darkness at all." To listen to voices of good outside the Bible is not to deaden our sensibility to the Divine music of the revealed record of God's love; but increases our capacity to hear its fuller heavenly harmony, deepens our apprehension of its truths and broadens our comprehension of their applications. A ministry thoroughly equipped with educational instruments and fitness to study that word of God, is, other things being equal, vastly superior in the task of winning this world of thought for Christ. It does not rob us of our best possessions to extend our horizon in this way; nor spoil their beauty "to steal fire."

> From the Fountains of the past
> To glorify the present.

Culture is a cure for egotism, and for cant. Men have their social dialects and we are all in danger of degenerating into conventionality and cant, and even slang, as much as religious terms may lose their freshness. A cultivated mind cannot endure meaningless stale terms in religion or anywhere. In such ways culture checks our idiosyncrasies, broadens our sympathies, disciplines our character; to love and seek truth everywhere; to resist the refracting influence of prejudice, and with patience, honesty, and generosity to find worth everywhere.

John Wesley was not a man to undervalue these things, though in his fidelity to the Bible as the authority for Christian teaching he rightly boasts himself *homo unius libri*. In his Appeal to Men of Reason he retorts very smartly the sneer of ignorance, launched against the Methodists, on the clergy of his time. "Try them," says he, "with a paragraph of Plato or an Epistle of Tully. If he can hobble through that, it is odds but a Georgic of Virgil or a Satire of Persius sets him fast. Can one of them tell you the mood or figure of an argument, or complete an enthymene? Can one in ten demonstrate a problem or theorem of Euclid's elements or

define the common terms of metaphysics?" And he adds later, "Men make ill use of their learning, so they do of their Bibles. I would use Learning so far as it will go." And yet again in a sermon found in Latin, probably preached at Oxford, he says, regarding students at the University, "As to hours assigned for study are they generally spent to any better purpose? . . . There is no grosser dishonesty than sloth. Every voluntary blockhead is a knave." I think it will be admitted that among the duties of religion recognised by John Wesley was "To love the Lord our God with all our mind."

At the beginning of the last century, John Foster wrote his essay on "The Aversion of Men of Taste to Evangelical Religion." But that century has seen the second and third generation of the Methodist revival, which we believe has done much to sweep away any plausible excuse on the part of men of taste for aversion to evangelical religion. It has seen such evangelists as Henry Drummond, and the consecrated culture of our aggressive enterprises. It has seen such a scholar as the late Dr. Moulton, and in our pulpits the preaching of old simple gospel with rarely, if ever, scope for the irreverent titter that used to be thought superior at some solecism or slip. Better still, it has seen in the pew a culture that can value other things besides the niceties of grammar; but which we venture to think still has claims demanding our sympathy and utmost endeavour. It has seen the removal of the Test Act in 1871 and an already brilliant record at those universities where previously traditional religious privileges made higher learning a monopoly.

To claim the kingdoms of this world for our Saviour must include in its programme the appropriation of all the world's best and most beautiful as His. And any theory of sanctification must include the strenuous use of our powers and the redemption of the opportunity to make our minds the brightest, and best stored, the strongest, and clearest that we can.

But on the other hand while the Christian conscience has thus come to see its duty of taking account of whatsoever things are true, honourable, right, pure, lovely, and gracious; is there not a permanent and pressing importance in

remembering the true proportion of things, and the relative position of religion and culture. While culture has its duty and value we must recollect it can never rightly supersede religion. It can never dispense with its direction. "O what so scarce as learning," says Wesley, "save religion."

To the Greeks the only Gospel was culture: and though it may still be true they stand pre-eminent in that department of life, yet it must not obscure for us their hopeless moral degradation at the last. Corinth was the wealthiest, most enlightened, most corrupt of cities. Pompeii, the luxurious and refined, was disfigured by abominable vice. The heresy that mind is more than morals, and intellect than character, is as old as the days of Colossae, and as modern as modern society. Ability is not of more account than honesty or godliness, any more than money is. There is a snobbery of mind as well as of pocket. A man who can sing like Burns or be brilliant as Byron has no exemption thereby from moral obligation. Irreligious gnosticism is a trap of the devil. Being clever is never an amend for not caring to be good. For the interests of the race and of the individual it were better to live in mediocre dulness than to purchase culture at the expense of righteousness and goodness. Knowledge, culture, scholarship are most desirable but goodness and godliness are necessary. "It is sad and terrible to see," says Carlyle, "men professing to be cultivated yet looking round in purblind fashion and finding no God in the Universe. The older I grow—and now I stand on the brink of eternity—the more comes back the sentence in the Catechism I learned when a child, and the fuller and deeper its meaning becomes. What is the chief end of man? Man's chief end is to glorify God and enjoy him for ever."

The Bible can do for a man what culture fails to do, and possibly much that culture does too. It can lift life above the petty and frivolous and vulgar. It can refine our thought and speech. It can elevate the artisan to the spirit of an artist in his fidelity and his efforts after perfectness in his work. It can produce the most elevated and attractive types of character.

Now that the very poorest can follow the minds of Shakespeare, Milton, Scott, and Tennyson, we must not

confuse sentiment and thought with spiritual life. We must not suppose religion is for the cramped and miserable life of the crowd, but a superfluity to the élite. Though our horizon be wider and our sky higher we can never dispense with the knowledge and love of the Most High.

The dangers of culture are pride and selfishness, and their direct and safe corrective is the Cross of Jesus Christ. It is before the Cross we learn to say, "Oh the depth of the wisdom of God. How unsearchable are His judgements and His ways past finding out." And except we be in this humility as little children, we cannot see the kingdom of God. It is at the Cross we learn a world-wide pity for our fellow-men.

> It may be glorious to write
> Thoughts that shall glad the two or three
> High souls, like those far stars that come in sight
> Once in a century ;—
> But better far it is to speak
> One simple word which now and then
> Shall weaken their free natures in the weak
> And friendless sons of men.
> To write some earnest verse or line,
> Which seeking not the praise of art,
> Shall make a clearer manhood shine
> In the untutored heart.
> He who doth this in verse or prose
> May be forgotten in his day,
> But surely shall be crowned at last with those
> Who live and speak for aye.

How happily and clearly St. Paul grasped this proportion of things! "Covet earnestly the best gifts and yet I show unto you a more excellent way." Tongues, knowledge, eloquence, poetry, beauty, men's guesses at truth, shall be eclipsed in the loveliness and music and light of heaven ; but now Faith, Hope, Love, abide.

GOD'S WORKS

A Whisper of the Infinite

BY THE REV. C. O. ELDRIDGE, B.A.

Lo, these are but the outskirts of His ways, and how small a whisper do we hear of Him! But the thunder of His power who can understand?—Job xxvi. 14 (R.V.).

SINCE the days of Job great advance has been made in all branches of human research. Many things, once regarded as among the secret things of God are now the common-places of science. A long chapter of the history of men and of nations has been written, illustrating the workings of Divine Providence; and the crowning manifestation of God in His Incarnate Son and in the gift of the Holy Spirit has taken place. Yet of all things revealed in nature, providence and grace, we may say, "These are but the outskirts of His ways, and how small a whisper do we hear of Him."

Shortly before his death Sir Isaac Newton, when complimented on his eminent services to the cause of science, replied, "I know not what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." Admirable modesty in so great a sage, yet perfectly true of himself and of us all. The unlimited and the Eternal are as far as ever from being comprehended by the finite intellect of man.

Simonides, a heathen poet, being asked by Hiero, king of Syracuse, "What is God?" desired a day to think upon it. At its end, he desired two. Then begged for four. The king enquired the reason. The poet replied, "The more I think of God, He is still the more unknown to me." This is very good from a heathen poet when even the apostle exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgements and His ways past finding out!"

I. All that we Know of God's Works is Partial —a mere Whisper of Him.

1. How little we know even of ourselves. We are sensible

of the existence of matter and know something of its properties, but of matter in its essence we are profoundly ignorant. We are conscious of a spiritual existence in ourselves and can tell somewhat of the attributes of spirits; yet we remain as ignorant of spirit, as such, as of matter. We know that both matter and spirit combine to build up a living human being, but how the material can be united with the immaterial, and what that life is which animates us, no scientist can explain. Our life is maintained by food which is the product of vegetable or animal life; but the vital chemistry by which the plant takes its nourishment from earth and air and converts it into food for man and for beast is beyond the range of our knowledge. Now if we know so little of ourselves is it any wonder if we know less of the higher forms of life, of life angelic and Divine?

How little we know of our own land! Most persons could lose themselves within ten miles of their own doorstep. But we know less of other lands, and have only the faintest conception of our world as a whole. Then how much less we know of other worlds circling round our sun, how little of the sun himself and of our solar system; and if we attempt to explore the millions of suns and of systems which the Creator has set in the heavens we simply lose ourselves amid the galaxies till the nebulæ become fair emblems of the indefiniteness of our knowledge. It is the same with every branch of science, it shades off into the unknown.

2. If from nature we turn to Providence the imperfection of our knowledge startles us the more. We have only a hazy notion of God's dealings with ourselves, and in some cases in which we have felt the most certain that we were on the providential track we have afterwards found ourselves the most mistaken. Of the vast Divine plans stretching from man's creation to his final consummation we are ignorant, and of the how or why in this great network our lives are linked in with those of others, how life is interwoven into life, and how, unknown to each other, we are shaping each other's characters and working out eternal destinies. To attempt to judge of Divine Providence from the scanty data, imperfectly apprehended, which our own observation supplies, would be as unjust as to attempt a judgement upon Milton's

"Paradise Lost" from our own arrangement of the letters which compose four lines of that immortal poem. It is morally certain that we should make the wrong words of these letters, that our placing of the words would be faulty, and even if, by a miracle of chance we performed the puzzle correctly it would not be fair to judge a poem of thousands of lines while ignorant of the argument and having only four lines to form the judgement from. And if the whole poem were before us and we had read every line, its great author might well demur to be judged by those so inferior to himself. It requires a Milton fully to appreciate a Milton; and if we had a correct and full view of the great providential scheme before us we should only realize the more vividly that only God Himself can adequately judge His own proceedings.

3. But as soon as we enter the realm of grace we hear the song of assurance: "Here the whole Deity is known." But is this so? We cannot be too thankful for the vast realm of positive knowlege upon which we now enter. Nor will we allow the agnostic with all his breadth of confessed ignorance to rob us of our treasure. We know that the Son of God is come. We know that we have redemption in His blood. We know that God hath given to us eternal life and that this life is in His Son. Yet our high road of Divinely imparted knowledge is as a way cleared and fenced through a tangled forest of ignorance, in which one might wander endlessly and hopelessly. On the highway the light is clear and sufficient, but on either side it shades off into ignorance and mystery. We know that the sacrifice of Christ avails for all who believe, but we know not to what extent it affects the case of those who never hear the Gospel, or of the heathen who died in the ages previous to His coming. Our curiosity also seeks in vain to discover in what way other worlds besides our own may be interested in this Gospel, and how angelic and demoniac life and destiny may be affected thereby. We know that eternal life awaits the righteous, but it doth not yet appear what we shall be: the details of our future state are left unrevealed saving that we shall be like Him. It is so throughout: the essential truth upon which our faith rests, clear as day to us so far as essential to salvation, has relations to other truths and beings reaching out into regions of thought in which no clear revelation guides us.

So true is it, that all that we know even of God's works in nature, providence and grace are but outskirts of His ways, while God Himself in His being and power is still beyond our highest conceptions: "the thunder of His power who can understand."

II. Even if our Knowledge of His Works were Complete we should still Possess only an Imperfect Knowledge of Himself.

We are all of us greater than all our works. Every one of them reveals something which is perfectly reliable concerning us, but the sum of that knowledge is far from a perfect revelation of ourselves. A lovely painting is a revelation of the artist's skill, but it tells nothing of his private character or of his ability in other directions; a handsome cabinet reveals the workman's ability as a craftsman, but is silent as to his habits of life and his general disposition. Yet all that the painting and the cabinet reveals is absolutely true. And it is the same with all the varied works of God. Every faculty we possess whispers of some similar but higher capability in our Maker. "He that planted the ear, shall He not hear? He that formed the eye, shall not He see? He that teacheth man knowledge shall He not know?" "The heavens declare the glory of God and the firmament sheweth His handy work," and the knowledge which the thoughtful and devout mind can gather from a survey of all is absolutely true so far as it goes, but all His works together are far from fully revealing Him: immanent in all His works, He yet transcends them all and remains to all except Himself the Great Unknown.

III. The Imperfection of our Knowledge of God is a Necessary Result of our own Limited Capacity.

Solon was accustomed to describe the laws he had given the Athenians as being not the best he could give, but the best they could receive; and the same principle still regulates all our legislation. Perfect laws could not be enforced in an imperfect community. It is so with the revelation of Himself which the Almighty has given: it is not the fullest He could give, but the best we are capable of receiving. Excess of light tends to blindness, the ear is not instructed but deafened by too great a volume of sound. If all the knowledge ever

possessed by the sages of all ages were poured into the mind of one man, instead of becoming the most learned man that ever lived he would be simply maddened by overmuch learning. And if the full glory of the Eternal burst upon our vision; if the thunder of His power resounded through our nerves; if the Infinite wisdom were revealed to our intellect we should neither see, hear, nor understand anything. No flesh could thus see God, and live. So in mercy to our limited capacity He graciously holds back the face of His throne and spreads a cloud over it. He is a God that hideth Himself even while He reveals Himself. He has spoken to us in human speech by the lips of His messengers, He has visited us and dwelt among us in the Person of His Incarnate Son; He now communes inwardly with us by His Spirit: and in degree as we become accustomed to the fellowship the inward manifestation becomes clearer and fuller: "Blessed are the pure in heart, for they shall see God."

IV. This Imperfection of Knowledge is no Barrier to Perfect Trust and Love.

I call at the house of a friend. He is engaged and I wait a few minutes in the drawing-room. His little daughter peeps in and, accepting my invitation, is soon perched on my knee and is quite at home. She talks of her father; but I check her with the remark:—"You don't know your father!" "O yes I do," she replies. I enquire, "Is your father strong?" "O yes." "How strong?" "O, he can lift me to the ceiling with one hand." That is a child's measure of strength. "Has he any money?" I ask. "O yes." "How much?" She cannot tell. "Does he know anything?" "O yes." "How much does he know?" She is non-plussed again. "Does he love you?" "O yes, ever so much." But how much she cannot tell. To her he is a being of unmeasured strength, unlimited wealth, boundless knowledge and infinite love.

And now he enters the room. She runs to meet him with assured confidence, looks into his face with a winning smile, is taken up by those mighty arms and laid upon his bosom. Is she afraid? Nay: perfect love has cast out all fear. She cannot measure her father's strength, or wealth, his knowledge

or his love, but she loves him with all her heart and her confidence in him is unbounded. So may we apprehend God though we cannot comprehend Him, and so may we rest with perfect love and trust upon the bosom of our Father. "The eternal God is thy Refuge and underneath are the everlasting Arms."

The child will know her father more fully presently, but though he is finite, she will never know him perfectly. So as we grow in grace, and as time leads on to eternity we shall ever be increasing in the knowledge of God; but the finite can never overtake the Infinite. His power, resources, wisdom, and love, must for ever command the reverence and the loving trust of His children, but Himself must for ever remain higher than our highest aspirations, greater than our noblest thoughts.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Wishing to Die

IV. Jonah—*Jonah* iv. 3

IN the second part of our study, we encounter certain difficulties of interpretation which are bewildering, but we must not allow them to divert us from our purpose to trace the story of rebellion. Our concern is not with the form of the story so much as its substance: not with its accidentals but its essentials. At the same time, it may be observed in passing, that we are helped not a little if we bear in mind that certain elements in the narrative, which strike the modern reader as grotesque if not incredible, would not seem so to the prophet who wrote the book or to the Jews who first perused it. Indeed, it has been shown by more writers than one that the form of the story, especially in Chapters i. and ii., was not peculiar to Jonah, but characteristic of the period of literature to which the book belongs; and very acutely does one writer say: "This is the tragedy of the book of Jonah, that a book which is made the means of one of the most sublime revelations of truth in the Old Testament, should be known to most *only for its connection with a whale!*"

1. We have seen Jonah's attitude towards God and its corresponding conduct: what was the Divine response? Had Jehovah said Amen to the prophet's decision and flight it would have been just. Why should the Holy One follow any man who, with such deliberateness and defiant resolution, flees from Him? Why not leave him to his self-elected course and its consequences? The answer to such questions is found in St. John's pregnant statement, "God is love." Justice might have punished Jonah; but love must discipline and, if possible, recover him: hence, the resort to chastening. Jonah rose up to flee: Jehovah rose up to prevent. Two extraordinary phenomenal deeds are ascribed to God: "But *the Lord sent out a great wind* into the sea and there was a mighty tempest in the sea so that the ship was like to be broken" (chap. i. 4); "Now *the Lord had prepared a great fish* to swallow up Jonah" (chap. i. 17). See also chap. ii. 10. Jehovah apparently overwhelms Jonah and threatens him with destruction and yet mercifully provides an abnormal means of escape. The sea would have destroyed the runaway and cut off further hope; whereas the fish will save him for the time being. Thus Divine command and remonstrance in the homeland are followed by a startling check in the very sphere selected as a means of escape. Milder measures having failed to prevent Jonah from flight, severer measures are adopted to turn him from flight. He is met on the way as Balaam was; and as Balaam was taught by the ass on which he rode, so Jonah is taught by the sea over which he sails. All things are in God's hands and at His bidding speak with irresistible power. Even inanimate objects seem to live and to be invested with remarkable vocal possibilities.

Nature becomes a prophet of warning; and in her terrible moods her speech is awful. What reserves of illumination and sound she has in stored electricity! What reserves of power in her wind and wave chambers! In Jonah's case, there was a touching combination of the terrible and the tender; of justice that appears to be implacably angry, and of love that in wrath remembers mercy; of seeming utter destruction and underlying hidden means of preservation.

2. And what of the prophet under chastisement? His attitude and spirit are reflected in a Psalm which is recorded in Chapter ii. We need not stop to enquire why Jonah should have cast his experience into poetic form; nor how far he avails himself of the privilege of quoting; nor must we yield to the temptation to dwell on peculiarites of expression and graphic phrases: it is ours to study him. Obviously, he was cast into the lowest depths (ii. 3); over him passed the heaviest breakers and rollers (ii. 3); he was helplessly

imprisoned within eternal bars (ii. 6); he who had fled "from the presence of the Lord" was now "cast out of" (hurled away from) God's sight (ii. 4); so much so that his spirit fainted within him (ii. 7). Such was the natural effect of trial in its painful loneliness and the moral effect is not less noticeable. Having formerly deliberately turned his back on Jehovah, he now slowly turns round towards Him (ii. 4); having openly and wilfully rebelled, He now penitently prays (ii. 2, 7); having set himself towards the most pronounced kind of disobedience, he now seeks to atone for all by sacrifice (ii. 9); and having well-nigh ruined himself by folly, he now confides in that salvation (deliverance) which is of the Lord (ii. 9). It is here that Jonah shows to greatest advantage, for the spirit displayed is admirable. The warmer currents of his nature are in full flow, flushed by abnormal blessing from heaven, whilst the promise of his life is perfect.

Happily to the prophet in that mood, restoration comes (ii. 10) in a way quite as marvellous as that by which he was rescued from a watery grave (i. 17). Behind him lies the past with its sin and flight; within him is a new sense of God's unparalleled mercy and forgiveness; before him glows an open way, the way of obedience flooded by the light of hope. His knowledge of the Divine character gained in his own land has been set before him in an unexpected and totally undeserved way: at the same time, it has been burnt into his very soul by the fierce fires of trial. So ends the second section of the story of Jonah: it began with discipline and it closes with an Apocalypse in which the prophet sees himself and his God in vivid and never-to-be-forgotten colours.

3. Now for the sequel. "And the word of the Lord came unto Jonah a second time" (iii. 1). For all practical purposes the second message was a repetition of the first. Jonah must obey. Release from the distasteful task can come only by a fulfilment of it. So a second time the prophet arises (iii. 3); but now his face is turned towards obedience. How far his heart is set upon it we shall soon see.

Without doubt, Jonah's preaching in Nineveh was toned and coloured by his recent experience. Could he proclaim the doom of a vast city, at a time when he was so alive to his own sinfulness, graciously covered by the abounding mercy of God, without a quiver and perhaps a break in his voice? Like Peter, on the day of Pentecost, he cannot escape from a past that is still eloquent. However potent the old bigotry, that turned his steps and would have closed his life, he is carried out of himself and beyond himself by the rush of a Divine love that has humbled and saved him: thus he preaches.

The recorded effect is phenomenal. Not even Jerusalem, under the gift of the Holy Spirit, was so moved, inasmuch as Nineveh is responsive from centre to circumference and through every section of the community. "The fashion in which the repentance of Nineveh is described is natural to the time of the writer. It is a national repentance and though swelling upwards from the people, it is confirmed and organized by the authorities. . . . The beasts even are made to share its observance, as in the Orient they always shared and still share in funeral pomp and trappings." Heaven responds in forgiveness. (See iii. 10).

But our first concern is with the preacher. How does the result affect him? "It displeased Jonah exceedingly and he was very angry: and he prayed unto the Lord and said: . . Therefore now, O Lord, take I beseech Thee my life from me; for it is better for me to die than to live" (iv. 1). What a wonderful utterance that is for its power of self-revelation! Jonah lives before us as vividly as if his inner being had been exposed to light and made permanent by photograph. But *which* Jonah is it? The man of rebellion whom we first saw or the man of penitence and prayer to whom we were afterwards introduced? Alas! it is the reappearance of the earlier Jonah. Obviously the old self was neither put to death nor radically changed by the varied and strange experiences through which he had gone. The prophet is displeased even to anger; he repeats his primal objections; in his displeasure he prays—for death! What a sad recrudescence of the earliest outbreak! The bigot still lives and dares to turn his worst side towards Jehovah Who has shown him such exceptional favours. All hope of a genuine improvement seems dashed and we cannot look on the uninviting prophet, save with grief and pain. Shut up within the narrow limits of his own sense of what is right and proper, chilled through and through by his icy creed, he will not fully open to the springtide that plays all around him with such radiant light and genial warmth. Nay, rather than yield, he solicits death.

This exhibition of Jonah in Nineveh is so similar to the first display, in spirit if not in form, that it need not detain us. He moves to the east of the city, builds for himself a booth—a latticed observatory and there sits down, a morose man, to watch the course of events. The unexpected and sudden upgrowth of an eastern trailing plant covers his frail tent with cooling protection and woos him into temporary gladness; but no sooner does the plant go as it came than he is exposed to a double assault of sun and wind—an oriental sirocco, and under its severity, he faints. Once again wild anger arises, and, urged by its fury, he says, "It is better for

me to die than to live." To the question, "Doest thou well to be angry?" when it was first put, he made no reply: now, however, his petulancy leads him to say, "I do well to be angry, even unto death"; or rather, "I am very angry, even unto death." So far as he is concerned, that is the climax. He has given his last display and uttered a final word; and alas! both are akin to the first word and the earliest outbreak: *then*, sin took root; *now*, in its ripeness, it bursts into flower! Recusant from the first, he reappears so in the end. He will not break with his narrow views, which regard Israel as inside a special covenant, but at the expense of all outsiders. He cannot brook the idea of God's love and mercy shining upon nations and peoples who do not lie within the region of his own highly-favoured tropics. As a consequence, Jonah must for ever remain as the one supreme, old-world sketch of a Jewish bigot: narrow and intolerant towards his enemies; rebellious and angry towards his God; and seeking release from a duty which contravenes his creed, first by disobedience and finally by the ignominy of premature death. He fought openly, he fought desperately, he fought to the end; but, foiled at every point and beaten by the march of events to their truly superb and triumphant issue, he is finally shut up to a terrible alternative—to yield or die! A strange termination verily, for the book, whether written by his own hand or not, represents him as unyielding, and saying: "I am very angry—even unto death!"

Happily, the book itself does not terminate thus: it ends as it begins, by means of a message from Jehovah. The Lord begins the dialogue of words and deeds with a command and finishes it with a matchless display of pity, in gentle remonstrance. All through the book, Divine love and yearning play the most important part, whether we think of the vast heathen city or the unhappy prophet. Hence, in response to the angry cry of the fevered man, who speaks so unadvisedly with his lips, there comes not the touch of death, however earnestly solicited, but, what is infinitely better, the tender voice of unmatched compassion.

And Jehovah said: "Thou carest for a gourd, for which thou hast not laboured, neither madest to grow; which as a child of the night came and as a child of the night perished; and shall not I care for Nineveh, the great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left, besides much cattle?"

Well may Dr. G. A. Smith write: "We are left with this grand vision of the immeasurable city, with its multitude of innocent children and cattle, and *God's compassion brooding over all!*" Shall we not add, *And over Jonah too?*

HENRY ELDERKIN.

The Mind of Christ—*Philip.* ii. 5-8

A modern writer has well said that "every man ought to find and follow a truly noble example." All races of men have an ideal of national life. The North American Indian values and admires the bold, intrepid, skilful hunter; the ancient Greek almost worshipped beauty of form and speech, wherever found; while the Roman—in the palmiest days of the Empire—extolled justice and military prowess. And every thoughtful man has an ideal—a bright vision of what his life should be; of what is possible to him, and what he may realize. And, consciously or unconsciously, he lives to develope, in fact, his ideal. Sometimes there is only a rudimentary idea, or an indefinite purpose, a conception hazy and neglected—yet it is there, waiting only for the fitting moment to call its powers into active exercise. And what is that ideal? "Whatever has the deepest place in our life," for this it is which "has dominion over us."

Especially to-day we need a noble ideal. Surrounded as we are by so many conflicting influences and mixed interests, we need a clear idea of the purpose of life, of its nobility and grandeur, and of our own capabilities in dealing with its forces and interests. Not that we are likely ever to realize our highest purposes; but that our actual performance largely depends on the loftiness of our aim, and the goal of our endeavour. Compare the actual work of the painter, or sculptor, or statesman, with the vision or scheme in his own mind; the scene or figure as conceived by the mind is grander and more glorious than what actually appears on the canvass or in the marble, or on the statute book, but the actual is influenced by the ideal: and so much so, that the faults and excellencies of the ideal are fixed in the actual. In like fashion our ideal of life influences and moulds our daily conduct, and its resultant character.

Hence to live a perfect life—the highest and best possible to man—we need a perfect ideal. We must not imitate a character imperfect, abnormal, or one-sided; but one that is perfect, harmonious, and complete. For the development of the noblest and purest character, there must be no imitation of small and incomplete men, nor a striving to excel in some one conspicuous virtue; but the stedfast contemplation and continual imitation of a perfect and well-balanced life, luminous all through with the brightness of purity and holiness.

Where can we find such a perfect life, such a true and worthy model? Biographies are plentiful, where is the Supreme Life which we may copy with confident safety? Paul answers the question by pointing us to the One Unique Life—to "the Christ, the Son of the Living God." Here

only, even in the Bible gallery of portraits, shall we find what we need. We shall never realize that infinite perfection, but by keeping in view His glorious example, we may get nearer to Him, and more like Him day by day. Science teaches us to-day the marvellous power of environment in fashioning the physical form, habits, etc., of living beings; and Christianity teaches that no influence is so potent in forming the true spiritual life, as frequent and fervent communion with the Saviour Christ. Christ is man's ideal, man's pattern life. And the ideal Christian life is found in likeness to Him.

How can this be attained? To be "blameless and harmless," etc. (v. 15), we must have "the mind of Christ." We cannot cut and trim our life so as to be like Him, but we can "grow up into Him in all things, which is the head, *even* Christ." But how can we accomplish this?

Not by doing *what* Christ did, by copying His *actions*. That is impossible. Consider—

(*a*) His private life. We have little recorded of His personal history. A few sentences respecting His childhood, but the years from twelve to thirty are a blank to us. Where nothing is known, imitation is impossible.

(*b*) His public life—working miracles, and teaching the secrets of the Kingdom of God. This we have no power to do, and the attempt would be blasphemous or insane. If He were a mere man, such attempts ought to be successful, in the light of our modern teaching as to the stability and permanence of nature's powers. But no one has ever even *imagined* another character or history like unto His.

No! the ideal life is not found in copying His actions, but in having "the mind which was in Christ"; being guided by the principles which inspired and animated Him.

How shall we discover these? By careful and accurate study. In daily life, and in crises. Conduct at the crises of life reveals the man. So Paul takes us to Bethlehem and Calvary for the revelation we need. His words are not exhaustive, but supply sufficient truth for our guidance. A true imitation of Christ has these traits:—

1. *Humility*—"being in the form of God," etc. How great condescension! What marvellous self-repression and waiving of rights! The Deity of Christ is inwoven in the texture of the New Testament. Take it away, and only mutilated records remain. It is then like a flower garden with all the flowers plucked, or a mosaic with all the stones stolen, or a noble building left a crumbling ruin, by the removal of its foundations. But His glory was veiled, and laid aside. He came to earth as a child and waited full thirty years, until His "time was come." What a rebuke to the hurry and impatience of man! To help man, He took the form (fashion)

of man, and bore the experience of a man, "yet without sin." The splendour and majesty of Deity eclipsed, that He might serve His creatures. The doctrine of the brotherhood of the race comes from Christ: and He is our example in the work of helping men.

2. *Self-renunciation and service.* The "form of a servant." The Lord of all became the Servant of all. Mark x. 45. In His constant and costly service no thought of self hindered. Compare His words in the Nazareth synagogue (Luke iv. 16-21) with the record of a day's toil as given in Matt. ix. And the work was disinterested—very few of those on whom miracles were wrought were attached to his band of followers. His work was done neither to swell His train nor to sound His praise, in any earthly fashion. So our life is to be unselfish, full of courtesy and Christian grace. Selfishness always makes self the centre—and for this Christlikeness is the only cure.

3. *Obedience* v. 8. Deep, intense, absolute. Work performed in God's way, not by human plans. In the temptation, Christ refused the Kingdom, because He would not win it by unlawful means. And His method of working was quiet. He "did not strive nor cry." It was a life of full submission, of obedience continued "unto death, and that the death of the Cross." Obedience shown in waiting, working, and suffering—this last being the very climax. Even Paul could not so ignominiously suffer as Jesus did.

Remembering this our Example, can we murmur or repine at God's dealings with us? This is our Example. Holiness is ours by studying Christ's life, and striving to reproduce its beauty. This would be impossible, were it not for another truth—our Example is our Helper. Thus there is comfort. Here is the cure for pride, and selfishness, and discontent. Strive after "that mind, which was also in Christ Jesus," remembering His own words, "I am with you always."

This is our ideal. It is difficult to follow. Yes! but excellence is the result, not of one supreme effort, but of a long and detailed training. Follow Christ closely, and you shall attain "unto His likeness."

Was Christ a man like us? Ah! let us try
If we then, too, can be such men as He!

J. EDWARDS.

MAN GREATER THAN CIRCUMSTANCES

For the bed is shorter than a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.—ISA. xxviii. 20.

The insufficiency of material things for moral and spiritual purposes is a truth clearly illustrated by this Scripture. Man

is larger than his material circumstances. He needs more than he finds in his environment. He requires a larger bed and more clothing for his spiritual and immortal self. He has spiritual as well as physical necessities. He calls for scope for the complete development of his individuality. He cannot freely and fully stretch himself, cannot develop his whole nature, cannot expand all the faculties of his soul, cannot wrap himself in the narrow covering of materialism. The soul is the man. "What shall it profit a man if he gains the whole world and forfeits himself?" This is always the impressive teaching of Jesus Christ.

I. National Legislation is Insufficient for Man. It does not meet the whole case of man. It may be good as far as it goes, but it does not go far enough. His whole being calls for Divine legislation. The law of God is necessary, a law in the spiritual realm, dealing with Divine things, for human law only touches material interests.

II. National Education is Insufficent for Man. It deals with man mentally, with man as an intellectual and social being. It does not deal with prayer, repentance, faith, holiness, and the full consecration of man to the service of God. Parliaments do not legislate for man's soul, but for his lower nature.

III. Social Science is Insufficient for Man. Political economy contemplates good markets and flourishing commerce. But this is not enough, since man does not live by bread alone. Sociology asks for good houses, good sanitation, good food, and good neighbours. But man needs the salvation of God.

IV. Art is Insufficient for Man. The soul cannot live on material beauty. The beauty of holiness is necessary. The soul cannot feed on landscapes, architecture, pictures, but needs the All-Beautiful, God Himself in His wisdom, power, and grace.

V. Natural Science is Insufficient for Man. It needs supplementing by moral science, by the science of theology, the highest and noblest science of all—the science of God and Divine things. Material science cannot fully explain things; and the explanations of scientists frequently need explaining. Man needs God in Christ. Needs Divine revelation. Needs life in Christ now and for ever. Needs the Bible to teach him the way to the Saviour, the way to heaven, and the certainty of life beyond the tomb.

William Unsworth.

Notes and Illustrations

JONAH.—In this impatience of life, as well as in some subsequent traits, the story of Jonah reflects that of Elijah. But the difference between the two prophets was this, that while Elijah was very jealous *for* Jehovah, Jonah was very jealous *of* Him. Jonah could not bear to see the love promised to Israel alone, and cherished by her, bestowed equally upon her heathen oppressors. And he behaved after the manner of jealousy and of the heart that thinks itself insulted. He withdrew and sulked in solitude and would take no responsibility nor further interest in his work. Such men are best treated by a caustic gentleness, a little humour, a little rallying, a leaving to nature, and a taking unawares in their own confessed prejudices. All these—I dare to think even the humour—are present in God's treatment of Jonah. This is very natural and very beautiful. Twice the Divine Voice speaks with a soft sarcasm: *Art thou very angry?* Then Jonah's affections, turned from man and God, are allowed their course with a bit of nature, the fresh and green companion of his solitude; and then when all his pity for this has been roused by its destruction, that very pity is employed to awaken his sympathy with God's compassion for the great city, and he is shown how he has denied to God the same natural affection which he confesses to be so strong in himself.—*G. A. Smith.*

THE MIND OF CHRIST (Philip. ii. 5).—This verse teaches us that we should daily strive to express Christ to the world; not merely as a picture does a man, in outward lineaments, but as a child does his father, in affections and actions. For as Moses was commanded by God, when about to build the tabernacle, "See that thou make all things according to the pattern shewed to thee in the mount," so Christians ought always to set before themselves as their pattern, Christ crucified on Calvary.—*Newland.*

UNCONSCIOUS INFLUENCE.—We are at all times unconsciously educating others by our own example. Our standard of duty in the discharge of business and in the use of leisure necessarily influences the desires and the actions of those who look to us for guidance. The young are quick-eyed critics and the sight of quiet devotion to work, of pleasure sought in common things—and all truly precious things are common—will enforce beyond question some great lessons of school. We do not, as far as I can judge, rate highly enough our responsibility for the customary practices of society. Not infrequently we neutralise our teaching through want of imagination by failing to follow out the consequences of some traditional custom. We seem to be inconsiderate when we are only ignorant.—*Bishop Westcott.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

VACATION

The work of most of the classes concluded in March. The Session begins again in September. Students are requested to choose their classes and write to the Secretary before July 31st, and not in August. The New Classes and Text-books will be found in the Advertisement Sheets.

SPECIAL NOTICES

Students are requested henceforth to send their book-orders direct (with the value enclosed) to the BOOK ROOM, 2, Castle Street, City Road, London, E.C., and *not to the Secretary*. The Book Room will supply them Post Free at the prices quoted in the Advertisement.

The Text-book in Class XI. (Ethics) will be altered to Davison's CHRISTIAN CONSCIENCE, in September.

TUTORS' REPORTS : SESSION 1902-1903

(FIRST SET)

I. HOMILETICS

"The work of this class has grown considerably during the year. We report for the Session 293 enrolled students, of whom 225 have sent in papers. The students have been grouped in 14 classes, under as many tutors; and many letters have reached me expressing appreciation of the help received. We have had some difficulty this year in dealing with the papers promptly, owing to the large number sent for criticism, but the trouble has been met, and we close the year with a large and fully competent staff. I have much pleasure in testifying to the self-denying and valuable services of all those who have so generously helped us in our work. My own work has consisted largely in corresponding with the men; in addition to this I have read and classified all 'first' papers, and criticised a number of 'occasional' and 'extra' MSS. sent to me for that purpose. Progress has been made by the students generally, and especially by those who have been under tuition in previous years." J. EDWARDS.

"I began the Session last year with a smaller number of students than usual. Two have sent in but one paper each; others, either through pressure of business or illness have failed to take all the work appointed. It is pleasing, however, to report that about half the students have sent in their work consistently month by

month, and in all such cases the work done has shewn decided improvement, the progress made by some being most gratifying. I recommend Mr. Geo. A. Auty, Morley, Yorks, as prize-winner, and Messrs. Lewis, Hill, and Rayner for honour's list. I think Mr. W. R. Higgins, too, deserves commendation for his earnest and persistent efforts."

C. Forrington.

"During this Session my class has been the best I have conducted. From the 17 students on my register I have received a total of 70 papers. Four gave up after the first month; most of the others did a fair proportion of the work. At the top of my list is Mr. C. H. Gee (Loughborough), with an average of 77 per cent. Next in order come Mr. J. Daggett (Colne), with 74 per cent.; Mr. T. Whitfield (Keighley), 65; and Mr. J. Clayton (Bramley), 55. These four sent the full compliment of papers for the seven months. Of the others Mr. W. Barker (Bolton) gained an average of 67·5, and Mr. H. B. Nash (Crewe) 57·5, with six papers each. In most cases the students have manifested great interest in the work, while their progress, and kindly words of gratitude for help given, are very encouraging."

Frank Cox.

"Mr. W. H. Tame is easily first. He sent in the full number of papers and the work was well done. Mr. R. L. Biggs is in the honour's list. Though Mr. C. H. Hewson just misses the honour's list his work deserves special mention. Six men have shown considerable interest in the work of the class, but 6 others only sent in one paper each. On the whole the men seem less inclined than last year to undertake a systematic course of study. Most of them explain and regret that they have been led to discontinue on account of pressing engagements. It would be a great advantage if they could regard such work as is done in the class as also of great importance."

G. W. Wiles.

"The class contained 17 men; of these only 4 sent in the full number of papers, and 4 ceased after the first month. The standard of attainment has varied greatly. Some students have enjoyed few educational advantages, but have persevered in face of difficulties. The progress made by three or four has been very encouraging, others have been lacking in application. Some sermon outlines gave evidence of ability and of careful work. The handbook has been closely studied, Messrs. G. Davison and T. W. Rogers deserve special mention. Testimony has again been borne by the students to the helpfulness of the class."

Charles R. Butcher.

"I commenced the year with 16 students, but after the second month many ceased to send in papers, and as the year advanced the class further decreased, Many of the papers were excellent and full of promise, and I noted with pleasure that those students who persevered through the year showed signs of progress. though some of the most promising early grew 'weary in well-doing.' Several letters received manifested keen appreciation of the help given. None of the men sent in all the papers and only 7 sent in four papers, Mr. E. Priestley (Bradford) being first with 58 per cent. of the total marks. He sent in six papers and worked very consistently."

J. Mathers, B.A.

"The students who have been most diligent have not been the most successful in securing marks, whereas those who have good marks have not sent in what might be considered a 'fair proportion' of papers."

T. Seaton Davies.

III. Systematic Theology (Elementary)

"Of the 28 students allotted to me 7 have not sent in a single paper, one or two of them have written explaining the reason of this, 5 furnished one paper each, 13 have sent four or more papers each, 9 have completed the course. The 9 who have persevered have done well; 4 of them—viz., Messrs. C. Nicol, J. W. Manning, J. J. Woodward, B. Chicken—are deserving of prizes, as they have each gained the

maximum, or nearly the maximum, marks; 4 others – viz., Messrs. A. S. Davidson, J. S. Adams, Rees Morris, John Lawson – are in the honours' list, as they have taken 70 or more attainable marks. The remaining 1 of the 9, Mr. A. T. Lascelles, has greatly improved, for his last paper he took 75, and for the course 67 per cent. Many of those who enter for this study are much engaged in business and have their hands full of Church work. They feel their need of improvement and make an effort after it, but find it more than they can accomplish." THOS. HESTER.

VII. BIBLE STUDY (NEW TESTAMENT)

"Twenty-six students sent me in papers, 12 of them with perfect regularity, others intermittently. Four of these—A. Hemsley (prizeman), H. Smith, Beatrice Theobald, H. D. Ranns - were distinctly above the rest. Some began to build and had not wherewith to finish: one, in particular, sent me answers for the first three months ample enough for a little book, with an imposing list of authorities; but for the remaining months I received nothing. I would strongly urge students not to strive to put into their papers all they know, relevant or otherwise, but to strive to put in good quality, regardless of whether it looks enough."

W. FIDDIAN MOULTON, M.A.

"During the year 25 students have sent in papers in connection with this class; 9, however, failed to proceed beyond the first month; this was probably, in several cases, owing to lack of opportunity since some of the papers showed considerable aptitude. Six continued to the end of the course, and of these, all save one (64 per cent.), obtained over 70 per cent. of the full marks. One student sent in all but the last month's paper, and gained 83 per cent. of the six papers which she wrote. Six continued to the end of last year, and then stopped. Wherever it has been possible to judge there has been steady improvement, and much interest has been taken in the work. The relations between Tutor and students have been of the pleasantest, and we conclude the Session with increased love for the book which we have been studying, the Gospel according to St. Luke."

W. F. LOFTHOUSE, M.A.

X. CHURCH HISTORY

"Sixteen students entered for this class at the beginning of the Session. Some of them have not sent in a single paper and only 4 have completed the course of study. These, however, have worked admirably and deserve warm commendation. Mrs. Dickin (Streatham Hill) and Mr. F. Mabin (Plymouth), gain 98 per cent. of marks and equally deserve a prize. Mr. David Cairns (Sunderland) and Mr. C. Edmonds (Witney) are also in the honours' list." ERNEST E. ORMISTON.

XI. ETHICS

"The papers of the three students who made any attempt to work in this section show practical mastery of the subject, which, be it noted, was a repetition of the course of the previous Session. This will account for the very high percentages attained—all three being over 80 per cent. Mr. Frank Mabin is first with almost full marks, his papers evincing very wise and wide reading. He is closely followed by Sister Helen McLean whose marks are only slightly fewer."

G. W. POLKINGHORNE.

XIII. ENGLISH COMPOSITION

"In this class 9 students have sent in one or two papers only, 2 have sent in four, and 7 others six or seven each. Of the papers received those of Mr. E. Legge and Mr. Dickenson have been marked by care and thoroughness; those of Mr. G. A. Jayes are also worthy of honourable mention. It has been interesting to notice that the most commendable essays, speaking generally, have not been written by students possessing the better command of words. Facility of expression, still

speaking generally, has been evident in essays of lesser interest. Questions on book-work have been answered with very varying success. Students appear to have devoted attention almost exclusively to the essay."

A. H. Scholefield, B.A., B.Sc., F.C.S.

"The work in this section cannot, on the whole, be considered very satisfactory. Out of 28 members enrolled only 12 sent in four or more papers; 4 were members in name only, sending no papers at all; 7 forwarded two papers, and 2 others three papers. It seems necessary to assume that several were too quickly and too easily discouraged. The total number of 7 papers was taken by 7 members, of whom the following deserve great credit for painstaking work throughout the Session:—Mr. F. Walker, of Bawtry, who gained the maximum number of marks for each paper, and who therefore heads the list with an average of 100 per cent.; Mr. W. H. Tame (av.) 95 per cent.; Mr. J. S. Dyson, 91 per cent.; Mr. W. Taylor, 86 per cent.; and Mr. A. Hemsley, 96 per cent. (on six papers only). Good work has also been done by Mr. R. Logan, 72 per cent.; Mr. F. Matthews, 70 per cent.; and Mr. J. H. Foster, 64 per cent. A few of the others did good work for three or four months, and, had they continued, would doubtless have secured equally creditable results."

E. T. Simpson, B.A.

XIV. Comparative Religion

"In this class 10 names were enrolled. Of these only a few persevered to the end. Perhaps the increasing difficulty of the subject discouraged some who, with a little more application, might have done well. However, the few who did send in their papers regularly, made up in quality for what was wanting in quantity. The papers of Mr. Mabin and Mr. Morgan gave me special pleasure, and they are recommended for the honours' list. Mr. Mabin obtained 394 marks out of a possible 410, and Mr. Morgan 335."

H. Cariss J. Sidnell, B.A.

XV. Logic

"A very large number entered for this class. No less than 61 names were registered. Unfortunately some of these would-be logicians failed to do more than make good resolutions, and sent in no papers at all. In their case a distinct need for a logical training of some sort is only too manifest. Of those who sent in papers with a fair amount of regularity many words of commendation might be said. Some who 'did run well' made such good progress at first that it is surprising they did not finish the course. Those who did each month's work throughout the Session deserve a special word of praise for their industry and intelligent interest in the work. In all these cases a marked improvement took place during the course. I might mention particularly F. W. Smith, W. H. Law, and J. E. Thorpe; out of a total of 180 marks they obtained respectively 144, 135, 134. B. McMillan, C. U. Hickson, and T. Seers also did well. [N.B.—During the first two months of the course the Rev. A. E. Balch, M.A., conducted this class.]"

H. Cariss J. Sidnell, B.A.

XVIII. New Testament Greek

"Five students who promised very well discontinued their work for various reasons, some time before the end of the Session. Of the remainder, Mr. C. H. Gee's work has been very good, and he has covered a great deal of ground. The work sent in by the Rev. J. J. Hart has been very good; and Mr. W. W. Barnes has done some very satisfactory papers."

Alex. Fiddian, B.A.

"I have had 5 pupils in elementary N.T. Greek during the year, of whom one only has sent in exercises with any degree of regularity; he has worked diligently with moderate success. Two have now finished the text-book, and should go on to the Advanced class."

Ernest E. Genner, M.A.

"Several have done very well this year and a better proportion of the students have persevered." C. F. Hunter, B.A.

"Of the 10 students I have had this Session 2 have sent in one paper each, 2 four papers, 1 seven papers, 4 have sent in ten, and 1 eleven papers. The work of 4 students has been very good indeed. The four are Miss Finch, Mr. Barton, Sister Helen McLean, and Mr. Roberts. Mr. Weaver has also done good work but has not persevered to the end. I have been very pleased with the intelligent interest and perseverance shown by most of the pupils. The course is difficult for beginners, and more difficult because of the absence of oral instruction."

C. T. Gwynne, B.A.

XIX. Advanced N.T. Greek

"This year the class has reached its record in point, both of numbers and efficiency. The total number of names is 18; of these, 2 joined late in the Session and 1 sent in no work; while 5 for various reasons only did a portion of the papers. The work of the remainder, who did all the papers, was of a high quality, as the subjoined percentages of marks show:—C. H. Dyson, 93; C. H. Ridge, 88; F. S. Wrigley, 87; Rev. J. Yeomans, 86; J. S. Dyson, 83; H. Jefferson, 83; G. Strutt, 79; A. J. Harris, 74; C. H. Theobald, 62. T. B. Martin (who joined late) reached 93 per cent on three papers." R. Martin Pope, M.A.

XXI. Special Class for Local Preachers on Trial

"Out of the 28 names given to me at the beginning of the Session, 10 proved to be only names. Of the 18 real members of my class 4 sent in but one month's work, which, however, was of excellent quality. Two others sent papers for the first three months. From others I received work four, five and six times, while 5 brethren sent good papers every month. Painstaking work has been done by all, but 3 names stand out – they are those of the Prize-winner, Mr. W. R. Higgins, of Bodmin, whose work stands valued at 85 per cent. of full marks attainable, whose papers have been a pleasure to read, and of the two whose marks for the Session shew something above 70 per cent.—Mr. C. F. B. Hunter, of Bensham (80 per cent.), and Mr. John H. Foster, of Sheffield (75 per cent.)—and who are therefore entitled to a place in the honours' list. The work of Messrs. Armitage and Shackleton deserves special mention also. Letters of thanks received afford ample evidence of the value to the men concerned of such help as the U.B.H.S. gives."

Arthur O. Sanderson, M.A.

"Some of the members of this class received very high marks each month, especially Mr. J. M. Featherstone and Mr. G. Waterhouse. The work included a considerable amount of reading, and in the papers of seven or eight of the students there was evidence that this had been carefully done. Several improved in their style of answering the questions during the Session. Thirty-three names were given to me, but only 5 students sent in the full number of papers; 4 more sent in six papers; and 9 sent in two or more papers. Mr. Featherstone, of West Hartlepool, takes the first place. The following also deserve honourable mention:—Mr. G. Waterhouse, Mr. W. H. Campbell, Mr. P. Walker, Mr. T. W. Rogers, Mr. R. Tucker, and Mr. T. M. Harland." J. F. Parkes.

"Of the 33 names sent me only 17 have sent in papers. Of these 9 sent papers twice, 1 four times, 2 six times, 3 seven times, 2 eight times. On the whole, 1 was "moderate," 5 "good," 1 "very good," and 1 "very excellent." Those sent in twice, September and October, I have not valued. One grew idle and ceased to write but afterwards was sorry and requested to be

allowed to continue. All the papers show that this is a sort of training which cannot fail to be of much service to the young men, and therefore to our Church."

GEO. E. STARTUP.

XXIV. NEW TESTAMENT INTRODUCTION

"Only 4 of the students committed to me have sent in four or more papers. Of these, by average, Mr. J. R. Oliver and Mr. H. Middlewood, tie with 71 per cent; Mr. W. H. Foale is third with 64 per cent.; and Mr. G. H. Joyce is fourth with 50 per cent. These 4 students did very creditable work and showed most pleasing improvement as time went on. From a large part of those whose names were sent me I heard nothing, a few sent one or two papers, one or two explained the absence of papers, but on the whole the result must be considered unsatisfactory."

E. W. TROUNSON.

"Twenty-seven names were enrolled in my class. George Powell, Lydney, Glos., has been the best student, sending in the complete set of six papers, and obtaining 95 per cent. of the maximum marks. I recommend him for a prize. W. B. Brooks and F. N. Fletcher also sent in six papers each, and received respectively 91 and 90 per cent. I recommend them for the honours' list. A. W. Dyson sent in five sets of answers which obtained 78 per cent. H. Lovatt and F. G. Morris, with four months' papers each, obtained respectively 91 and 90 per cent. W. F. Drew, James Graham, and T. Sigley, with three sets of papers each, received respectively 96, 93, and 84 per cent. E. Allchurch, C. H. Hodgson, E. M. Cottell, H. Holford, E. Mounsey, and E. Spencer, only sent in two sets of papers, and these were respectively marked: 91, 84, 83, 83, 81, and 68 per cent. A. A. Buckingham, W. Bellarby, F. J. Martin, Percy Ley, and F. Cory, only sent in one month's work each, which was respectively marked: 95, 83, 80, 65, and 60 per cent. From 7 members of the class I never received any work, although I communicated with each one, sending a printed letter with hints as to general methods of study and how to write the examination paper. One regrets that so many do not make the effort to persevere through the courses. One is however repaid by the few who faithfully plod to the end. Seven of my class succeeded in passing the Connexional Examination: A. W. Dyson, 42nd in Honours; and F. N. Fletcher, Percy Ley, H. Lovatt, F. G. Morris, G. Powell, and T. Sigley in the First Division."

JOHN ELSWORTH.

XXV. LOCAL PREACHER'S THEOLOGY

"Of the 30 names enrolled in the class, 16 did not send any papers, 6 sent one only, 3 sent two, 1 sent three, 1 sent four, 2 sent five, and 1 sent six. The class work generally was good, though the answers closely followed the text-book, rather than the mould of mental assimilation. The two best students were H. Middlewood and J. R. Oliver, both of whose names appear in the Honours' Division of the recent Local Preachers' Examinations. Both these students are worthy of the class prize; but as one prize only can be given it is awarded to H. Middlewood who has the highest number of marks. C. T. Copley and H. Brown take honours, Mr. Copley's name stands in the First Division of the Local Preachers' Examination results."

J. R. BROADHEAD.

"At the beginning of the Session I had a list of 20 students. From 7 of these, however, I have never heard at all, and from 3 others I have only heard once; 3 more have sent me two papers each, and the remaining 6 have persevered throughout the whole course, sending the complete set of six papers. The work of these 6 has given me great satisfaction; they have evidently themselves taken a genuine interest in their studies, and it has been a real pleasure to assist such diligent and painstaking students. Their names, with percentage of marks gained by each are as follows:—H. D. Ranns, 90; A. T. Alcock, 86; J. W. Almond, 85; G. W.

Lowe, 84; A. Rouse, 80; and J. S. Adams, 79. Of these, J. W. Almond and G. W. Lowe were unable to sit for the Connexional Examination, The other four sat, and all succeeded in securing good positions in the Honours' Division."

S. B. GREGORY, B.A.

"Twenty-nine students were assigned to this class, of whom 18 sent in one or more papers, 11 failing to send any at all. Four sent in the full number, viz., 6, and I have been able to place all these in the honours' list. Mr. H. Duncan's work was uniformly excellent and he is a good prize-winner. Mr. W. W. Barnes came next in order of merit. One member of the class, Mr. H. Lovatt, sent in five good papers, and Mr. F. G. Morris did work of very good quality in four, and Mr. A. A. Buckingham's three papers were above the usual standard. The average of the work was good, though several showed a strong inclination to stick very closely to the words of the Text-book. I was pleased with the careful work and the improvement shown in many cases."

E. DOUGLAS JACKSON, B.A.

N.B.—Further Reports will be given in later issues.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

June 7—THE ANSWERED CRY OF HUMANITY—*Psa.* cvii.

The cry of the troubled never ceases. Could we hear the stifled cries of all hearts life would seem to be a long wail of sorrow. "Our progress through this world is trouble and care." Infancy begins with a cry and old age breathes in sighs. Earth has its sunny lands and humanity its sunny temperaments, but the serpent of care enters both.

The cry has many different notes. Four times is it heard in this Psalm (vers. 6, 13, 19, 28), each with distinctive tone: the bewildered cry of those lost through ignorance; the desperate cry of those who try to live their life without God; the remorseful cry of those whose sinful folly has brought swift retribution; the trustful cry of those who in the path of duty struggle with adverse circumstances. These are typical but not exhaustive.

When the cry is to God the answer is all-satisfying. If any cry in vain it is because they cry not unto the Lord. Trouble may be a consequence of the sin which has detached humanity from God, but it is not in itself divisive. Its function is to bring about re-union. In many physical ills, pain is a healthy, hopeful sign, indicating continued vitality in the part affected and calling attention to the mischief, that it may be remedied in time. The pain of human life is wholly merciful, for it is to lead us to God, fellowship with Whom is salvation. Ours are "growing pains." The soul that ceases to suffer ceases to grow. Life is most enriched by its pains. Thus it is better to be saved "out of" our distresses than from them.

The repetition of the text brings emphasis to the personal pronouns. He saveth *them*, and *them*, and *them*. See also Psa. xxxiv. for similar

emphasis. He who saves one can save everyone. We do not appreciate the text fully until we can transfer it to ourselves. "I sought the Lord and He answered me."

The cry of pain becomes a cry of praise. Our salvation is greater than our peril or our sin. In every true life the gain of character far outweighs the loss of ease. Our knowledge of the resources of God grows by our experience of His succour. The Psalm shows us a procession of human troubles through the vast panorama of Divine goodness and the sufferers are the singers.

June 14—THE CHRISTIAN'S CORONATION—2 *Tim.* iv. 8

The Christian on earth is an uncrowned king. There is here no dignity or authority high enough to crown him. The Roman Church may presume to canonize its saints, but such honours are vain without the *imprimatur* of the King of kings. For the true coronation we must wait till "that day," more anxious to be worthy than to be exalted. If we have royal rank as sons of God and a kingly spirit as partakers of the sufferings of Christ the crown will follow in due time. We may be assured of it here by the completeness of our self-sacrifice: "I am ready to be offered . . . henceforth there is laid up," etc.

The crown must be won on earth—where there are more crosses than crowns. In this there is no hereditary succession. Each must win by himself through conflict, self-denial, suffering. The obscurity of the arena matters not: fidelity has often to be shown with no audience but God; it is enough that He knows and treasures up the record of our endurance; it is His verdict alone that counts.

The crown will be worn in heaven. Rev. ii. 10. It consists in our assured and divinely acknowledged position as sons of God. Matt. x. 32; xix. 28. There the struggle of righteousness against evil will be for ever past. Our rights as kings and priests unto God will be beyond challenge and beyond peril. When the Righteous Judge says, "Well done," there is no more to be said. Rom. viii. 33.

It is a crown of righteousness because won through righteousness—Christ's and ours in Him: because it represents final victory over sin and the fruits of sin; because it is the vindication of the royalty and eternal quality of righteousness as against its temporary unpopularity on earth: and because it expresses an abiding relation to God which is the crown of character.

June 21—THE GLORY OF THE GOSPEL—*Rom.* i. 16

Why should any be ashamed of good news? We are generally eager to carry or receive such. In this case some would be ashamed (1) because of the mean channels through which it came. The Gospel originated among the despised Jews; its theme was One who had been put to death as a malefactor; its messengers were lowly foreigners, mostly unlearned and of no social influence. (2) Because it would not be appreciated in Rome—city of pride, dominion, wealth, pleasure and scepticism, where religion was regarded only as a useful superstition. From such a people only ridicule and opposition could be expected. When news is so received the messenger feels himself discredited and put to shame. (3) Because the Gospel is a levelling power, making all men

brothers, requiring all to serve their fellows and bear the reproach of Christ. The Gospel can be good news only to those who receive it on its own terms—absolute submission to Christ.

The triumph of the Gospel is assured because it is the power of God, and therefore must prevail against human ignorance, prejudice and contempt. (1) God's power clothes itself in lowly forms. He stoops to conquer, but though the Gospel came through weakness and shame it is not of men. Its true source is God; its genesis, eternity; its power divine. (2) The indifference and self-interest of men cannot withstand its progress. As small seeds by their growth can split rocks and rend walls, so the truth of the Gospel, revealing the higher nature and interests of man, gradually asserted itself until pagan Rome fell and the despised cross became its glory. (3) The Gospel received begets a love which delights in brotherhood, service and sacrifice.

God's power in the Gospel is unto salvation. It is the manifestation of His good-will. Heathen minds think of God as of one who is as vindictive as powerful and therefore to be dreaded, shunned or "bought off." That "God is love" and the manifestation of it in the Cross is a surprise. Good news is better than medicine to a burdened heart and to those in the bond of iniquity and the shadow of death, a reconciled and pardoning God is good news indeed, a word of life.

The peculiar glory of the Gospel is that it is for everyone. Not a general good only but personal. It seeks a man as a man irrespective of all differences. No individual is overlooked. Each is brought into touch with the powers of God and if he yields to its gracious impulses it transforms him into the image of God. Paul thinks here not of the change of earthly governments and civilizations to be brought about by the Gospel, but of the many sons to be born into the family of God, a thought which should dispel all timidity in preaching Christ at the Rome of any age. Those ashamed of such a Gospel are unworthy of it.

June 28—SAVED FROM AND SAVED TO—2 *Tim.* iv. 18

The Christian's salvation is continuous and many-sided. The foundation—the finished work of Christ—needs laying only once, but the building goes on course by course till the topstone is brought on. We are saved moment by moment. Our only experience of salvation is a present salvation. "Jesus saves me now." Our salvation, therefore, will take somewhat the complexion of our passing circumstances and reveal the grace of God in many aspects—negative and positive.

What we are saved from. (*a*) The work of evil within us: the corruption of our hearts through sin; the penalty and power of sin; the bondage of fear; the blindness of ignorance; "Salvation from sin, death, and hell." (*b*) The work of evil from without—which is specially in view here: the designs of evil men, persecutions, hindrances; the perversion of colleagues (ver. 14), alienation of friends (vers. 10 and 16). But whatever form the work of evil may take, it cannot finally prevail against the faithful Christian.

What we are saved to: His heavenly kingdom and all that means.

Salvation into glorious bliss:
How great salvation who can tell!

We think too little of the positive side of salvation : sonship, saintship, fellowship, citizenship. It is more than rescue, it is exaltation. We are saved to a larger heritage than we are saved from, as God's kingdom is vaster than Satan's. We are preserved for service in the kingdom of God, that in spite of all hindrance we may see the pleasure of the Lord prosper in our hands : preserved to possession that through all the changes and chances of this mortal life we may come to the city of habitation. Luke xii. 32.

REVIEWS

Eden and Gethsemane. Addresses for Communion Services. Manchester : J. Robinson. 3*s.* 6*d. net.*—Another excellent collection of addresses. They deal with various aspects of the Lord's Supper and are written by non-Episcopalian ministers. The addresses are reverent in tone and deeply devotional, and are valuable alike for private reading in preparation for the Communion or as suggestions to ministers to give for Communion Addresses. Amongst the authors are Principal Stuart, Messrs. Greenhough, J. Morgan Gibbon, T. G. Selby, G. Milligan, B. J. Snell, and J. A. Clapperton. Mr. Robinson is publishing a series of books of this sort, which will be of great value to preachers.

Comradeship and Character. Sermons and Addresses to Young Men. Manchester : James Robinson. 3*s.* 6*d. net.*—It is long since we have met with such an admirable collection of addresses to young men as that provided in this volume. The style naturally varies greatly for the writers include George Jackson, T. G. Selby, J. G. Greenhough, Thomas Waugh, Dr. Chas. Leach, J. A. Clapperton, George Milligan, J. Morgan Gibbon, and others. But all addresses are marked by an earnest straightforwardness which will arrest the attention of young men. The power to speak to young men in a seemly and effective fashion is a great gift and one to be carefully cultivated by all preachers. Those who wish to see how young men should be talked to cannot do better than secure this volume.

The Education of the Wesleyan Ministry. By George G. Findlay, D.D. London : C. H. Kelly. 6*d. net.*—No one is better qualified to write on this subject than Dr. Findlay. His pamphlet, which consists of two papers originally contributed to the *London Quarterly Review*, with a brief Preface and Appendix, ought to be carefully considered by all who influence or are interested in Methodist policy. Dr. Findlay calls his booklet a "protest and appeal." He protests against the fatal policy of economy which has so long controlled the education of the Wesleyan Methodist ministry and appeals for larger financial outlay and a more adequate provision for the efficient training of those who should be the teachers and leaders of their congregations. We are in most hearty accord with Dr. Findlay's contentions, and earnestly commend his plea to the careful attention of our readers.

A Manual of Directions for the Use of Candidates for the Ministry. Wesleyan Methodist Book Room.—The Wesleyan Methodist Church is setting itself honestly and earnestly to secure a thoroughly efficient ministry and is wisely giving special attention to candidates who are at the beginning of the long years which lie between the young "local" on trial and the ordained minister. This *Manual* should be carefully studied by all who are looking forward to the sacred calling. No wisely devout man will resent the demand for more careful study of God's Word and a wider culture of natural gifts. The present requirements represent the minimum. There will doubtless be a gradual raising of the standard. We are pleased to note the frequent references to and hearty commendation of our Union for Biblical and Homiletic Study.

The Beauty of Hackneyed Expressions. By the Rev. E. J. Simons. London: C. H. Kelly. 1*s.*—This little volume consists of eight excellent chapters dealing with familiar phrases, many of which now-a-days are more often quoted satirically than in earnest. But as Mr. Simons shows they had a meaning, and in some cases at least they are well worth thinking over. Class-leaders will find much to help them in these bright papers.

Jan Pumroy on Prayer. By J. George Stuart. London: C. H. Kelly. 1*s.*—Quaint talks in the Devonshire dialect—mercifully modified for the sake of the ordinary reader. A good book for private edification and full of topics for the Prayer Meeting or the Class Meeting.

Elijah: A Historical Poem. By the Rev. F. W. Parkes, M.A. London: S. W. Partridge.—This poem has many fine lines and shows considerable power. The story of Elijah and the legends, which have grown up around his great name are well told, and the notes are extensive and helpful.

ALSO RECEIVED

A Study of the Christian's Intermediate State. Three Sermons Preached by Rev. E. T. March-Phillips. London: Elliot Stock. 9*d. net.*

The Secret of the Cross, or How Did Christ Atone. By J. Garnier. London: Elliot Stock. 1*s. net.*

A Spiritual Awakening, or Selections from the Life and Letters of Charles Finney. London: Elliot Stock. 1*d.*

MEN AND BOOKS : A MONTHLY SURVEY

The Pauline Epistles *

MESSRS T. and T. Clark have laid students of the New Testament, and especially of St. Paul's writings, under fresh obligation by their publication of this volume. Many books have appeared of late dealing with the life and writings of the great Apostle of the Gentiles, and expounding his teaching and philosophy from varying standpoints, and from all of them something is to be learned. But if a student is limited to one book, he cannot do better than place this on his table and study it carefully and thoroughly. Even those who know St. Paul and his work most intimately will learn something from its perusal—will find themselves looking at the Apostle from a new viewpoint, and finding ever new lessons from this study of his marvellous writings.

In a well-printed volume of some 500 pages, Mr. Shaw has given us a fascinating and vigorous study of the "Pauline Letters." He writes with the fullest sympathy with his subject, and so clearly and convincingly that the reader finds himself carried easily along, through criticism and exposition alike. The author knows his subject, and is fully alive to the strength (and the weakness) of the new criticism, and can weigh arguments as well as count them. He is not at all disposed to be driven from his convictions by the most dogmatic subjective criticism, and is not afraid of combatting even the most confident of the critics when their views are in his judgement untenable.

In a careful Introduction, our author shows that the "Letters" are (1), extremely personal in character, and a very complete revelation of their author; (2), a record of the life and development of the Early Church; and (3), a noble testimony to the Lord Jesus. Of the style of the letters, he writes :—

> Like all true letters, those of St. Paul were occasional in their origin. He did not compose them as studies in theology, or as treatises on

* "*The Pauline Epistles*," *by Rev. R. D. Shaw, M.A., B.D. Edinburgh: T. and T. Clark.*

Christian doctrine which he desired to give to the world; even the Epistle to the Romans is only an apparent, not a real, exception. Events of moment to him and his converts called them into being. He was appealed to on some point of faith or conduct, and he replied. Or, he heard good news, or recived tokens of affection, and he wrote to express his joy, to encourage, and to exhort. Again, he heard of the presence of teachers who calumniated him, denied his authority, and undermined the faith of his followers. This drew forth his bold definitions of doctrine, his impassioned defences of the gospel, and his no less impassioned apologies for his own life.

These things naturally affected the style in which the Epistles were composed. There never was a writer whose style more clearly reflected the mood and purpose of the hour. It completely reveals the man, and its rapid changes are just the lights and shadows flitting over his face. . Sometimes the Apostle seems verily to wrestle with words, struggling to express some great idea that almost passes knowledge. . . A born debater, he frequently uses the quick thrust of short, sharp sentences, the rapid fire of triumphant interrogation ; spiritually-minded, he rejoices to wind up a paragraph with an outburst of praise or prayer; and a child of feeling, he sometimes suffers the depression of the moment to display itself in passages that are sombre and heavy, without lilt or gleam. Such characteristics vary in the different Epistles. Sometimes he wrote in peace and gladness, at other times under the keenest tension, when his thoughts were fire and his words were battles.

After this the Epistles are dealt with in four groups. (1) The Thessalonian Epistles, (2) The Four Great Epistles, (3) The Captivity Epistles, and (4) The Pastoral Epistles. A careful and eloquent summary of Paul's message to mankind completes the volume.

We cannot here either summarise the arguments or criticise the conclusions of our author. But we will quote another paragraph to show the suggestiveness of the writer's style, and, if possible, to induce our readers to procure the book.

Onesimus in Rome

In some way quite unknown to us, God's providence caused Onesimus to be met and recognised in those busy streets. The eye of the Lord was on His wandering sheep. Even when he thought himself most concealed, Onesimus was most observed. Fleeing from the earthly master, he ran into the arms of the heavenly. Little do we know the issues to which our steps are leading, or the strange turnings that will surprise us in the lanes of life. Out of our very sins and follies it pleases God to unfold the opportunities of grace. Sometimes we refuse them, and the hand of the Good Shepherd is shaken off in misunderstanding and disdain. But Onesimus did not so refuse. Perhaps he had been long enough at the black heart of that iniquitous city, and had tasted sufficient of its wretchedness and horror. His soul grew lean on the husks with which he

was fed. When a friend came in his way, and when that friend brought with him the air of a better and purer life he did *not* turn from him. There was something that inclined to good in the heart of the runaway. Let us suppose it was Epaphras of Colosse whom he met. He was not sorry. The thought of the fair homeland valley, with its gleaming streams and sheltering hills, leapt up in his homesick heart at the sight of that well-known face. He was willing to go with him ; and so Epaphras brought him to Paul, and Paul brought him to Christ. It is the story that has repeated itself so often in the long history of the gospel. The unhappy and forlorn wanderer finds a friend on the world's highway, and the face of the friend fades into the face of Christ.

This is a book to be read and read again, and few preachers will study it without finding in it many suggestions which will be fruitful for pulpit work.

The Education of Christ *

In an interesting little volume, written by Professor Ramsay, of Aberdeen, we have a brief but fresh and interesting study of some of the more prominent factors in the education of Christ. The author modestly calls his booklet a "day-dream." It is certainly a dream with a purpose, and will help the reader to understand how the circumstances and influences which surrounded Jesus during His earlier days on earth must have affected His mental development. The part played by the mountains, by Nazareth, by Jerusalem, and by the ordinary education of a Hebrew boy, are all carefully delineated ; and the Professor writes so clearly as to make his readers see the significance of the great facts displayed. In the later chapters the writer carefully distinguishes the "superhuman" from the "supernatural," and defends the historical Christ of the Gospels from many of the objections of modern critics. All students of the Gospels will be interested in this little volume. One or two quotations will show the writer's standpoint.

Religion and Growth

Religion to be true must be constantly growing. It cannot become stagnant without falsifying itself. The nation which does not increase in its power of interpreting the Divine purpose, and fails to produce a succession of listeners to and interpreters of the Divine voice, has become dead to the Divine message. In that country, where a true

* "*The Education of Christ*," *by Prof. W. M. Ramsay. Hodder & Stoughton.*

national character has never been allowed scope to develop, the history of religion has been one of degradation and of increase in the polytheistic spirit, which constitutes an infallible index of growing insensibility to the Divine nature. You learn there more clearly than in any other country that religion cannot be real and permanent except through the continuous revelation of the Divine nature to man.

That is the general principle which years of study have shown me as ruling in the history of the land. And if it rules in the people, that is because it affects first of all the individual man.

The Lesson of Nazareth

Most impressive of all to the young Jew of Nazareth was the fact that he should be standing there, and not in his own family home in the distant land of Judah at Bethlehem. Israel had deserted God, and the issue had been that the Galilean hills and the great plain of Megiddo had passed from them; and for a time there was not a Hebrew in Galilee of the Gentiles. Then the Southern Jews, who had remained true to their religion, began to settle in that pleasant northern land, which had once belonged to the lost tribes.

But those emigrants from the south, who had made their new home in the pleasant land of the north, still clung to their connection with Jerusalem, because, their meeting at that centre of their religion was the guarantee of their national unity and permanence. They made regular visits to Jerusalem; and thus they kept alive their national feeling and their hold on their religion. They also kept fresh and living the memory of their ancient home and their tribal and family connection in Southern Palestine. Nazareth was merely their place of residence, though the outer world fancied that it was their city and fatherland; but they knew in their own hearts as a fragrant memory that their own city and true home was far away in the highlands of the south. An idea, which lay hidden deep in their minds and was hardly known outside the household circle, was a stronger force in their nature than all the tender associations of childhood and lifelong residence. And that in itself was an education to the child in the Nazarene house. He learned from infancy to estimate the ideal above the actual, to regard immediate material surroundings as temporary and evanescent, and to look for truth and reality in the world of thought.

Living among such scenes and in such circumstances the thoughtful Jew of Nazareth could not fail to learn thoroughly the lesson, so that it became part of his mind and nature, that religion makes the nation, and the loss of religion must destroy it.

The Education of a Hebrew Boy

No education was ever so well adapted to train a thoughtful child in the appreciation of his own country, to render its past history living and real to him to strengthen his patriotic feeling, to make every geographical name and scene full of meaning and historic truth, as the training which every Hebrew child then received. He learned to know one small collection of books thoroughly, and that library gave him a training in literature and in history, in philosophic insight and in religious feeling.

I doubt if modern scholars sufficiently appreciate the Hebrew education in that period. They are never weary of describing the narrowness, the ignorance, the prejudice and the sordid formalism of those old Jews. It is true that those old Jews were ignorant of much that we know. But there is no fallacy so universal, and none so dangerous in this world, as the opinion that the man who does not know exactly what we ourselves know is an uneducated and ignorant person. The man who really knows is the man who has discovered truth for himself, and not the man who has been taught results.

"The Wisdom of James the Just"

The Bishop of Ripon's new volume on the Epistle of St. James may be regarded as another sign of the growing demand for expository preaching. Some of the more thoughtful members of our congregations are asking that the pulpit should supply them with definite teaching concerning the several books of which the Bible is composed, so that they may be guided to the purpose and main arguments of the various writers. Dr. Boyd-Carpenter's book is a contribution toward's meeting this need, and his aim is to show the value of continuous Bible study. He says:—

Wise men have often told us of the snares of desultory reading. The mental discipline which accompanies continuous study is missed by those who wander from book to book. There may be, and there doubtless is, profit in wide and diversified reading, but it is seldom a profit, except to those who have trained the mind by systematic study. The Bible, like every other book, is only read with fullest advantage when it is studied systematically, *i.e.*, book by book. I fear that Bible reading is too often the reading of detached texts, or of favourite and perhaps isolated passages. Choice extracts are well enough in their way, but they can never take the place of complete works; and it may safely be said that as a man does not know literature who only knows a few "gems," as they are called, so he does not know his Bible who only knows a few texts.

I submit for study one of the Epistles of the New Testament. It is short; it is compact; it contains a wholesome philosophy of life; it is full of teaching; it is vigorous; it is practical.

The book is divided into two parts. In Part I. the author deals in a very interesting manner with "The Self-Revelation of the Writer"; "His Philosophy of Life"; "His Thoughts about God"; and "The Writer and Those to Whom he Wrote." Part II. deals with *The Letter*, carefully tracing the Apostle's argument, and giving an exposition of his thought. In our judgement the writer has been most successful in the earlier part of the volume, which displays all that clearness

and charm of style which usually characterises the Bishop's writings. The expository part of the book deserves commendation for its careful work and valuable teaching ; but it seems to us to lack the fine illustration and fascinating touch so conspicuous in Mr. J. Hunt Cooke's charming little volume on Ecclesiastes. It is, however, eminently readable, and points the way to sound expository teaching in the pulpit. We quote a few paragraphs :

The Apostle's Love of Nature

The writer draws from all quarters his illustrations ; he has noted how nature carries on her processes ; he has learnt lessons which are open to every observant eye, and he seeks to make men learn in like manner. He has watched the wind, the rain, the sun ; he has seen the growth of grass and flower, the upspringing of the corn as it responds to the early and latter rain ; he has stood upon the shore and seen the huge waves driven hither and thither, or battering against the sides of the huge ships (iii. 4) ; he has rejoiced in nature, which gives to man refreshment from her thrifty bosom, and yields her various fruit from olive, vine and fig. He has gone through the world with open eyes, and has marked the processes of the heavens and the earth. The writer was clearly an observer of nature.

Moral Completeness

The ambition of moral completeness is common among New Testament writers. It is the outcome of their belief that there is an ideal pattern to which man must ultimately grow. Just as Moses was shown in the Mount the pattern according to which he was to make all things, so there is a divine image to which man is to grow, and in growing to which he fulfils his true destiny. But the attainment of this destiny may be thought of in two ways—the attainment of maturity and the attainment of completion. Thus man reaches maturity when he attains his full age ; he reaches completeness when he attains his true and natural growth.

Character and Conduct

Trial works good ; it trains character ; it develops and reveals the heaven-like qualities of which man is capable. To give expression to these in life is the Christian calling. We are called to be first-fruits, earnests, and evidences of what all may become. If we are thus called to shadow forth, both in life and character, hints of the ideal life and the ideal character, it behoves us to translate our calling into reality.

Confession—Ch. v. 16

There is no foundation here for the practice of auricular confession, as it is called. This is acknowledged by Cajetan. The custom of private and auricular confession finds no sanction in the primitive or Catholic practice. "These opinions," as Hooker says, "have youth in their countenance ; antiquity knew them not." (Eccl. Pol. Bk. vi., Ch. iv. 14). The great change in this matter was made as late as 1215, at the Fourth Lateran Council, at the dictation of Pope Innocent III. Then confession of sins once a year was declared to be obligatory."

Foreign Missionary Methods

Students of Foreign Missionary Methods will be glad to have their attention called to a paper in the April issue of the *Church Quarterly Review*. It is the third of a series on "Missions to Hindus," and discusses the chief methods adopted by some of the more prominent workers in that vast country. The writer's standpoint is fairly indicated in the following sentences :—

> And first, of the two great types, under which all missions to the heathen, in whatever age or country, seem naturally and inevitably to fall, the Diffused and the Concentrated Mission ; the mission whose immediate aim is active aggression upon heathenism, wherever and whenever it can be reached; and the mission whose present objective is to be found in setting up among the heathen a body of indigenous Christians, through the power of whose consecrated lives the mass of the heathen around are in time to be leavened with the gospel. Each type is essential to Christendom, if the heathen world is to be won, and each finds its prototype in the Acts. It is the wisdom of the church in every country to weigh the value of each in relation to the needs of that country, and to the temperament and the circumstances of its people.

The working of these methods in the early Church is carefully traced, and the results shown, and the reviewer then proceeds to discuss the application of these methods in the history of Indian Missions. Taking as illustrations of the "Diffused Mission" such apostolic workers as Xavier and Schwartz, he sympathetically portrays their character and work, and contrasts their great but temporary success with the enduring results achieved by Dr. Carey, who is cited as a good example of the "Concentrated Mission." The lessons of the survey are then carefully pointed out :—

> The one grand merit of Carey, without which his marvellous qualities had been lost, like those of his predecessors, was that he, with the intuition of genius, seems to have worked instinctively from the first on the lines of the Concentrated Mission. There was no diffusion of his energies over impossible tracts of country and impracticable numbers of converts. A few really Christianized people, with the means of future extension—this he seems to have set before him as his object. He left no great body of converts, but he laid a solid foundation, to be built upon by those who should succeed him. His college at Danish Serampore, his refuge when his countrymen expelled him, is at work to-day training missionaries; and the Baptist persuasion as a whole retains the missionary spirit which he was granted to establish in its members. Above all, his translations of the Scriptures formed a basis for the many versions which have been

continually improved and improved. We should hardly be saying too much if we laid down that subsequent missions have proved successes or failures in a proportion fairly exact to their adoption of Carey's methods.

The article should be read by all who are interested in this great question.

U.B.H.S.

The U.B.H.S. again presents a most encouraging report showing the steady growth of that organisation, not only in the gross total of members, but what is more gratifying, in the number of those who take the Courses of Study seriously, and succeed in obtaining a high percentage of marks. Amongst the most satisfactory features are the numbers of candidates for the ministry, and junior ministers who take such subjects as New Testament Greek, and thus get over much of the preliminary labour before entering college, thus securing a higher starting-point in their studies, and relieving the college tutors of much elementary teaching, which is a woefully unwise expenditure of time. Homiletics and Theology are, of course, the most popular Subjects, but there are good numbers in many other Classes.

From the first ladies have been amongst the best students of the U.B.H.S., and we are glad to see that they still do well. Two Wesley Deaconesses, Sisters Helen McLean and Frances Ayles, take an honourable place.

A new department is announced for next year, viz., a section for class leaders. There are great possibilities of usefulness in this direction. We are most thankful to find the Union making such steady progress. It is a joy to us that this good work, initiated in the early days of the PREACHERS' MAGAZINE, should still be associated with it. The success of the Union is undoubtedly largely due to its accomplished and indefatigable Secretary, the Rev. J. A. Clapperton, M.A. The staff of tutors, which now numbers seventy, includes most of the ablest younger Methodist ministers, with a few equally able laymen.

"THE LOCAL PREACHER'S EQUIPMENT" *

The Local Preacher of to-day is a much-advised person. Everyone who either preaches or hears thinks that he can put

* *Pulpit Equipment. A Primer for Local Preachers. London : C. H. Kelly.*

the young preacher on the right track, or at least tell him that he is on the wrong. Few, however, can do it so pleasantly and sensibly as Mr. A. R. Kelley, whose pamphlet is full of sound advice on a variety of topics. Mr. Kelley not only writes about preaching and preparation for the pulpit, but deals with common errors of pronounciation, and with what we should hope are uncommon errors in good manners. He tells the young "local" how to write a letter as well as a sermon, and how to behave at the dinner-table as well as in the pulpit. Wise men will not be offended by his plain-speaking, and many a young fellow will be thankful to hear such brotherly advice given in a way that spares his feelings whilst exposing his failings. Perhaps the least satisfactory Chapter is that on Books, but Mr. Kelley somewhat unwisely, as we think, confines himself to books which do not cost more than eighteenpence.

THE PREACHING OF JOHN WESLEY

BY THE REV. JOHN EDWARDS

I

PREACHING is one of the fundamental and essential characteristics of Christianity. Jesus Christ, the founder of the Church, was Himself a preacher. He organised preaching tours for His disciples, and in his final instructions to His Apostles, commanded them to go everywhere preaching the word. By this means chiefly the Gospel was made known to the nations, and the churches of the first century established and sustained. And through all the centuries since, the revival of preaching has meant a revival of spiritual life and power. John Wesley—the saintly man who was raised up by God to be the principal actor in the evangelical revival of the 18th century—was one of a long succession of great and influential preachers, one of a group of able and worthy men who kept evangelical truth alive in England during one of the darkest periods of our religious history.

Wesley, however, cannot be described by any single epithet. He was a broad and many-sided man, with immense activities, whose force and influence were felt in many directions. He was a cultured scholar, a great traveller, a keen observer of men and things, gifted with marvellous powers of organization, and, above all, a powerful and successful preacher. And it was the preaching of John Wesley and his helpers which, by the blessing of God, brought about a great revival of religion, and ultimately made Methodism.

To the preacher who has worthy ideas of his work, nothing is so important as to discover the elements of successful preaching—the kind of preaching needed to move men and lead them to Christ. He will study the methods, the subjects, the style of the most successful preachers, in order to find a remedy for his own defects, and to make his own work as forceful and powerful as it ought to be.

The traditions of Wesley's power in the pulpit, the magnitude of the work he accomplished, and the vast organisation which bears his name to-day, all combine to mark him out as a great preacher. During the fifty years of his itinerant life he travelled 250,000 miles, and delivered more than 40,000 sermons. In 1765 he was preaching at the rate of 800 sermons a year, and this is only a specimen of what he did for a long period. Testimonies to his powerful influence abound.

Probably no man ever exerted so great an influence on the general religious condition of the people of England as John Wesley. He had a powerful instinct of Divine truth, an energy of reason in religious things, and a wonderfully practical style of didactic address. . . He preached, with the earnestness of intense conviction, the full, free, and sovereign grace of God in the salvation of every soul that would trust itself to it for eternal life. He blew again the gospel trumpet and rallied the hosts of God to hope, and faith, and a new life.*

If you want to get into the last (*i.e.*, the eighteenth) century, to feel its pulses throb beneath your finger, deny yourself your annual reading of Boswell, or your biennial retreat with Sterne, and ride up and down the country with the greatest force of the eighteenth century in England. No man lived nearer the centre than John Wesley, neither Clive nor Pitt, neither Mansfield nor Johnson. You cannot cut him out of your national life. No single figure touched so many minds, no single voice touched so many hearts. No other man did such a life's work for England.†

* *Quoted by Prof. Hoppus.* † *A. Birrell.*

His contemporaries also bear testimony to his power as a preacher. Mrs. Rogers writes in her diary :—

October 14th, 1790.—I heard Mr. Wesley preach in Spitalfields Chapel, with great liberty, from Eph. vi. 2, "Put on the whole armour of God." I never heard the Christian armour so described before. In the course of his sermon he introduced an account of a General, a very wicked man, but a great warrior, who, in the blaze of battle lifted up his hand towards heaven, and swore by his Maker he would never quit the field while there was an Englishman alive in it. He was harnessed with steel; but while pronouncing the oath with his arm extended, a musket ball entered the joints of the harness, shot him in the armpit, and down he fell. Mr. Wesley showed in the beautiful contrast, that the Christian being armed with the panoply of God, that is, his whole armour, no part is left exposed, but the whole soul is covered and defended against every fiery dart of our common enemy—the devil. ‡

Hampson, one of his early biographers, says :—"His attitude in the pulpit was graceful and easy; his action calm and natural, yet pleasing and expressive; his voice not loud, but clear and manly; his style neat, simple, perspicuous, and admirably adapted to the capacity of his hearers." Henry Moore—his intimate friend—says that when he first heard Wesley preach he thought it strange that a man who spoke with such simplicity should have made so much noise in the world. But he paid a rare tribute to the preacher when he said that "he remembered more of the sermon than of any other he had ever heard." The traditions of his preaching cherished in old Methodist families, tell of his sparkling vivacity, and his bright and winsome manner in the pulpit.§

The results of his preaching, if measured by the numbers comprising the Methodist Societies at his death, are simply stupendous. On this side of the Atlantic there were 294 preachers and 71,668 members; and in America, 217 preachers and 48,610 members. No wonder that Southey regarded him as "the most influential mind of the century—the man who will have produced the greatest effects centuries or perhaps milleniums hence, if the present race of men should continue so long."

But it may be questioned whether the present generation has any correct estimate of Wesley's power; or any true or

‡ *Remains of Hester Ann Rogers.*

§ Specimens of his illustrations may be seen in Sermons 82, 84.

adequate idea of the quality and style of his preaching. Many Methodists, even, know little either of his favourite texts, or of the sermons based on them. Some will perhaps question this statement; especially as fifty-three of these sermons form part of the doctrinal standards of the Methodist Church. But we believe it is warranted by the opinions generally held respecting John Wesley's preaching. Few persons would venture to express a decided and definite opinion as to its characteristic excellencies. The sermons are much praised, but little studied; and few refer to them to-day as models of successful preaching. They are regarded as clear, concise statements of theological truth; good specimens of eighteenth century teaching; but cold, uninteresting, dull, monotonous, and surprise is sometimes expressed that they were able either to move the heart or transform the life.

We venture to challenge the accuracy of this estimate, and do not think it is based on the right materials for forming a correct judgement. Wesley's printed sermons do not fairly represent the character of his preaching. They do represent the substance of his theology, the truths which he regularly and systematically taught, but they give us little idea of the vivacity, the fire, force, wit and illustrative power which all the traditions of his age attribute to him when in the pulpit.

The standards of literary taste in the 18th century differed widely from those of to-day, and especially in the idea of what a sermon ought to be. Robert Hall writes:—"The idea commonly entertained in England of a perfect sermon, was that of a discourse upon some moral topic—clear, correct and argumentative, in the delivery of which the preacher must be free from all suspicion of being moved himself, or of intending to produce emotion in his hearers—or, in a word, as remote as possible from such a mode of reasoning on righteousness, temperance and judgement as should make a Felix tremble. This idea was very successfully realised, this singular model of pulpit eloquence carried to the utmost perfection; so that while the bar, the parliament, and the theatre frequently agitated and inflamed their respective auditories, the church was the only place where the most feverish sensibility was sure of being laid to rest. Such was the condition of things when Whitfield and Wesley made their appearance, who,

whatever failings the severest criticism can discover in their character, will be hailed by posterity as the second Reformers of England."

To such a generation Wesley's preaching came as a flame of fire. The testimony of his *Journals* is eloquent and decisive on this point.

Further, in judging the sermons we must take into account the author's purpose in writing them. In the preface to the the first series of sermons, written in 1747, he says:

> The following Sermons contain the substance of what I have been preaching for between eight and nine years last past. During that time I have frequently spoken in public, on every subject in the ensuing collection; and I am not conscious that there is any one point of doctrine, on which I am accustomed to speak in public, which is not here, incidentally, if not professedly, laid before every Christian reader. Every serious man who peruses these will therefore see in the clearest manner, what these doctrines are which I embrace and teach as the essentials of true religion. But I am thoroughly sensible, these are not proposed in such a manner as some may expect. Nothing here appears in an elaborate, elegant, or oratorical dress. I desire plain truth for plain people; therefore of set purpose I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scripture.

All the traditions respecting his preaching point to a much more popular style than that used in his printed sermons. And as we have seen, the testimonies of his contemporaries is in the same direction. No one who knows the facts will question the statement that John Wesley was a popular preacher. He spoke from a prominent pulpit, and both his utterances and his audiences were broad and varied in character. He seemed to be equally at home in the university pulpit, in the city church, in the rural hamlet, or when preaching out of doors to the colliers of Kingswood, the nail-makers of the black country, the quay labourers of Newcastle, or the miscellaneous crowds of Moorfields. And in every case the word was with power.

STUDIES IN THE SONG OF SONGS

IV. Boreas and Zephyr

BY THE REV. HILDERIC FRIEND

Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out—Cant. iv. 16.

THE Reference Bible points us to Pentecost. "And suddenly there came a sound from heaven, as of a rushing mighty wind . . and they were all filled with the Holy Ghost, and began to speak." One commentator goes so far as to assert that this passage from the Canticles prepared the way for the outward manifestation, in the mighty rushing wind, of the descent of the Holy Ghost on this memorable occasion. "The wind of the Spirit blows upon the garden of the Church, and the perfumes of its deeds of holiness flow forth." If this is not an exaggerated statement there is abundant reason for the careful study of our text.

Let us first be quite sure as to the sense. More than one critic, carrying only a microscope but knowing nothing of the use of the telescope, looking at the letter, but overlooking the spirit, has made light of the subject. How can the north wind awake and the south wind also blow? Such is the trifling of the critic. He does not see that there are at least two answers. The sea may ebb and flow; the wind, proverbially fickle, may change; the breezes may alternate; nay, every observer is aware that the wind may be blowing in two directions at one and the same time, so that while a lower current is passing northwards a higher current will be driving the migrant to the sunny south. But that is not the point. It is the very inconsistency of the text which shows its poetry and inspiration. The poet is nothing if not contradictory, the truth is never so consistent as when it cannot be reconciled. As well try to confine a lion in a mouse-trap as to keep a poet within the limits of a syllogism, or compel truth to be logical. It cannot be. Truth, as I have said before, is not the mean of two opposites. A shield may be black and white: but if you strike the mean and say it is grey the untruth is at once apparent. Love and life, God and truth, are above the laws of the logician. They are universals. They believe all things, hope all things, conquer all things;

they are above law, and therefore cannot be tried by our feeble tests. Love sees no difficulty in the north wind and the south blowing at the same time. It is happy in a whirlwind, and develops its highest powers in a gale. It welcomes the blast from every quarter, and is as fond of the nor'easter as of the Zephyr. There is no question, then, about the sense; except that Renan and some others emphasize it by using the plural, and so making it more comprehensive—"Awake, O winds of the north, and come ye winds of the south."

Here, then, is the language of youth, health, robustness, life. These are the words of purity, guilelessness, sincerity. Here is the challenge of love. Disease cannot speak like this; guilt and evil do not utter such a challenge. Youth and love can challenge all the winds of heaven. They fear neither heat nor cold. Love welcomes any force or influence which will unlock its storehouses; invokes the aid of every power which will enable it the better to show its graces. It does not ask to be taken out of the world, it rather courts and invites trials of strength because of its conscious power. It was thus with Christ; it is so with the Christian. He glories in tribulation, knowing that it works patience, and patience probation, and probation hope, and hope putteth not to shame. True religion, which is perfect love, counts it all joy when it encounters manifold trials. To it the north wind is a tonic, bracing and refreshing. The love that fears the cold is only fit for the hothouse and the drawing room.

Awake! cries the poet. Here we seem to be in the realm of myths. It was an old idea that the winds slumbered in caves, and must be called forth by the gods. Among the ancients the winds were personified and themselves addressed as though they were divinities. Many are the pretty hymns addressed by the Greek, Hindu, and other poets to the gods of the morning breeze or evening wind. Achilles, in Homer's *Iliad*, prays to Boreas and Zephyr. "And swift, divine Achilles did another thing: he withdrew himself, and prayed to the brother winds—to the north wind, and to the west wind—and promised them a noble sacrifice. He poured a libation from a golden bowl, and supplicated them to come. And swift Isis heard his invocation, and flew to bear the message to the winds. And they were all assembled in the

house of the tempestuous West and making holiday." The whole section (*Iliad* xxiii. 180-220) is a beautiful commentary on our text; and many other passages might be quoted from the same significant poem.

The ancients were shrewd observers of the winds. "Ye can discern the face of the sky," says Christ, alluding to the weather wisdom of the Pharisees. The effects of the winds on flower and fruit, vine and fig tree, vegetation and animal life, were well known. The writer of this song was a keen naturalist, and only a true nature-lover can interpret him. He suggests to us a great truth, viz., that in order to the full flow of life there must be, not zephyr only, nor wintry blast, but every variety of nature force. In the natural world, winter as well as summer, cold as well as heat, cloud as much as sunshine, Boreas equally with the gentle Zephyr, is needed to bring forth perfection. See how true this is first in nature, then the same law may be applied in the moral sphere.

I. It is well known that the sun, which opens one flower, causes another to close. The heat which melts the ice creates the desert. The cold wind which chills the bones of the invalid puts colour into the cheek of the hardy. The pimpernel closes its tiny eye when rain begins to fall, but the sweet brier then opens her glands and pours forth her fragrance. The daisy closes at sundown, but the fragrant white campion then unfolds. The day brings forth the scent of the mignonette, but the evening unlocks the treasury of the white narcissus. Flowers which are fragrant in one clime are scentless in another. The naturalist travelling in the far north may eat with impunity the fungi which further south are full of deadly poison; and the bee which stings in one country loses the power in another.

Birds which sing sweetly in England are mute in other lands. Some will sing full-throated only in confinement, while others make melody only when free and at large. We have larks for the morning and nightingales for the evening; we have the cuckoo for the summer, and the robin for the winter. The storm-thrush is at his best in a gale, the canary in the calm sunshine. So again we find some plants are poisonous when young, but become perfectly innocuous when ripened by age; some are harmful only in the day, and others

only in the dark, just as in China the mosquito can carry and develop malaria by night, but does no injury if it bites in the daylight. Some can thrive only in sunshine, and others only in the shade; so some need Boreas to bring out their sweets, and others require the services of the Zephyr. We usually think of flowers coming to their highest perfection in sunny lands, but we must remember the magnificent gentians of the Alps. There are flowers which can only blossom amid perpetual snow. I have read of the life which is enclosed in a hailstone. If it is difficult for some of us to conceive such a thing, we all know that an iceberg teems with life. The sturgeon season begins when the Russian rivers are frozen, and when the Yukon is coated with ice a fish appears in myriads, and is caught by the natives, who make holes through the congealed surface of the water.

In the days of Homer it was observed that while the south wind covers the mountain-tops with mist and cloud, Boreas is dry and crisp. He brings hoarfrost and snow, dispels the lingering vapours, is clear and pure, wholesome and reviving. "They stood firm, motionless as clouds, which Cronion stations on the mountain tops in a season of calm weather, while mighty Boreas sleeps, and the blustering winds." Thus the one tempered and corrected the other.

In all this do we not see the goodness and wisdom of God who tempers the wind to the shorn lamb? Imagine a lifetime during which no wind blew save from the chilly north! Or think of a life on which the sun was perpetually beating with tropical heat and splendour! Sunshine is good, and the cold nor'easter is good, but one may have too much of a good thing. So God gives us variety.

> He sends the snow in winter,
> The warmth to swell the grain,
> The breezes and the sunshine,
> And soft refreshing rain.

When the extreme forces of nature have done their beneficent work, when Boreas has blustered and the soft wind has blown softly, we obtain the golden mean of delight and success. All summer or all winter is not good, all Zephyr and no Boreas, or all Boreas and no Zephyr is equally undesirable. "Awake, O north wind, and come thou south."

Delicate plants must have soft breezes; the hardy are only at their best in gale and storm. The petrel laughs at the tempest, but the lark is gleeful in the morning sun. In our fitful English climate we sometimes get cold northerly blasts in May, but the sun is warm enough to temper them, and so the breezes and the sunshine each do their appointed work. What seems so lawless as the gale? It used to be thought that wind and rain were utterly beyond control, yet the persistent study of Natural Law in Terrestrial Phenomena shews that Boreas and Zephyr are as much under control as are the sun and the moon.

II. And now let us turn to the moral aspect of our study. The poet invokes the aid of all the winds of heaven to bring forth the treasures locked up in the garden. May not the Christian send out the same challenge? True, only the most robust can seek the agency of the four winds and court the influence of the four seasons individually. But it is necessary for the Church that Boreas blow as well as the Zephyrs sigh. Some men suffer both morally and physically from exposure. Whittier the poet suffered during his later years from the experiences of youth. Other men develop under such exposure. Some are never seen at their best except when in the battlefield. They only rise to their full height under attack, you see their stature and realize their strength only when they are engaged in combat. In the drawing-room or at a social gathering they are dwarfish; in debate or battle they become heroic. Some men are dumb when brow-beaten, others only then become eloquent. Wealth emasculates one man, it turns another into a philanthropist and a worker of miracles. The sick chamber developes many graces which never appear in a ball-room or saloon. By the grave of our hopes we exhibit a spirit to which those are strangers who have known only success and prosperity. Meekness, humility, forbearance, are among the spices brought forth by the north wind of affliction and distress.

The properly equipped garden has plants of every kind—those which are pleasant to the eye, and those which are good for food, those which thrive in winter, and those which come to their prime in summer. Wordsworth once spent some time at Coleorton planting such a garden for his

friend Sir George Beaumont, and his letters on the subject are full of suggestion. So love plants her garden with graces for all the seasons. She has her winter gardens, where one may find whatsoever is lovely when the north wind of adversity is keen and cutting. She has also her fragrant arbours and cool retreats for summer, when soft, voluptuous breezes lure to ease and relaxation.

God puts the bane and the antidote side by side. The sun puts out the fire, the northerly wind makes it brisk. The nettle stings, but close beside it grows the dock whose neutralizing juices will speedily soothe the wound. He throws His people into prison, but gives them songs in the night. He casts them down, but He also lifts them up. Rude Boreas may break the branches of the tree, but the south wind causes the sap to flow, and while it heals the wound it exudes also a grateful perfume. Wonderful are the compensations of life. The south wind, blowing softly, may be more dangerous than the blustering breezes of the north. We often, like St. Paul and his fellow-travellers, think we have gained our end when we get into the helpful trade-winds, but we might be safer in the teeth of a monsoon or the vortex of a typhoon. More perish by gliding down the stream than by falling into the maelstrom. Delilah's lap is more to be dreaded than the sword of Goliath.

In human affairs it belongs not to one force or another to develop all life. The Conservative brings in a measure, the Liberal opposes it, the matter is discussed and debated, and ultimately a law is enacted which is the joint product of a great many minds. The end attained by all this bluster and contest is a far better one than would have been reached had Boreas raged alone or Zephyr softly followed her even course. The eager young debater is for sweeping away all institutions which are older than himself as obsolete. The aged statesman can see some good in things which have grown with his growth, and ripened with his maturing years, and so between the two we conserve the good and sweep away the effete. In society one hears this man wax eloquent when the conversation turns on politics, that when philosophy is the theme, the other when philanthropy and religion are discussed. One is emotional, another logical, and the third combative;

and each must have his congenial atmosphere if his spices are to flow forth. The snail draws in his horns when danger threatens. That is the moment when the bull thrusts his forth! The wind which sends the skiff flying to the harbour for safety carries the full-rigged vessel out to sea. What is danger to one is delight to the other. Love can challenge all the winds. Love dreads nought.

A good deal of ingenuity has been expended by expositors on the meaning of the winds. Some have thought that they signify the two forms of evil—the oppressive and the seductive, the repelling and the alluring, persecution and prosperity. The north is everywhere symbolical of darkness and evil, but the south sets forth treachery and deceit. Others see here the twofold operations of the Spirit which bloweth where it listeth. There is the wind of chastisement and the wind of endowment. The sufferings of life may be likened to Boreas, and the refreshments of the spirit to the south wind. Yet others see in the words the operations of the two contesting spirits—the spirit of evil and the Spirit of God. These ideas are all permissible so long as we do not destroy the poetry by overweighing it with what is prosaic. We may probably affirm that no such ideas were in the poet's mind. But poets are wiser than they know, and utter truths which are larger than they dream. The clover is not conscious of the honey it yields, nor does the apple tree know what pleasure its blossoms, its shade, or its fruits afford. So the writer of this love-song probably never dreamed how much comfort and inspiration he would give to future readers of his images. We thank him all the same. He has expressed for us a noble sentiment, and the ages which have elapsed since his poem was penned have all gone to show the value of Boreas and Zephyr as agents in bringing out the perfumes of the garden, and the spices of a noble life.

THE TEACHER, THE SCHOLAR, AND THE TEXT-BOOK

BY THE REV. E. T. SIMPSON, B.A.

Learn of Me—ST. MATT. xi. 29

JESUS was, and is, *the great Teacher*, nay, the *greatest* the world has ever seen. Even those who do not admit to the full His claims agree upon this point, that as a Teacher He stands pre-eminent. Every age since His day has been incalculably indebted to Him. The whole world is His school, for there is no nation or people or tribe or tongue which does not need, and which would not be infinitely the better for His teaching. His scholars have been among the greatest and best men who ever lived, not greatest perhaps in the worldly sense, but because they have left the greatest and best mark upon their fellow-men in their own and succeeding generations.

In all matters of learning there are three most important points to be considered—the Teacher, the Scholar, the Text-book—and when we are bidden to learn of Jesus we cannot ignore or disregard any one of them.

THE TEACHER

1. Jesus had a perfect knowledge of *man*. A teacher often fails through not knowing his pupils or having at best a vague notion of their ability; but the teacher who *understands* his scholars has the best chance of instructing them successfully. Now Jesus *knew* man, *understood* him thoroughly. We read: "He knew all men, and needed not that any should testify of man; for He knew what was in man." (John ii. 25). He knew man's *state*, that he was fallen, sinful, erring and straying from the right way like a lost sheep; knew also that in his heart man longed for someone to lead him back into the right way, the way of uprightness and holiness. He knew man's *needs*, even the deepest and sorest of them; the needs of which he was but dimly conscious, and the needs of which he was often altogether unconscious; the spiritual needs sometimes ignored, sometimes made light of, sometimes denied, but nevertheless there. He knew that man's needs were often greater than he himself realised, and that He alone could fulfil every need of man.

He knew man's *capacity*. Jesus did not try a policy of *cram*, which often results in dislike and disgust and consequent rejection. He knew that a surfeit of knowledge produces mental indigestion, so He taught His lessons little by little, line upon line, by easy stages, as His hearers were able to bear them. He knew the *possibility* in man. A teacher sometimes expects too much of a pupil, sets him an amount of work impossible to be done in the time allotted, or demands work of a higher standard than that to which he has so far attained. Jesus never demanded what man was incapable of performing, never required attainment to an impossible standard. Whatsoever rules He taught, whatsoever commands He gave, whatsoever principles of character and life He laid down—*all* are within the possibility of our attainment by His grace and help.

2. Jesus had a *perfect knowledge of the subject taught*. Of what earthly teacher can this ever be truly said? However learned and scholarly a man may be, his knowledge always falls short of the perfect. Not so of *the Teacher*. His subject was ever the same—true life, the reality of life, the life which is life indeed. How to live worthily before God and man, how to live the best life, the life of conscious fellowship with God, and of blessing towards one's fellow-men, how to be true to the highest manhood or womanhood, how to be "a man after God's own heart," hence, how to attain to godliness as the true end and aim of life, all His teaching came back to that, had that as its gist and aim. His parables, His pronouncements of blessing and warning, His denunciations of hypocrisy, all had for their ultimate object the leading of man to God and godliness.

3. Jesus had *a perfect method of teaching*. He came down to His scholars that He might raise them to a higher level. A teacher often fails through lack of simplicity and through not seeing wherein his pupil's difficulties lie. A foreigner, for example, teaching his own language to English pupils, finds difficulty in seeing what presents difficulty to his scholars. To him the difficulty does not exist, but to the scholars it is very real, and if the teacher cannot see it from their English point of view, the difficulty is apt to remain unsolved, or unexplained, and so remains instead of having

been simplified and removed. Now Jesus was not limited in that way. He knew the difficulties that Divine truths would present to the minds of His hearers, so He condescended to their low estate, taught them in the simplest and most suitable manner. The methods used for generations past to inculcate spiritual truth, He adopted, and made peculiarly His own, and thus by parable, by picture, by illustration, often of the homeliest and most common things, He taught the lessons of God to man so simply, clearly and forcefully that the admission was freely made "never man spake like this Man."

4. Jesus spoke and taught *with absolute authority.* He spoke as the Son of God who had the right to speak, and taught as the Son of God who had the right to teach. All authority had been given to Him in heaven and on earth, and men could not fail to be impressed by the dignity and authority of the "I" which He so emphatically and majestically used. On the greatest of all subjects, even on the unseen and future, the greatest things in heaven and earth, the things never dreamed of in man's philosophy, He spake "as one having authority," and He expected His words to be listened to, believed and obeyed, because *He* uttered them.

To sum up, Jesus had a perfect knowledge of man, of man's needs, capacity and possibility; had a perfect knowledge of the subject taught and a perfect method of teaching it; had unique authority as the Son of God, and so stands before us to this day as *the greatest* and *the most authoritative Teacher.*

The Learner

It is not enough to have a great teacher; the pupil must be a *great learner.* The cleverest teacher in the world will only waste his time in trying to instruct the unwilling or incapable scholar. In order to be a great learner there must be

1. *Perfect confidence in the teacher.* In the previous section abundant cause is shown for us to have in Jesus such implicit confidence as to take Him as our Teacher in all things moral, spiritual and divine. Let us also bear in mind that in whatever He inculcates His aim is our good, our temporal and eternal well-being, our salvation.

2. *Aptness to learn*—to use a quaint, old-time phrase. It is

necessary that there should be some affinity or correspondence between the subject taught and the mind of the learner. The education of the past has proceeded too much on the unwarrantable assumption that young people have all the same ability to do, or the same predilection for, the same subjects. And so many who have no natural aptitude for certain subjects have been blamed for not having done their work so well as those whose ability lay in that direction. All cannot become great mathematicians or scientists or musicians or linguists, because many have no aptitude for certain subjects, no *gift*, as we say. But one who could never become a great scientist may become a great linguist, for example, his "gift" lying in that direction, which "gift" should not be neglected but rather cultivated. This difficulty does not arise in the case of those to whom the Great Teacher is teaching His lessons, His one greatest subject. For in the mind and soul of everyone there is the capacity for God, the power or ability or aptness for knowing God, loving God, trusting God, serving God. There is that in the inmost soul of man to which God can appeal, and which is capable of responding to that appeal, for he is made in the image and likeness of God. Hence all men may become godly and learned in things divine and spiritual, though unseen and eternal, and so become wise unto salvation.

3. *Willingness to learn.* This is also very important. Teachers very well know that scholars who are lazy, careless or indifferent are much more tantalizing and troublesome than those who are really incompetent. It is not those who cannot, but those who can but will not, learn, who cause the most anxiety. This Jesus found, and made the ground of emphatic complaint in His day. That they *would not* come to Him, *would not* learn of Him, *would not* understand His teaching, is amply evident. Hearing ears as well as understanding hearts were needed then just as they are to-day. The greatest lessons in the world are wasted, are void—*i.e.*, accomplish not their purpose, if they fall upon ears that will not hear. The royal road to learning in Christ's school is *willingness*, a desire to know spiritual things and to unravel the mysteries of the Kingdom.

There must also be in the learner

4. *Submission to greater knowledge.* The scholar should not suppose that he knows more than his instructor. As soon as a pupil fancies that he knows as much as his teacher even, he is not likely to learn more from him. Is it not possible that this is a fruitful cause of much of the doubt and unbelief of the present day, an overweening conceit of man's own powers and knowledge in the things of this world? "Am I not heir to the knowledge of all the ages?" the modern young man may think, "and what have I, in these days of wireless telegraphy and phonographs and many other modern marvels, to learn from Him who taught the people of a tiny country, nearly two thousand years ago, simple lessons from fields and birds and sheep and such things?" But the fact is, that though one may be educated *away from* Jesus, no one can be educated *beyond* or *above* Him. Though one should be such a paragon as to possess *all knowledge* of the things of this world, he would still have much to learn from Jesus, for He revealed God to man, the Divine to the human, the things spiritual and eternal to the beings of sense and time. "The disciple is not above his Lord, it is enough that he be as his Lord." We can never learn more than He can teach us, perhaps in this present time of seeing as in a mirror, dimly, we may never learn all that He has to teach us, but happy are we if we give ourselves to Him as diligent disciples to learn as much as possible of the things spiritual and eternal which make for our peace.

The Text-book

Where, in what book or books, in what realm or sphere are we thus able to-day to learn of Him who no longer is with us in the flesh? We may learn of Him

1. *From His recorded words.* How few they are! How little of His teaching is preserved to us! There has been published the New Testament with the actual words of Jesus printed in red ink. As we look through its pages, how very few comparatively are the lines thus distinguished! We could read them all in a very short time, and they are the *all* we possess of the words of Him who spake as never man spake. Yet what a *multum in parvo* they are the greatest

and most wonderful "much in little" in all literature! Though so few, yet how much is in them! Quite sufficient to lead us to God, to the Saviour, to eternal life, to heaven. In them there is quite enough to lead us through life unto the portals of the Eternal City, for we need never stray if we walk according to His words and commandments.

2. *By contemplating His life and character.* Example is better than precept, we are told; it is easier to talk than to do—to preach than to practise; it is one thing to teach, and quite another to act up to the teaching.

Quite so: but Jesus not only gave the precept, He set the example; He not only talked, He did; He not only preached, He practised; He not only taught, He Himself acted up to His own teaching. "His life was the best example and exponent of the doctrines He taught, and of the laws He gave." The chief taunt so often (and sometimes truly) flung at those who talk but do not act could not, and can never, be used against Him. "I find no fault in Him" commands universal assent. And so by studying His life we come to a better understanding of the inwardness of His own teaching.

3. *From the practical experiences of the Christian life.* To obtain the full benefit of the teaching of Christ it is not enough that we "sit at His feet and hear His words." We must *do* them. His teaching is eminently practical, applicable to the things of daily life. A doctrine which is not practical would be of no use or service to men and women. A rule in arithmetic or algebra is of no use unless we can work a sum or a problem by means of the application of it, and can get it right as well. The constant practical writing and speaking and reading a language is the real *learning* of that language; indeed it is the only satisfactory way of doing so. Even so is the whole everyday practice of the teaching of Christ the true learning of Him, for it gives us a fuller insight into it, as well as makes us more truly Christlike.

The full beauty and meaning of the teaching, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest" can never be known until we have acted according to it; then, having come to Him, and experienced the "rest," we appreciate it in the truest and highest possible sense.

It is just so with the whole of His teaching; in so far as we, in all the varied and manifold experiences and circumstances of life, act and live up to it, we see as never before the exceeding beauty and truth and spirituality of His doctrine.

LUTHER'S PREACHING

LUTHER was at first unwilling to preach. Like Moses, he did not recognise his work. It was at the command of his superior, under the vow of obedience, that he first preached in the refectory or dining-room at Erfurt, and afterwards in the little cloister church of Wittenburg. But when he once began, the spirit of preaching grew upon him, and at the request of the town's-people, he agreed to preach in the town church of Wittenburg, which afterwards became so famous, and in which he lies buried side by side with Melancthon. This was in 1515, two years before his rupture with the Romish Church.

The preaching of Luther soon excited movement: students as well as town's-men flocked to hear him. They felt the newness and boldness of his style and even of his doctrine. His sermons did not treat of ceremonies and fasts, but addressed the moral and spiritual nature of his hearers with unmistakable meaning and directness. He was taking aim at the heart, with arrows which reached their mark; and men love this in preachers. But in the midst of the attraction there was repulsion and opposition. Yet Luther went on and the body of the people were with him.

Then came the breach with the Papal system through his opposition to indulgences, and this led him to the simplicity of the Gospel, and to the central truth of his preaching—justification by faith. He now found firm footing, and his preaching gained a power which roused all Germany and shook the souls of men. On his way to Worms, to meet the Diet, he could not escape the crowds. When the Reformation was finally established, Luther had pressing work, but nothing could keep him from preaching. He continued to preach all

his lifelong, though broken in health, and retained his wonderful power to the end. The last time he ascended the pulpit was on February 14th, 1546, a few days before he died.

We shall now briefly explain Luther's idea of preaching. He holds that preaching is the most important part of public worship, and agrees therein with Paul, who sets it above mere ordinances—Christ sent him "not to baptize, but to preach the Gospel." He gives to preaching a place even above the written Word. This may startle us at first, but by the preaching he means the Word of God passing through the heart of the living witness, and carried home to the heart of the hearer.

He says that, while preaching "rises above the Bible," and gives it life and application, it must always be rooted in the Bible, and go back to it for its authority. The best preacher is the man who is best acquainted with the Bible, who has it not only in his memory but in his mind, who understands its true meaning, and can handle it with effect. But to understand it, is not merely to know the words and the grammar, and to reach the literal meaning, though all this has its place and use; it is to enter into its real meaning and to feel its living power as imparted by the Spirit of Christ.

What, then, is the great subject of preaching? "It is," says Luther, "the glory of God in Jesus Christ. We preach always Him, the true God and man who died for our sins, and rose again for our justification. This may seem a limited and monotonous subject, likely to be soon exhausted, but we are never at the end of it." And then he gives the excellent counsel that each one should speak as he feels, and try to feel more, in order to speak better. If this be so, it is easy to judge of sermons: how do they deal with Christ? If He is absent, or if they make little of Him, they are poor.

As to the form of the sermon, Luther recommends the use of a text: but every text, even a single verse, has many things in it, and may lead many ways. The preacher, then, while he may use other parts, should seize fast hold of the main thought and keep a firm grasp of it. He cannot speak on everything; men who try to do so never reach the end. We should impress the leading thought, and send away the people saying, "the sermon was on such and such a point."

The preacher has two things to do—to instruct and to impress. One man may give more of the one, another man more of the other; but every preacher should aim at something of both.

In regard to style, Luther is never weary of insisting on the necessity for clearness and simplicity. Everything in regard to division and expression ends in this: Have the people understood me? There are no more important rules than these two: to preach the great saving truths of the Bible, and to preach them clearly and simply.

Luther himself displayed great skill in seizing the central truth in his subject or text. He does this by a kind of instinct, and throws all his strength into its enforcement. His manner of expressing it was singularly clear, direct, and forcible. Like Paul, he had one over-mastering thought, and that thought was Christ. At all times his central idea was "Christ our righteousness, that He may be Christ our strength and sanctification." Without this his varied gifts would have left little trace, but this made him, in God's hand, the instrument of the most wonderful awakening of the Church since the days of the apostles, the greatest preacher of his own or of later times, at least the one to whom God has assigned the greatest work. We may find other preachers greater than Luther in their own departments; but, for his own work, Luther was the man chosen of God, and the Church of Christ bears the mark of his personality as of none other since the Canon of Scripture was closed.

If you wish to have a good view of Luther as a teacher in the house, read his Table Talk. If you would know the doctrine he preached, read his Commentary on the Galatians. If you wish to see his character cleared, read the vindication of him by Julius Hare.*

Robert Hall as a Preacher

Another and more kindling influence I found in the preaching and the personal acquaintance (slight as it was) of Robert Hall, whose Thursday evening services in Broadmead I attended as often as possible. Going to him with the

* Abridged from Dr. Kerr's *Lectures on the History of Preaching* by the late Rev. Thomas Puddicombe. See also *Notes and Illustrations*.

preconceptions imparted by his magnificent printed discourses, I was at first cast down and distressed by his hesitating sentences and hacking voice; nor could I find in the thoughts thus uttered anything to compensate for their unhappy form. As he proceeded, however, the checking cough became more sparse, the clipped speech more continuous, the tone richer, the meaning bolder; till at last, when, wrapped in the glow of his ascent, he has lost sight of the people and the place and feels no presence but of his inward vision and his enfolding God; he fairly becomes the organ of a higher Will, and paints or pleads or prophesies in an unbroken flow of lofty and pathetic meditation. *Persuasion* I never found in his preaching, but the contagious elevation of a powerful mind. He influenced men by not addressing them, yet thinking aloud before them. The more he forgot them, the more did their critical mood die down and their secret sympathy rise up and go with him, till they saw his vision and prayed his prayer.†

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Dynamic of the Cross

He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again. —2 Cor. v. 15.

Introduction. It is a very inadequate conception of the Cross of Christ which regards it merely as God's method for cancelling man's sin. The Cross means "forgiveness" but it means much more. In the Ptolemaic system of astronomy the earth was the centre of the Solar system, and do what they would the astronomers could not get their theories to correspond with facts. Something was always going wrong. But when Copernicus moved the centre from the earth to the sun harmony and certainty became features of the astronomer's calculations. What Copernicus did in the realm of astronomy is a picture of what Christ died to do in

† Dr. James Martineau. Memoir Vol. I.

the sphere of human life. "He died" to change the centre of life. "He died" not only to "cancel sin" but to "crucify selfishness." "He died"

(A.) To destroy an old theory of living, and *(B.)* to give men a new theory. One may be called self-centric. The other Christo-centric.

A. The Self-centric Theory. 1. What it means: theory of the man who sees everything from the standpoint of self-interest. 2. Where it prevails: (*a*) Among people at bottom of social scale who are "human animals"; (*b*) people at top with educated minds, etc.; (*c*) people in middle; (*d*) out of church; (*e*) in church. Nothing so subtle. (Read George Meredith's *Egoist*). 3. Its results: (*a*) Self-ruin; (*b*) ruin of society, etc. (Read chap. iv. in Dr. Watson's *Mind of the Master* for illustration).

B. That being so if Jesus is to be the Saviour of the race, *He must* give men a *new theory for living*. To do that was the purpose of all His teaching. (For illustrations drawn from N.T. see chap. ix. of above book). But it is an easy thing to *create theories*. Men want motives more than monitions. To have bid men live for Him would have been fruitless unless He had done something to win their love. So "*He died.*" Hence the central fact of the Gospels is "His sacrifice."

C. Hence it comes to this that if any man would live the Christ life he must first come under the spell of the Cross. There may be much about it "past finding out" but "the love" is certain. Realize it. Then (*a*) life will become a new thing to hew. (*b*) It will satisfy you.

CONCLUSION. Christianity brings us not only a new theory for living, but also a *new life*. It gives it only to those who give a life for a life, who will give up an old mind and heart and way of living for a new mind and a new heart and a new way of living, which is "life indeed."

ROBERT J. WARDELL.

P.S.—The above Outline is drawn out in accordance with Method I. in Wardell's Manual.

THE SELF-INJURY OF SIN

These sinners against their own souls—NUM. xvi. 38.

The history of Korah is one of the tragedies of the Old Testament, full of solemn lessons. The sin of Korah was a *sin against Moses and Aaron*, for it was rebellion against their standing and authority; it was a sin against the *best welfare of the people* whose destinies under God were put in charge of His servants; it was above all a sin *against God* whose specific appointments it sought to set aside. All these aspects come out clearly in the history, and deserve careful meditation.

But there is another aspect suggested in the words of text; these men by their sin injured themselves; their sin recoiled upon their own heads. Study the subject in the different spheres of human life.

I. In the Sphere of Physical Life.

1. Man is all of a piece—body, soul and spirit. The various parts of our multiform nature are so bound together that we cannot injure one part without the others suffering also. In innumerable cases the sin which injures the moral nature works harm in the physical. Job of old said, "Thou makest me to inherit the iniquities of my youth." (Job xiii. 26). Similarly Zophar said, "His bones are full of the sin of his youth." (Job xx. 11). Many a man in the days of his prime is wrecked in health, and his feet are already on the margin of the grave, because he has violated those laws of Temperance and Purity which are as vital for the body's welfare as for the soul's. Look at the drunkard, with his body consumed by unnatural appetites; look at the sensual person, with his bones full of rottenness! The Psalmist speaks of certain classes of persons that they "shall not live out half their days." (Psa. lv. 23). The words are true in wide application, for many men go down to premature graves on account of their sins.

2. These things have their lessons for *all*, but specially for the *young*. The foundation of a serene and happy old age is laid in a virtuous youth. That is a fine lesson which Shakespeare reads in "As you like it," in the language he puts into the mouth of the aged Adam, eighty years old, yet ready to accompany his young master on a long journey:

> Let me be your servant:
> Though I look old, yet am I strong and lusty:
> For in my youth I never did apply
> Hot and rebellious liquors in my blood:
> Nor did not with unbashful forehead woo
> The means of weakness and debility;
> Therefore my age is as a lusty winter
> Frosty but kindly; let me go with you.

"Godliness is profitable for all things, having promise of the life that now is." Sin is dissolution: holiness is haleness, healthiness. "Wild oats" have an evil harvest: freedom from sin has its "fruit unto holiness and the end eternal life."

II. In the World of Social Life.

1. Many a man has wrecked his temporal well-being through his sins. The pearl of parables strikingly illustrates this truth: "There he wasted his substance with riotous living: and when he had spent all . . he began to be in want." What a picture of life, and true in countless cases! It is probable that lack of moral principle lies at the base of most social failures: in comparatively few cases are men the

victims of circumstances. "They have sown the wind and they shall reap the whirlwind" (Hosea viii. 7). "Every man that eateth the sour grape, his teeth shall be set on edge" (Jer. xxxi. 30).

2. The welfare of society depends upon the exercise of moral principle. It is goodness that is honoured and trusted by men. The life that is manifestly the outcome of Christian principle gains confidence.

Again, this subject specially addresses itself to the young, with whom are the possibilities of life. No faithful preacher would wish to advocate moral and spiritual things on the ground of merely prudential considerations; but the welfare both of the individual and of society is so contingent upon moral action, that these matters must be deeply pondered, and conduct decided accordingly.

III. In the Kingdom of the Soul.

1. Every sin is an injury to our spiritual nature. The principle of cause and effect operates just as truly in the moral as in the physical world. Tendencies of thought develop into action, and actions harden into habits, fixed and well-nigh immovable. Resistance to truth, trifling with conscience and the call of duty, disobedience to the gracious voice of the Holy Spirit—all these sins have their evil fruitage. Appreciation of the truth becomes less keen; conscience is seared; the call of duty sounds less and less distinctly; the heart becomes hardened and the spiritual sympathies are deadened. Neglect of the spiritual powers tends to their paralysis. "To cease to pray is to contract the outlook of the soul; to cease to do good is to diminish the power of doing it; to turn away from the heights of heaven is to impoverish the veneration which did homage to old age, and bowed itself in the presence of genius and worth." (Dr. Parker).

If life teaches any one lesson more certainly than another, it is the necessity of guarding well all that is tender, and gracious, and of God. He who does not will discover sooner or later how he has sinned against his own soul. Many a man in our Christian land could bear sad testimony to the truth of this remark. Memory recalls the time when the whole nature was sensitive to good influences, but now, alas! the appeals of the Gospel have little power. How true are the words of Scripture: "Whoso despiseth the word bringeth destruction upon himself: but he that feareth the commandment shall be rewarded" (Prov. xiii. 13).

2. And this teaching carries forward our thought beyond the bounds of time: in the eternal world the bitterness of remorse will spring from the fact that the sinner has been self-destroyed. Not by any arbitrary judgement of God, but by his own persistence in evil is man's destiny determined.

A course of sin is one of moral self-destruction. "He that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov. viii. 36). "He that is steadfast in righteousness shall attain unto life: and he that pursueth evil doeth it to his own death" (Prov. xi. 19).

One special aspect of sin comes before us in text, but this does not declare all its evil. The sin of Korah involved many in its penalty. Sin is always evil, and never anything else but evil. Its very awfulness proclaims that it is an intrusion in God's universe: not for destruction did God make man, but for moral order and perfection, for righteousness and holiness and heaven. "O, Israel, thou hast destroyed thyself, but in Me is thy help" (Hosea xiii. 9). That help comes to man through the mediation of Christ. Let it be noted that the principle of mediation is exhibited in this O.T. history (vers. 46-48).

The Lord, in the day
Of his anger, did lay
Your sins on the Lamb, and He bore them away.

Sin wounded, self-injured soul turn to the Lord!

J. Conder Nattrass, B.A., B.D.

Joy in Harvest—*Isa.* ix. 3

The joy of Harvest Home is proverbial. And no wonder, for upon bountiful harvests the welfare of mankind is largely dependent. "Moreover the profit of the earth is for all: the king himself is served by the field." (Eccles. v. 9). Agriculture on a large scale is only possible under conditions of civilisation and peace, and is itself to a great extent their safeguard. So it is no marvel that in ancient and modern times alike men have rejoiced in their Harvest Festivals; the Greeks worshipped Demeter or Mother Earth, the Romans observed their Cerealia, whilst the three great festivals of the Jewish year—Passover, Pentecost and Tabernacles—were all connected with the ingathering of the fruits of the earth.

I. The Joy of Terminated Anxiety.

1. A thought suggested by both figures in the verse; the *military* pictures an enterprise that has long been doubtful but has terminated in victory; the *agricultural* tells how the weary months of waiting and uncertainty have passed, and at length the ripened grain has been safely garnered.

2. There is abundant cause for anxiety in regard to the growing crops. They form the staple of our food. The petition for "daily bread" has deepest meaning. Wherever man can live in a state of society he needs and cultivates some kind of farinaceous food, and upon its harvest his very life depends. When the grain crops of any country fail, want,

if not starvation, becomes an imminent danger And the foes of the grain plants are many. There are *parasitic growths* upon the plants, microscopic fungi of various kinds and great destructiveness; there are *insect foes* which are equally to be dreaded; and there is the uncertainty of *weather* conditions. To all these perils which threaten the growing grain Scripture makes reference (Joel i. 4; Amos iv. 9; Hag. ii. 17). In view of them the agriculturalist may well be anxious, and when the harvest has been safely gathered in, his "joy in harvest" rightly finds expression.

II. The Joy of Realised Hope.

1. "The husbandman hath long patience." Patience is the child of Hope, and the husbandman's patience is inspired by the hope of the harvest. Whether he acknowledge it or not, the hope of the agriculturalist rests ultimately upon the unbroken promises and faithfulness of God. He is a covenant-keeping God, and so the ancient promise has ever been fulfilled, "Seed time and harvest . . shall not cease."

2. A good harvest is an unspeakable blessing even in our land, where we grow only a small portion of our food supplies. When the harvest is plentiful and gathered in good condition, not only is agriculture (which is still our greatest interest, despite its decline in recent years) benefited, but all branches of trade and industry are quickened.

3. "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life," is the language of the wise man. (Prov. xiii. 12). And St. Paul says, "We are saved by hope." So when long sustained hope is realised in the ingathering of the harvest, men may well rejoice.

III. The Joy of Successful Labour.

1. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Corn harvests are impossible without man's labour, because corn plants are annuals; they are not self-reproductive, but must be sown and tended by man.

But man's labour may not come to its expected issue; the grain may rot through untimely rains or be parched by untimely heat; the crops may be seized by hostile foes or marauding bands, an experience by no means uncommon in Palestine in the prophet's times. So when the harvest filled the barns the people might well rejoice.

2. "In all labour there is profit." The harvest is the benediction of toil, and shows how the curse has been made a blessing.

IV. The Joy of Divine Favour.

"They joy before Thee." It is a holy joy. This is the chief characteristic of harvest festivals; they are a recognition of the good hand of God which has been upon us for good. So it was in the three great festivals of the Jewish year. At

Passover the first sheaf of ripe barley was presented in the house of God; at Pentecost two loaves of wheaten bread were waved before the Lord; at the feast of Tabernacles, the feast of the Ingathering, the people presented their thanksgivings to God for the fruits of the earth. And to these festivals the people were expressly commanded not to come empty-handed. So we in our Harvest Festival gratefully celebrate the Divine Faithfulness (Gen. viii. 22), Power (Psa. cxlv. 15-16) and Goodness (Psa. lxv. 11), and present our gifts to Him.

We joy "before the Lord." It was one of the sins of ancient Israel that she forgot the Lord of the Harvest (Hosea ii. 8; Jerem. v. 24). Let not this sin be laid to our charge; let us gladly rejoice in the mercy of the Lord, and "give unto the Lord the glory that is due unto his Name."

J. Conder Nattrass, B.A., B.D.

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*One-Sidedness

Ephraim is a cake not turned—Hosea vii. 8

How many people are like that, merely baked on one side, bread only half-baked; not thorough, not complete, not perfect, simply half-and-half in all their methods and measures in life. One-sided in thought, speech, and action. Defective in all their works and ways among men. Unsatisfactory and badly baked, doing all by halves and spoiling every enterprise they undertake for God and man. You never feel quite confident in their judgement and workmanship, and wonder whether they will bless or blight what they have in hand.

I. Character Incomplete. They have their favourite virtues, their own selected portions of Christianity. The religion of the Lord Jesus Christ is carefully cut up into small portions, and they take the part that most pleases them and reject the rest. They do not take Christianity as a whole, do not take all the virtues and graces as indicated in the New Testament. 2 Peter i. 5-8. Gal. v. 22. Consequently a mutilated Christianity produces a defective Christian character. Their religion is essentially one-sided and incomplete. On their principle it is impossible to obtain a fully-developed character. They are like a tree wanting air-space and sunlight, and so only growing on one side. There is a want of symmetry and beauty in their character, and these unshapely Christians hinder the work of God. Whatsoever things are true, honest, lovely, and of good report must be carefully copied; they must in a very practical fashion think on these principles in their daily life, and not rest content in half-measures.

II. Mind not Fully Cultivated. Only half cultivated.

The logical faculty cultivated, but imagination neglected. Or imagination cultivated and logic neglected. The receptive faculties cultivated and the reflective faculties neglected. Or the reflective faculties cultivated and receptive neglected. Science cultivated and theology neglected, or theology cultivated and science neglected. Philosophy cultivated and ethics neglected, or ethics cultivated and philosophy neglected. The mental cake is not properly turned and thoroughly baked, the mind is lop-sided, there is no sense of proportion, and the man is more or less unfit for the service of life. In art ornamentation does not make up for the lack of good form. The drawing itself must be good or the picture will be bad. Not a part but the whole man must be cultivated; and the worst of it is in so many cases the intellect is cultivated and the heart neglected.

III. Work Imperfectly Done. Only a bit of work done here and there. Just a chip or two cut off a few trees, but no one tree in the wood felled. No piece of work fully finished. The picture is only half painted and cast aside. The book is only half prepared for publication and abandoned. The fine project is only sketched and forgotten. The magnificent plan of life they meant faithfully to follow is never carried out. Their cake is not turned, only baked on one side. The possibilities of life are never converted into realities, their gifts are never more than half used, their splendid opportunities are largely lost, and their time, strength, health, and wealth are wasted. The cake might have been the best bread, but it turned out unwholesome and sodden for want of proper baking.

IV. Life a Failure at Many Points. They were not fitted to make the most of life, that is to say, they were not self-prepared. Their five talents by diligence might have become ten, but they never did. The one pound of grace by personal fidelity might have gained them ten pounds, but did not. Openings of usefulness presented themselves, but the unfaithful and unprofitable servant was unqualified for the distinguished professorship open to him; or to do a certain piece of literary work offered him; or to become minister of a cultivated and intelligent church vacant; or to take a lucrative and responsible situation in a commercial establishment; or to accept office in some corporation that friends might secure him; or to do a hundred things that ought to have been easy of accomplishment had the man only been properly baked. Ordinary abilities and extraordinary diligence will do more than extraordinary abilities and ordinary diligence. Almost everything in life depends on the cake being duly turned.

William Unsworth.

Notes and Illustrations

LUTHER'S PREACHING.—The Reformers in theory and practice laid the greatest stress on preaching and hearing the Gospel as an act of worship. Luther set the example, and was a most indefatigable and popular preacher. He filled the pulpit of the town church alternately with Bugenhagen, the pastor, on Sundays and week days, sometimes twice a day. Even in the last days of his life he delivered four sermons from the pulpit at Eisleben in spite of physical infirmity and pain. His most popular sermons are those on the Gospels and Epistles of the year, collected in the *Kirchenpostille,* which he completed in 1525 and 1527. Another popular collection is his *Hauspostille,* which contains his sermons at home, as taken down by Viet Dietrich and Rörer and published in 1544 and 1559. He preached without notes, after meditation, under the inspiration of the moment.

He was a Boanerges the like of whom Germany never heard before or since. He had all the elements of a popular orator. Melanchthon said, "One is an interpreter, one a logician, another an orator, but Luther is all in all." Bossuet gives him credit for "a lively and impetuous eloquence by which he delighted and captivated his hearers." Luther observed no strict method. He usually followed the text, and combined exposition with application. He made Christ and the Gospel his theme. He lived and moved in the Bible, and understood how to make it a book of life for his time. He always spoke from intense conviction and with an air of authority. He had an extraordinary faculty of expressing the profoundest thoughts in the clearest and strongest language for the common people. He hit the nail on the head. He was bold and brave, and spared neither the devil nor the Pope, nor the Sacramentarians. His polemical excursions, however, are not always in good taste, nor in the right spirit.

He disregarded the scholars among his hearers, and aimed at the common people, the women and children and servants. "Cursed be the the preachers," he said, "who in church aim at high or hard things." He was never dull or tedious. He usually stopped when the hearers were at the height of attention, and left them anxious to come again. He censured Bugenhagen for his long sermons, of which people so often and justly complain. He summed up his homiletical wisdom in three rules:—"Start fresh; Speak out; Stop short;"—*Schaff.*

ONE-SIDEDNESS (Hosea vii. 8).—Among all classes in the East, especially under conditions requiring haste, there is in demand a round flat scone, which is baked by being laid on hot stones or attached to the wall of a heated oven. The whole art of baking consists in turning the scone over at the proper moment. If this be mismanaged, it does not need a baker to tell us that one side may be burnt to a cinder, while the other remains raw. *Ephraim,* says Hosea, *is an unturned cake.* . . Want of thoroughness and equable effort was Israel's besetting sin, and it told on all sides of his life How better describe a half-fed people, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?—*G. A. Smith.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

VACATION

The work of the classes concludes in March. The Session begins in September. Students are requested to choose their classes and write to the Secretary before July 31st, and not in August.

SPECIAL NOTICES

Students are requested henceforth to send their book-orders direct (with the value enclosed) to the BOOK ROOM, 2, Castle Street, City Road, London, E.C., and *not to the Secretary*. The Book Room will supply them Post Free at the prices quoted in the Advertisement Sheets.

The Text-book in Class XI. (Ethics) will be altered to Davison's CHRISTIAN CONSCIENCE, in September.

SPECIAL CLASS FOR LEADERS

A request has been made for a Special Correspondence Class for Class-leaders. Arrangements, therefore, are being made for an "Experimental Bible Study Class" to begin in September. The text-book will be Wilberforce's *Heroes of Hebrew History*, and the six months' work will cover thirty-six of the most fruitful Psalms and the lives of twelve of the greatest sacred heroes.

In addition to this special class, Class-leaders are reminded that they will find the ordinary Bible Study Classes a great help. The Secretary will be glad to forward Prospectuses to any address.

PRIZE LIST : SESSION 1902-1903

HOMILETICS.—G. A. Auty, C. H. Gee, W. H. Tame, F. Matthews, W. E. Morgan, E. E. Coleman, J. Silcox, C. Edmonds. Honourable Mention: L. Hill, E. Rayner, W. R. Higgins, J. Daggett, R. L. Biggs, G. W. Bain, G. A. Jayes, Wm. Crichton, Wm. L. Doughty, H. Smith, W. Spence, J. Edmondson, G. M. Wilkinson, G. F. Loram, W. D. Elphick, P. Walker, J. R. Gerson, G. H. Clifford, T. Roberts, R. Gillespie, C. Middleton, C. F. B. Hunter, F. W. Parker, F. J. Armitage, W. H. Catley, S. Kennedy, J. Saxton, E. T. Garrington, G. T. Clarke, C. Teasdale, R. Charlesworth, H. McKenzie.

THEOLOGY (First Year).—H. Jefferson, C. Edmonds, A. Lomax, J. Martin, C. Nicol. Honourable Mention: J. H. Hillman, G. W. Souster, E. Howroyd, J. W. Brown, C. H. Hodgson, H. Saxton, E. Priestley, jun., J. E. Woodfield, J. Saxton, J. Huthwaite, C. C. Hewson, G. Hymers, A. Bunn, H. Mackenzie, C. Teesdale, R. Helliwell, G. N. Bain, A. King, J. W. Manning, J. J. Woodward, B. Chicken, A. S. Davidson, J. S. Adams, Rees Morris, John Lawson, G. W. Bain.

ADVANCED THEOLOGY.—H. Wallace. Honourable Mention: M. Smith.

THEOLOGY (for Ministerial Candidates).—C. H. Hickson, H. A. Roberts, P. G. Moore-Brown, J. Green. Honourable Mention: J. J. Barton, W. C. Gourd, J. S. Hollingworth, L. M. Larrington, F. Mackenzie, J. E. Howard, J. A. Handley, B. W. Haigh, W. A. Moore, A. F. Wolton, A. J. Johnson, G. A. Jayes, W. H. Harvey, T. Peers, J. C. Martin, J. W. Smith, T. Smithson, A. S. Beaty, C. H. Gee, J. R. Hudson, W. A. Simms, F. W. Smith, A. R. Slater, A. Hanley Smith, B. Richardson, N. C. Gent, J. W. Bond, C. E. P. Taylor, W. W. Pearce, H. Tomkinson, C. L. Bessell, W. F. Clark, S. A. Hogben, R. L. Biggs, F. P. Gent, F. Whittaker, A. Yorke, D. Macmillan, W. J. Williams.

BIBLE STUDY (Old Testament).—R. Fairless. Honourable Mention: H. R. Kinley, F. S. Wrigley, W. C. Blackhurst, A. J. Mees, Rev. D. M. Henry, Miss P. M. Newing, J. Hammond.

BIBLE STUDY (New Testament).—A. Hemsley, Miss Todd, Miss Hickman, D. Turner. Honourable Mention: Mrs. Bonham, F. W. Parker, W. E. Morgan, G. Walker, T. M. Martin, H. Smith, Beatrice Theobald, H. D. Ranns.

BIBLE ENGLISH.—Rev. A. Campbell, Mrs. Dickin. Honourable Mention: H. L. Dickinson, J. Silcox, John McPhee.

CHRISTIAN EVIDENCES.—W. A. Moore, B. W. Haigh. Honourable Mention: S. A. Beaty, W. W. Barnes, F. P. Gent, Joseph Green, W. A. Moore, F. Mackenzie, Thos. Peers, F. W. Smith, G. A. Jayes, W. Proctor, H. A. Roberts, A. J. Johnson, J. E. Howard, T. E. Whitamore, A. R. Slater.

CHURCH HISTORY.—Mrs. Dickin, F. Mabin. Honourable Mention: David Cairus, C. Edmonds.

ETHICS.—Honourable Mention: F. Mabin, Sister Helen McLean, R. H. Moody.

ENGLISH GRAMMAR.—R. Logan, J. R. Hudson. Honourable Mention: Wm. Taylor, John Glover, F. W. Parker.

ENGLISH COMPOSITION.—F. Walker, E. Legge. Honourable Mention: A. Hemsley, W. H. Tame, J. S. Dyson, F. Matthews, R. Logan, — Dickenson, G. A. Jayes.

COMPARATIVE RELIGION.—F. Mabin, W. E. Morgan.

LOGIC.—F. W. Smith. Honourable Mention: W. H. Law, Rev. J. E. Thorpe.

BIBLICAL GEOGRAPHY.—Honourable Mention: W. H. Law.

NEW TESTAMENT GREEK.—C. H. Gee, Miss Finch, J. Jeldard. Honourable Mention: J. J. Barton, Sister Helen McLean, H. Roberts, Rev. J. J. Hart, W. W. Baines, G. W. C. Davidson, Sister Frances Ayles, N. C. Gent, W. J. Williams.

ADVANCED NEW TESTAMENT GREEK.—T. H. Dyson. Honourable Mention: C. H. Ridge, F. S. Wrigley, Rev. J. Yeomans, J. S. Dyson, H. Jefferson, G. Strutt, A. J. Harris, C. H. Theobald, T. B. Martin.

HEBREW.—Honourable Mention: W. Wolstenholme, C. H. Theobald, M. P. Craig, Rev. W. D. Ross.

WESLEY CLASS (for Local Preachers on Trial).—W. R. Higgins, W. L. Doughty, J. M. Featherstone, Wm. Newbert, T. W. Bowman, J. Bowman, R. W. Charlesworth. Honourable Mention: H. Hogarth, G. Waterhouse, W. H. Campbell, P. Walker, T. W. Rogers, R. Tucker, T. M. Harland, C. F. Hunter, J. H. Foster, C. E. P. Taylor, A. T. Lascelles, W. E. Noddings, W. Stott, Frank Tipple, F. C. Tuck, G. E. Parker, W. Barber.

NEW TESTAMENT INTRODUCTION (McClymont).—Geo. Powell, A. S. Alcock. Honourable Mention: W. B. Brooks, F. N. Fletcher, J. R. Oliver, H. Middlewood, Miss M. Rennie, A. Sellers, G. W. Lowe, W. A. Butterfield, James Wilcock, C. F. Hunter, Joseph Haste, J. W. Almond, A. Rouse, E. Anderson, J. R. Mitchell.

LOCAL PREACHERS' THEOLOGY (Banks).—H. Middlewood, jun., Horace Ranns, H. Duncan. Honourable mention: H. D. Allen, W. W. Barnes, W. H. Foale, A. T. Alcock, J. W. Almond, G. W. Lowe, A. Rouse, J. S. Adams, J. R. Oliver, C. T. Copley, H. Brown.

REPORT PRESENTED

TO THE CONNEXIONAL COMMITTEE, JUNE, 1903

Subscriptions paid during the Session	904
Number of Entries into Classes	1,714
Number of Tutors	70
Number of Subjects (For Names see Prospectus)	24
Number of Candidates for the Ministry	117
Since the foundation of the Union eleven years ago, the total number of Individual Students who have joined amounts to	3,313
Of the Students who have joined this year, the number who have declared themselves to be already Local Preachers or wishful of entering the ranks amounts to	498
Wesleyan Ministers who took Greek because they were sent direct into Circuits	32

The growth of the Union will be seen in the following Table of the Returns given at the close of four successive sessions :—

	1900.	1901.	1902.	1903.
New Students	358	340	571	587
Entries into Classes	921	998	1,573	1,714
Tutors	35	41	71	70
Subjects	12	21	23	24
Ministerial Candidates	45	60	104	117
Total number of Students who have joined since May, 1892	1,476	1,808	2,148	3,313
Prizes awarded	39	41	40	—
Honours in the Classes	51	95	202	—
Number of Students who took 70 % of the marks or more	90	136	242	—

During the past Session, the following were the numbers who entered for the various Classes :

Class.		Class.	
1, 2	Homiletics - 365	17	Biblical Geography - 6
3, 4, 5	Theology - 237	18	New Testament Greek - 90
6	Bible Study (O.T.) - 51	19	Advanced N.T. Greek - 18
7	Bible Study (N.T.) - 93	20	Hebrew - 16
8	Bible English - 13	21	Wesley (For Local Preachers on Trial) 199
9	Christian Evidence - 61	22	Temperance - 12
10	Church History - 15	24	L.P. Biblical Introduction (McClymont) - 115
11	Ethics - 6	25	L.P. Theology (Banks) - 121
12	English Grammar - 161		
13	English Composition - 55		Total 1,714
14	Comparative Religion 11		
15	Logic - 60		
16	Psychology - 9		

The full Reports of the Tutors of the various sections will be found each year in the June, July, and August issues of the *Preacher's Magazine*. They display an immense amount of care. The constant lament is that so many of the students lack perseverence. But in spite of that fact it will be seen that last year (1902) no less than 242 proved sufficiently diligent to send in four, five, six, or more papers of such merit that they secured 70 per cent. or more of the marks attainable.

A glance at the last line in the table of Annual Returns will show that the number of persevering students is increasing from year to year by leaps and bounds.

CLASSES 1903-1904

Post free from the Rev. C. H. Kelly.

	s.	*d.*
I. Homiletics : First Year—		
Eldridge's *Lay Preacher's Handbook* - -	1	9
Homiletics : Second Year—		
Edwards's *Nineteenth Century Preachers* -	2	2
II. Advanced Homiletics—		
Phillips Brooks's *Lectures on Preaching* (i-iii) -	2	10
Wardell's *Manual of Sermon Construction* -	1	0
III. Systematic Theology : First and Second Year—		
Gregory's *Theological Student* - - -	2	2
IV. Advanced Theology—		
Banks's *Development of Doctrine in Early Church*	2	2
V. Special Class for Candidates for the Ministry (both Sections will be needed)—		
A. Theology—Gregory's *Theological Student* -	2	2
Banks's *Manual of Doctrine* -	3	0
Cambridge Companion to the Bible	1	3
B. Bible Study—*Cambridge Companion to the Bible*	1	3
Maclear's *Book of O.T. History* -	1	0
Maclear's *Book of N.T. History* -	1	0
VI. Bible Study (O.T.)—Marcus Dods on *Haggai, etc.* -	2	0
VII. Bible Study (N.T.) and Connexional L.P. Examination—		
Cambridge St. Luke (i-xii) - - -	3	4
VIII. Bible English—Clapperton's *Pitfalls in Bible English*	1	6
IX. Christian Evidences—		
Bank's *Scripture and its Witnesses* - -	2	2
X. Church History—Ward's *Counter Reformation* -	2	2
Overton's *Evangelical Revival* - - -	2	2
XI. Ethics—Davison's *Christian Conscience* - -	1	9
XII. English Grammar—		
Morris's *Primer* and Wetherell's *Exercises* -	2	0
XIII. English Composition—Nicholl's *English Composition*	1	0

		s.	*d.*
XIV.	Comparative Religion—Geden's *Comparative Religion*	2	2
	and Grant's *Religions of the World* - -		7
XV.	Logic—Jevon's *Logic* - - - - -	1	0
XVI.	Psychology—Ryland's *Story of Thought and Feeling*	1	0
XVII.	Biblical Geography—Cooke's *Palestine in Geography and in History* (vol. i.)	2	2
XVIII.	New Testament Greek—		
	Special Fee (in Languages) for the Tutor -	2	6
	Clapperton's *First Steps in N.T. Greek* -	1	6
	The Subscription to the Union is not to be forgotten,		
	Minimum Subscription - - - -		6
XIX.	Advanced N.T. Greek—		
	Fee (Subscription should be added) - -	5	0
	Pope's *Epistles to Timothy* - - -	2	2
XX.	Hebrew—Magg's *Introduction to the Study of Hebrew*	3	9
	Special Fee (See Class XVIII) - - -	2	6
	Minimum Subscription (as in Class XVIII) -		6
XXI.	Wesley—Special Class for Wesleyan Local Preachers		
	on trial—The three Text-books will be sent for -	4	10
	Namely :—Wesley's *Fifty-three Sermons* -	3	0
	Wesley's *Notes on N.T.* - -	1	8
	Wesley's *Second Catechism* (cloth) -		5
XXII.	Temperance—Spier's *Methodist Temperance Manual*	2	2
XXIII.	English Literature—		
	Wyatt's *Tutorial History of English Literature*	2	2
XXIV.	(Connexional L.P. Examination)—		
	Beet's *Key to Unlock the Bible* - - -	1	6
XXV.	(Connexional L.P. Examination)—		
	Dale's *Christian Doctrine* (Chap. iii.-v. and x.-xii.)	4	11
XXVI.	Latin—Allen's *Latin Grammar* - - -	2	2
	Allen's *Latin Exercise Book* - - -	2	2
	Special Fee for Tutor (See Class XVIII) - -	5	0
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XXVII.	Experimental Bible Study—Special Class for Leaders of Society Classes—		
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For any of the Classes (but optional).

	Answer Books (set of five) - - - -		6
	Wrappers, to enable Tutor's reply to be returned for a half-penny (set of twelve) - - -		2

SUGGESTED COURSE FOR FOUR YEARS' STUDY

Purpose.	First Year.	Second Year.	Third Year.	Fourth Year
I. Sermonizing.	Homiletics.	Homiletics.	Homiletics.	Ethics, Logic, Psychology, Greek, Hebrew.
II. Bible Knowledge.	Bible Study (N.T.)	Theology.	Bible Study (O.T.)	
III. Illustration.	Comparative Religion.	Church History (1).	Church History (2)	
IV. General Culture.	Grammar.	Composition.	Evidences.	

N.B.—Students should beware of joining too many Classes to begin with.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

July 5—The Exclusive Service—1 *Sam.* vii 3

The service of God suffers no rival. As there can be but one true God, who by His very nature must be God alone, so there can be but one exclusive claim to service. Earthly masters purchase part of our time, energies, and talents; the remainder is our own. But the service of God leaves no margin for leisure in the sense of independent action. He claims our whole nature, and all our time, possessions and possibilities; even eating, drinking, sleeping and playing are to be for His glory. The service is not only exclusive in range but in spirit. This sounds very exacting, and it is: we are not our own, save as we make the will of God our own.

Such service requires a supreme affection for its fulfilment. Only a love higher than self-love and every earthly love can sustain it. It is not so much hand service as heart service. That love is begotten not of the flesh but of God. Hence we must prepare our hearts for Him, as the soil for the seed, by giving due reverence to His claims—based on His character as righteous, holy, wise, good; and His relation to us as Creator, Preserver, Redeemer, Father: by taking due knowledge of ourselves, our failures of duty, waywardness, and sin: by repenting of the past and earnestly endeavouring to redeem the time. To hearts so prepared the love of God will come and abide, and by permeating our nature will bring all into harmony with the Divine will.

The love of God in the heart sanctifies all forms of service. To serve

only God, we need not quit the world or our ordinary calling. "The daily round, the common task," etc. His service excludes all other motives than His glory, but it includes all duties that are fulfilled for His sake and not with eye service as men-pleasers. With this motive we think not of exclusive claims and exacting duties, but of the honour and joy of pleasing such a Master. We are jealous for Him and His utmost demands are welcomed as wider opportunities for showing our love.

July 12—THE FUNCTION OF A KING—*Isa.* xxxiii. 22

The true ideal of a King includes also Saviourship. He reigns for his people's good. The title suggests kinship and a king must be as a father, leader, defender of his people. Their interests are his and his main business is their safety and prosperity. Hence kings used to go out at the head of their armies to repel invasion or throw off a foreign yoke. But human nature is strong in kings as in others and too often their position, power, and resources are used for their own advantage. There are good kings and bad and the best can only fulfil his office imperfectly. From many ills, worse than enemies at the gate, he is powerless to save.

The ideal is only realised in God. Earthly kings fail because the office is bigger than the man. But the infinite God, the Divine King, is greater than all His offices. His wisdom, power and goodness overflow all the demands made upon them. Hence the ground of our confidence: "He will save us." For a perfect kingdom, a reign of righteousness, all He needs is a loyal people. To demonstrate this was one of His purposes in choosing Israel for His peculiar people; disloyalty ever made them a prey to their enemies, and return to allegiance proved Him their Saviour. As was Israel so is the human race: wayward, disobedient, rebellious, and because of this it is

Only though Saviourship God can reign in the hearts of men. The one effectual hindrance to the kingdom of God is the disaffection of His own subjects who have been blinded and perverted by one who would usurp His authority. Against this malign prejudice, this evil power, He displays His love and beneficence in Jesus Christ, that all who will may know how just are His claims, how gracious His reign, and how fully and freely He receives the penitent. From all the manifold tyranny and curse of that foreign intruder into humanity—sin, He fully saves all that cast themselves on His mercy, that they may be His happy subjects "in willing bonds before Thy feet."

July 19—SAFEGUARDS OF FAITHFUL SERVICE—1 *Sam.* xii. 24

Faithfulness is only maintained against constant temptations to ease, relaxation and by-ends. "Prone to wander, Lord, I feel it," etc. The essential element in our probationary life is that we shall overcome. The continuous strain is a severe test. Many who can run one mile, fail in the second. If we serve only by impulse of emotion, our service is sure to be fitful and uncertain. Continuance depends upon certain permanent qualities which are the safeguards of fidelity.

1. *The safeguard of reverence.* "Only fear the Lord." We must cultivate an ever deepening sense of the august majesty of Him we serve: glorious in power, infinitely holy, infallibly just, unapproachable to sin, a jealous God. It is only when we have easy notions of God, or forget Who and What He is, that we can be easy-going or unfaithful in His service.

2. *Sincerity.* "Serve Him in truth." Only by Divine grace can we continue without weariness in well-doing and God, who knows all hearts, will not give this to the insincere—those who have only a make-believe, or self-serving godliness. Sooner or later the most careful pretence breaks down. Only those who have "the root of the matter" in them survive at the end.

3. *Enthusiasm.* "With all your heart." God's service must be the business, the passion of our life. "A single eye to His glory." Whole-hearted earnestness alone can win its way through the diversions and discouragements which beset us.

4. *Gratitude.* "Consider how great things He hath done for you." What has God not done for us? "To Whom our more than all we owe": "life and all things pertaining to life and godliness." The poorest, meanest, most checkered life has in it more than enough of God's goodness to inspire a gratitude which should sustain the will unwearied in His service.

July 26—RIGHTEOUSNESS ABOVE RITUAL—1 *Sam.* xv. 22

Ritual is the ceremonial expression of great truths, and so far is helpful; but symbols, acts and vestments depend entirely for their value on the spiritual realities they are intended to set forth. The sacrifices in the Old Testament were a witness to the fact of sin and the need for atonement. They had no virtue and could only please God as they were the expression of the offerer's sincere penitence and determination to follow after righteousness. The offering was the shell; the kernel was an obedient heart: this lacking, the rest was worthless; an empty, profane mockery of sacred things.

Ritual instead of illuminating may obscure the truth. It is necessarily external, mechanical, objective; its requirements can be met without the inward reality of religion. Its first and direct appeal is to the senses; these satisfied, the appeal may go no further. Correctness of form and detail too easily take the place of spiritual communion with the Unseen. The supreme danger of ritual is that of becoming an end in itself. The letter is easier observed than the Spirit, and an alien or a backslidden heart may deceive itself by punctiliousness in religious forms.

Righteousness is the spirit of obedience to the will of God, seeking to fulfil not merely the letter of His word, but to please Him in all things. Its measure is not outward acts and observances, but an inner life of devotion to His will. Ritual cannot make righteousness but righteousness will make its own ritual. The obedience may be imperfect as to form, for we are sad blunderers in holy things, but if the disposition is right, God accepts it in its intention. He would rather have the mistakes of sincerity than the elaborate correctness of formalism. "Faultily faultless, icily regular, splendidly null."

Nothing can take the place of obedience in our relation to God. Ritual is our own device and for our pleasure: righteousness is of and for God. Sacrifices of our own choosing, therefore, are an impertinence when they thrust aside His plain command. Illgotten gains though given to the Church are vain sacrifices and only deceive the giver. So with our self-initiated activities. A soldier who left his post to gather flowers to present to his officer would get not thanks but reprimand. Obedience is better than flowers.

REVIEWS

The Journal of John Wesley. Popular Edition Condensed. Introduction by the Rev. W. L. Watkinson. Vol. I. London: C. H. Kelly. 3*s.* 6*d.*—This is a most attractive and worthy presentation of the most important parts of Wesley's Journal. No one could have made a better selection than Mr. Watkinson, and for those who have either too little leisure or too little cash to use the large edition we heartily commend this most attractively got up book. Wesley's Journal is beginning to be recognised as a great English classic. Probably the interest that is being taken in the Journals by people outside Methodism will lead to a revived interest in them within the Methodist Churches.

The Divine Artist. Sermons of Consolation. Manchester: James Robinson. 3*s.* 6*d.*—The first sermon in this very useful collection of discourses is by one of the most attractive of modern preachers—one who has been so lately taken from us—Dr. Hugh Macmillan. It is from the striking text, "Thou wilt have a desire to the work of Thine hands" (Job xiv. 15). Many will be glad to have Mr. Jowett's sermon preached at the Memorial Service of Dr. Parker. Among the other contributors are Principal Stewart, Mr. Greenhough, Mr. Selby

My Jewels, and Other Sermons. By the Rev. Richard Roberts. London: C. H. Kelly. 3*s.* 6*d.*—It is seldom given to any man to exercise so long and popular a ministry as the Rev. Richard Roberts. His name has been known and honoured for more than half a century from one end of the kingdom to the other; and he has probably preached more special sermons than any other living man. It is right that such a ministry should have a permanent memorial. In three previous volumes Mr. Roberts has published sermons typical of the various stages of his life, and this volume contains golden gleanings from the rich harvest. The subjects are taken about evenly from the Old and the New Testament, but whatever the subject Christ is preached. We have no doubt that many will greatly value this volume.

New Testament Holiness. By Thomas Cook. Second Edition. London: C. H. Kelly. 2*s.* 6*d.* We heartily welcome a second edition of this volume. We have so recently expressed our warm appreciation of it that we need only commend it again to our readers and note the very improved style in which it is published.

Thoughts Spoken in Class. A Class-Leader's Note Book. By Robert Jessop. Second Series. London: C. H. Kelly. 2*s.* 6*d.*—Mr. Jessop's former volume has, we believe, been much appreciated by many Class-Leaders. Anything that helps to brighten meetings of this kind and make them more useful in the cultivation of the Christian life is of value. The Class-Leader needs to make as careful preparation for his class-room as the preacher must for the pulpit. The demand upon him if less at the moment is more continuous. The decay of class meetings is, no doubt, the result of the dearth of competent Class-Leaders.

Maranatha, or New Wine and Old Bottles. By the Rev. F. B. Proctor, M.A., London: A. H. Stockwell. 3*s.* 6*d.*—The author of this volume believes that our Lord's Return as the Messianic Ruler and Judge took place at the destruction of Jerusalem, and there is no doubt that there is much to be said for this view. The studies which make up the volume are thoughtful and suggestive. Mr. Proctor's awkward use of certain words and phrases sometimes disturbs the reader's equanimity, but this is not a serious matter.

The Father of Methodism, or the Life of the Rev. John Wesley, M.A. Written for Children. By Nehemiah Curnock, Sen. Bi-Centenary Edition. London: C. H. Kelly. 6*d. net.*—A pleasant and cheap reprint of the very popular life for young people written by the father of the present editor of the *Methodist Recorder*. It has already been very extensively circulated, and will doubtless have a continuous sale.

Some Greek Plays. By Cyril Grey. London: A. H. Stockwell. 2*s.* 6*d. net.*—This book will be read with considerable interest by intelligent young people who will be glad to read the story of some of the most famous Greek plays. At the close of each chapter there is a modern Christian application.

Salt and Peace, and Other Sermons. By the Rev. J. A. Stokes Little, M.A. London: A. H. Stockwell. 2*s.* 6*d. net.*—There is a good deal of originality and force in these sermons. One of the most striking is on Mark vii. 24, "He could not be hid," in which the writer says some plain things in plain words.

Makers of Methodism. By W. H. Withrow, D.D. London: C. H. Kelly. 2*s.* 6*d.*—A very popular and well illustrated book. It should be in every Methodist home and every school library.

The Silver Vein of Truth. By the Rev. H. Livesey. London: A. H. Stockwell. 2*s.* 6*d. net.*—This book is commended by the author to Lay Preachers and Sunday School Teachers. The sermons abound in illustrations and quotations, which will be appreciated by all who have to address young people.

Modern Scepticism and Christianity. By H. T. Nicholson. London: A. H. Stockwell. 6*d.*—A well-intentioned and not unsuccessful attempt to meet the difficulties of those who are perplexed by current speculations and opinions. Of course it is impossible for anyone to do more than touch upon a few questions in a pamphlet of less than fifty pages.

THE OLDEST SYRIAC GOSPEL

BY THE REV. WILLIAM SPIERS, M.A.

SINCE the splendid discovery of the New Testament Greek manuscript known as the Codex Sinaiticus, which was brought to light by Tischendorf in 1859, fifteen years after he had first glanced at some fragments of the priceless treasure, no more important Biblical document has rewarded the diligent researches of antiquarians than the one brought by Mrs. Agnes S. Lewis some seven or eight years ago from the same literary treasure house of Mount Sinai. This consists of a manuscript containing nearly the whole of the four Gospels in Syriac, and is probably a copy of the oldest Syriac version of which modern scholarship possesses any trace.

All readers interested in Biblical criticism are by this time well acquainted with the circumstances under which this valuable document was obtained. But the matter is of sufficient general interest, and is moreover so closely connected with subsequent discoveries and their bearing on some present vital questions of New Testament criticism, as to warrant a brief recapitulation of these circumstances as a preliminary to the consideration of one or two principles of New Testament textual criticism now much discussed, and in regard to which some evidence is furnished by this Syriac version.

Mrs. Lewis, along with her sister Mrs. Gibson, both acquainted with Greek and Arabic and versed in the examination of old manuscripts, had been attracted, like others, to the famous Greek monastery of St. Catherine by the hope of finding something of value in Biblical studies. Ever since the days of Tischendorf's triumphs, and even earlier, it has been understood that great quantities of manuscripts of many kinds are stored in the archives of this celebrated monastery of Mount Sinai, but it has not always been possible for scholars to investigate them, even though they have journeyed thither for the express purpose of doing so.

Mrs. Lewis and her sister, however, received a cordial welcome from the monks, who were gratified at being addressed in their own native language by foreign ladies. They at once gave themselves in earnest to the examination of the contents of this world-famed library. One manuscript shown to them by the then librarian, Galakteon, attracted special attention owing to its venerable appearance. It had evidently lain buried for many a year, for it was thickly covered with dust and its leaves had become glued together. The two ladies patiently toiled at it until they had put it into good order, and then they proceeded to photograph all the pages. At first they felt disappointed, for they found nothing but an eighth century history of Thekla and some other female saints. But it was not long before Mrs. Lewis detected traces of writing underneath the more conspicuous penmanship which had been first observed. Close inspection revealed the fact that the document was a palimpsest, and one of no ordinary kind, for the earlier writing was soon found to be a copy of the Gospels in Syriac. This was indeed an ample reward for all the trouble and cost of the expedition.

On the return of Mrs. Lewis to England, Professor Bensly and Mr. F. C. Burkitt carefully studied the photographs and arrived at the conclusion that the document contained a transcription of one of the earliest, if not the very earliest, of the Syriac Versions.

"It was now apparent," says Mrs. Lewis, in the Introduction to the Syriac Text, published by the Cambridge University Press, "that the manuscript was of great importance for Biblical criticism, but that the work of extracting the ancient text from it would be a very arduous one. Professor Bensly and Mr. Burkitt continued to work at the photographs, and some thirty pages were deciphered in the course of the autumn. But they soon perceived that a direct inspection of the manuscripts was necessary, and prepared to travel to Sinai for this purpose, accompanied by their wives. At my request, they were joined by Mr. J. Rendell Harris. To him, indeed, we owed our first introduction to both monks and manuscripts. He had gained the goodwill of the former in 1889, when he discovered the *Apology* of Aristides, and he had not only instructed me how

to obtain the rare privilege of access to these Syriac books, but had taught me the art of photography."

An interesting popular account of this journey was written by Mrs. Bensly and was published first in Braille type for the use of the blind, she herself having unfortunately lost her sight. This little book has since been printed in ordinary type by the Religious Tract Society, and there is included in it a chapter by Mr. Burkitt, in which he gives a description of the manuscript itself, and points out its value in New Testament criticism.

On the arrival of the party at the Monastery the task of transcribing the palimpsest was at once entered upon methodically and with great zest. This document consists of 182 pages of vellum, the whole of which, with slight exceptions, was laboriously copied by Professors Bensly and Rendel Harris and Mr. Burkitt. Their duties at Cambridge necessitated their return somewhat sooner than they would have chosen, and, unfortunately, Professor Bensly died soon after his arrival in this country. The work accomplished, however, was of high value, and in the hands of Messrs. Harris and Burkitt was sufficiently completed to enable the Syndics of the Cambridge University Press to publish the Syriac text in 1894.

In the following year Mrs. Lewis and Mrs. Gibson paid another visit to the Monastery in order that they might copy the small remaining portions of the manuscript. This they were able to do, as well as to revise the former transcription. The results of this visit were presented in the Supplement published by Mrs. Lewis. This volume will be found necessary to all who possess the Syndics' edition and it has been thrown into a form that facilitates reference to the former publication. The study of the whole is rendered easier by the adoption of differently coloured inks in the new volume, black denoting what had already been made known, and blue indicating what has since been brought to light. A complete English translation is also included, which, of course, supersedes the one previously issued in a separate form.

In addition to the notes contained in the 1894 edition we now have a full account of the characteristics of the text which is of great service to those who desire to compare the palimpsest readings with those of other codices and versions.

It is necessary to say a word as to the language and script of this important manuscript. The designations Hebrew, Aramaic, Chaldee, and Syriac, are used, even by scholars, in a way that is sometimes confusing to those who have not given close attention to the distinctions involved. As pointed out in a previous article in this Magazine,* "Hebrew" in the New Testament means not the language with which we are familiar in the Hebrew Old Testament, but Aramaic, the language used in Palestine in early Christian times. "Chaldee" was formerly used of that Aramaic dialect of which we have some specimens in the books of Daniel and Ezra, but is now discarded as misleading. "Syriac" is sometimes referred to as Aramaic, especially by German writers, but it has a specific meaning, and it is desirable that the two designations, Aramaic and Syriac, should be used in such a way as not to cause needless uncertainty. True, Syriac is a form of Aramaic, but its alphabet and some of its grammatical forms are so different from those of Aramaic properly so called, that it ought to have a specific name. Some grammarians denote the Aramaic of Daniel and the Targums by the term West Aramaic, and Syriac by East Aramaic.

Still another distinction has to be made. Ordinary Syriac, or East Aramaic, is commonly written in characters which differ from the older Syriac system of writing. The Syriac New Testament with which we are most familiar presents us with the script adopted by the Edessene Syrians, whereas the older type approaches the form of West Aramaic letters. The script of Mrs. Lewis' document is an example of this older type.

The first question that occupied the scholarship of Europe, when the discovery of this manuscript was made known, was as to its origin or the light it might throw on the enquiry concerning the age of the first Syriac Gospel. It was known that Christian Churches were planted very early in Syria, as we learn from the Acts of the Apostles. Eusebius *(Eccles. Hist. I.* 13, *II.* 1) relates that Abgar, King of Syria, hearing that the Jews rejected Christ, wrote a letter to Him, inviting Him to that country, and that our Lord sent back a promise that one of His disciples should be sent. The story of course

* Preacher's Magazine, May, 1901.

is not authentic, but it is evidence for the early establishment of the Syriac churches.

It is reasonable to suppose that a Syriac Gospel would soon be written for these Syriac Christians, and it is the common belief of the scholars of to-day that the palimpsest of Mrs. Lewis supplies some proof of this supposition.

For fourteen centuries the one authoritative Syriac New Testament has been that which is known as the Peshito ("simple" or "common"). Many manuscript copies of this version are known and their remarkable uniformity favours the view that it must have been in early times a sort of Syriac Vulgate, to use Dr. Hort's phrase, and, like the Latin Vulgate, was the result of a revision and collation of older versions. This theory, too, explains how it is that these older versions seem to have entirely perished, save that now we have probably come upon traces of one or two of them.

One of these traces we had even before the valuable discovery of Mrs. Lewis' manuscript. An imperfect copy of a Syriac Gospel was published by Dr. Cureton in 1858, which was assigned to the fifth century. It is evidently a copy of a much older text, for it bears evidences of corruptions and alterations, which are the characteristics of all ancient copies. And as it differs greatly from the Peshito it must have originated at a time when that Authorised Version had not come into existence. Dr. Cureton at first contended that his document represented the original Aramaic ("Hebrew") of Matthew's Gospel, for there has always been a tradition that this evangelist wrote a Gospel in Hebrew, but Dr. Cureton could never obtain a following, and no one now entertains any such view. It is tolerably certain, however, that the Curetonian fragments originated from a version which went back at least to the middle of the second century.

Another link in this chain of evidence is supplied by recent discoveries and researches in relation to Tatian's *Diatessaron*, an Arabic translation of which was discovered about a dozen years ago. The original Syriac is known only by a mere fragment and by the quotations from it found in the writings of Ephrem, the most celebrated of the Syriac Fathers, who flourished in the fourth century. The thorough examination

of this Arabic *Diatessaron* has led to the interesting conclusion that Ephrem in writing his commentary did not use a text which might be supposed to underlie the Peshito, or to be the Peshito itself, supposing this had existed at this early date. Moreover the writings of Ephrem contain some old Syriac readings which show close affinity with the *Diatessaron*, and that in fact some of Ephrem's quotations, as exhibited in the previously examined portions of the Syrian Father's works, had been altered in order to bring them into agreement with the Peshito. An interesting account of this matter is given in the *London Quarterly* for January, 1902, by Professor Rendel Harris. It is only fair to say, however, that as Mr. Gwilliam points out, these quotations may have been taken from Greek versions.

There are still a few who incline to the belief that the Peshito represents a much older text than its own, that indeed it is the descendant of the old Syriac of the second century, and that both the Curetonian and the Sinaitic palimpsest are later and corrupted copies. Mr. Gwilliam, the editor of the recently issued Oxford Peshito, contributed a chapter to the last edition of Scrivener's *Introduction* (Vol. II. pp. 22, etc.), in which he states the argument for the Peshito, but the difficulties with which his position is beset are great.

By far the greater number of scholars hold that the Peshito is a resultant, the groundwork of which may or may not be the same as that of the Curetonian fragments and the Sinaitic palimpsest, but that many of its readings must have originated from various sources. Only thus can the quotations of Ephrem and the references of Aphraates be explained, or the almost exact agreement of the post-Peshito Syriac manuscripts be accounted for.

As to the relation of the Lewisian manuscript to the Curetonian it will be sufficient to remark that they seem to indicate a common ancestry, both probably representing the Old Syriac of the second century, and the former being probably somewhat nearer to the original than the manuscript published by Dr. Cureton.

It is not possible to deal at any length with the many points involved in the consideration of the bearing which the Syriac palimpsest has upon New Testament criticisms.

Valuable information of this kind is easily accessible elsewhere to those for whom it may have special interest. We will content ourselves with a brief reference to a few of these points, such as may appeal to the general reader.

It is remarkable that the concluding portion of St. Mark's Gospel is wanting, whereas some of the verses occur in the Curetonian text, and probably the remainder of them were there originally.

The Angels' Song (Luke ii. 14) favours the old familiar reading ἐν ἀνθρώποις εὐδοκία of the A.V., thus furnishing a strong argument, if the reasons were not already sufficiently powerful, for the abolition of the clumsy rendering of the R.V.

The most "startling variation," as Mrs. Lewis calls it, is the one occuring in Matt. i. 16, "Joseph . . begat Jesus." It is evident now that the Syriac word, *auled*, like ἐγέννησε, was used in a conventional sense, for in verse 8 we are told that Joram "begat" Oziah (his great grandson), and in verse 12 Juchonia who was childless, Jer. xxii. 30) "begat" Shealtael. This reading, as many will remember, led to a long discussion subsequently to the publication of the Syndics' edition. It was supposed by some that the reading reflected on the orthodoxy of the palimpsest. Mrs. Lewis gives an account of the controversy in the new volume. She says (Introduction, p. 20), "Mr. Rendel Harris has given expression to what was at first the prevalent opinion in an able article in the *Contemporary Review* for November, 1894, but the spirited discussion which followed in the *Academy* during the following months did much to clear up our views on the subject, and the matured opinion of some foreign scholars, such as Wellhausen, Zahn, Durand, etc., has been without hesitation in favour of its orthodoxy. An interesting original quotation from Wellhausen is given, in which he calls the supposed Ebionitish tendency of the palimpsest "an untenable conjecture" and makes the curious observation that in relation to the conception the Holy Ghost is not contemplated absolutely as Father for *ruach* (spirit) is feminine and properly "mother."

A few other variations from the received readings are selected out of the many that the student will meet with in the palimpsest.

Matt. xviii. 20 gives a similar reading to that of Cod. Bezæ, "For there are not two or three gathered together in My Name and I not amongst them." In Matt. xxi. 32, by the omission of the negative *lo* (not), we have the statement, as in Cod. Bezæ, that the chief priests and elders at last repented at the preaching of John the Baptist. In Matt. xxv. 1 it is said that the ten virgins went to meet the bridegroom and the bride.

Passing on to St. Mark's Gospel we find (xii. 38) the Scribes described as loving to walk in the porches (στοαῖς), not in long garments (στολαῖς), a very suggestive reference to ancient habits among philosophers.

In Luke ii. 5 Mary is called the "wife" of Joseph, a much more satisfactory description than either "espoused" (Peshito), or ἐμνηστευμένῃ of the Greek. Hannah, the prophetess (ii. 36) is said to have lived with her husband seven days only. Luke vi. 40 reads: "There is no disciple who is perfect as his Master in teaching." In Luke vii. 29 we are told that the people who heard our Lord speak about John the Baptist "justified themselves to God," a reading which seems more intelligible than the rather awkward expression "justified God," found in the received text. The important verse (Luke x. 22) runs thus: "Who knoweth the Son except the Father, and who knoweth the Father except the Son?" Luke x. 41 contains no reproach against Martha, and the phrase "One thing is needful" is omitted, as is the case with Cod. Bezæ. The arrangement in Luke xxii. 17-21 varies from that ordinarily received, and verse 20 reads "This is My blood, the New Testament." The enmity and reconciliation of Pilate and Herod are not referred to in Luke xxiii. Luke xxiii. 37 says that the crown of thorns was placed on Christ's head while he was hanging on the Cross, thus agreeing with the Curetonian.

John iii. 6 reads "God is a living Spirit." John iv. 2 says our Lord did baptize, as well as His disciples. John ix. 4 favours the old reading "I must work" in opposition to the ἡμᾶς δεῖ of the R.V. John ix. 25 represents the blind man as saying, "But one thing I know, that I was blind, and because of Him, lo! I see." John xii. 3 reconciles Matthew and John, for Mary is said to have poured her ointment first on

the head of Christ. John xiv. 1 reads: "Believe in God, and in Me ye are believing," thus justifying the translation of the first πιστεύετε as an imperative and supplying a strong assertion of our Lord's divinity. John xviii. shows that Caiaphas, not Annas, was the high priest who questioned our Lord, and the story of Peter's denial is unbroken. This was probably the original form of the narrative, for though Zahn thought it a harmonism from the *Diatessaron* we can scarcely doubt that Rendel Harris and Burkitt are right in their decision that the Sinai palimpsest represents a version older than the *Diatessaron*. Probably the solution given by Dr. Nestle (one of the most erudite of Syriac scholars) is the true one, namely, that both the Curetonian document and the *Diatessaron* are founded on the version from which the palimpsest originated, and is therefore as old at least as A.D. 150, at about which time the *Diatessaron* was written.

It may well be hoped that the discovery of this valuable Syriac document will foster the study of a language that has been too much neglected even by professed Biblical students.

Dr. George Phillips observes in his admirable Syriac Grammar: "Syriac, as a dialect of the Hebrew, must always be regarded as constituting a source of valuable information for the criticism of the Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ; and it has been the constant practice of commentators to have recourse to Syriac whenever the text of the Old Testament fails to establish satisfactorily the signification of a word." To this it may be added that Syriac introduces us to a number of ecclesiastical documents belonging to the early and middle ages of the Christian era which throw much light on the creeds, the rituals, and the usages of ancient times.

When the difficulty of the alphabet has been overcome, not a serious one to those who are familiar with Hebrew, and no others are likely to trouble themselves about Syriac, the rest is easy enough. The similarity of Hebrew and Aramaic roots, as well as the grammatical inflexions, make the acquisition of Syriac a very light task. With Dr. Phillips' Grammar in his hands, or the more readily obtained Grammar

and Chrestomathy of Dr. Nestle, or even the little Syriac Reader published by Baxter, the student who has mastered the rudiments of Hebrew Grammar will in a very short time lose all sense of drudgery in reading the Syriac New Testament. And in doing this he will have the delight of knowing that he is pronouncing almost the identical sounds which fell from the lips of the Saviour, for though the Syriac letters are of a later age, the sounds which those letters represent are practically identical with those of Galilean Aramaic, the language of the disciples and the mother-tongue of Jesus. The following sentence from the opening of the Lord's Prayer in Hebrew and Syriac will convey, even to those who know nothing of either of these languages, an idea of their great similarity to one another, while to the reader of Hebrew the resemblance is still more striking, for the transliteration into English letters actually obscures some important points of agreement :—

Hebrew : Abun d'bashmayo neth-quaddash shemok.

Syriac : Abinu sh'bashamayim yith-quaddash shemaka.

Our Father, Who art in heaven, Be hallowed Thy Name.

ELECTION

The Missionary Motive

BY THE REV. J. BERRY, D.D.

According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love : Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will . . . That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth.— Eph. i. 4, 5, 10.

THE Methodists of earlier generations often heard sermons about election. It was a part of their mission to protest against the doctrine of a limited atonement which caractured our Heavenly Father, which taught that the "all" of the Gospel meant "some," which froze the fountain of zeal and

paralysed Christian effort. You do not often hear sermons now to prove that doctrine false because they are not necessary. We have something better to do than spend our time in mutilating a theological corpse. The Calvinism of the Westminster Confession is dead and we can well afford to let it lie. We have come to see now that children have rights as well as duties, and parents have duties as well as rights. If any father in our day claimed that he had the right to bring children into the world and then please himself whether he gave them an education as well as food and clothing, the law would not argue with such a father but would send a policeman to him. The law says that the children to whom we give being are entitled to well-being. Hence our Education Act, and truant officers. We are quite safe in applying this principle to our Heavenly Father and His children. He would be the last to thank us for claiming on His behalf that He had any right to create souls only to damn them for "the glory of His grace." The rediscovery of the blessed truth of the Divine Fatherhood has made Calvinism an anachronism.

Still election is in the Bible. The Book is full of it, and so is human life. What we must do now is find out and teach what this doctrine really means. We want not a destructive but a constructive doctrine of election. I bring this truth before you now because we are busy with missionary anniversaries and the true missionary motive is bound up with election as it is taught in the Bible. The few *are* elect. No one whose eye is open to life as it is can deny that. They are elect, however, not to the exclusion of the rest but for the sake of the rest. Why was Abraham called? Was it that he might be the petted favourite of heaven? You know what you think of any father among men who indulges and humours one favourite child and treats his other children with neglect or cruelty. Was Abraham's election such an instance? Listen, "That in thee and in thy seed all the families of the earth may be blessed"—there was the reason. If you want to supply a city with water you must first have the reservoir. The water is not collected for the sake of the reservoir, but for the sake of the city. Abraham was the reservoir of Divine truth; but the truth was for all. The Jews

were called and separated, not for their own sakes, though they often forgot this, but for ours. Perfume must be collected and bottled before it can be diffused where it is wanted, but perfume is not put into the bottle for the bottle's sake. So long as it is kept there in confinement it cannot be of any real use. The Jews were a perfume bottle. Through them Christ came, but not for them exclusively. He was to be "a light to lighten the Gentiles" and only thus would He be the glory of Israel. The Jews were the lampstand : Christ the light, and that light was for all. The lampstand was in an elect and most favoured position, but it was not put there for its own sake, but for the sake of the world lying in darkness.

I used to be troubled about Paul's illustration of the potter. Let us read it (Rom. ix. 20, 23). On the surface it does seem to say that the vessel of wrath was shaped by its maker only for destruction, and that the thing formed has no right to ask "Why hast Thou made me thus?" One day I visited the Milton pottery works, and I have felt no difficulty about this Scripture since. I saw there a great heap of these "vessels of wrath fitted for destruction." Some were broken, some misshaped, some burnt too little and others too much. But did that heap represent the potter's wish, or intention, or desire? I need not ask the question. Like all other similies the one used here by Paul has its limitations. We are not *clay* but men and women with a will and a power of choice. The "vessels of wrath" are burnt or broken, or ill-shaped, not by the potter's intention but because of something outside his control. It is so in the case of the "vessel of wrath," only the cause is in our own evil choice or in that of some ancestor. But no vessel of wrath is cast upon that rejected heap until it has been "endured with much longsuffering"—until the great Potter has exhausted every means that pity and love could suggest to prevent such thwarting of His merciful design. And the comeliest vessel will find its place at last upon that rejected heap, if it regards its comeliness as its own.

The Biblical principle of election—so far from being arbitrary or antiquated or exceptional, is admitted and practiced more and more as we advance in civilization.

What is the meaning of the scholarships in connection with our Board Schools ? We say that a boy or girl of exceptional ability shall not be debarred by the poverty of his parents from getting the best education which he is capable of securing. From our public schools there is a certain number of "elect" children, who go on to college, and many of them to the University. They are enabled to do this very largely at the expense of the community. Yet there is no principle of favouritism and injustice here. They are elect not for their own benefit, but for the sake of the country to which they belong. The community cannot afford to let its best brains go to waste. They are elevated that they may raise the rest. The country recognizes that the gifts of its most gifted children are not "their own" but belong to the whole community.

If this be so, in reference to mental endowment or mechanical skill, how much more in regard to spiritual privilege. Born in godly homes, cradled in Christianity, surrounded from our earliest days by the sweet influences of holy example and precept, what advantages are ours ! But they are not our own. We are chosen it is true, but it is for the sake of the non-elect. "I am a debtor," writes St. Paul, "both to the Greeks and to the Barbarians"—*i.e.*, to the heathen both civilized and savage. Now a debtor is a man who has something in his possession which does not belong to him but to another. Let him keep that something for his own use and refuse to pay the debt and we call him no longer a debtor but a thief. The Gospel is yours that you may spread it. When you do this, you are not to think of yourself as doing anything generous, you are simply paying a debt—that is all. In giving your money or your child or yourself that others may share your privileges you are no more doing an act of grace than when you pay any other debt. Fail to do it and you are a thief ! If a friend died and entrusted you with £1,000 ; £500 for yourself, and £500 for a man in Fiji, and you kept the whole and never told the man in Fiji of the generosity or even of the existence of his benefactor, by what name would all honest men call you ? Yet we have a precious and priceless legacy, and through all these centuries have permitted the millions

of heathenism to be born and to die without even telling our co-legatees of their share! Christ's last command—the only command, so far as we know, given to His Church between His rising again and going up, was to take the Gospel to every creature, and through all these centuries we have dared not to do it! When I think of this I do not wonder that the Church is feeble and powerless, I wonder that it has not been blotted out of existence centuries ago! It is only because He still "endures with much longsuffering" that we have not been long ere this flung among the rejected pottery.

Here in the South Pacific are the Islands of New Zealand and New Guinea. But what a difference! In New Zealand there is a school wherever twenty children can be collected. There is a Church in every township, and often two or more. Every child in the land is taught to read, and within reach of every child is a Bible in his own tongue. Behind them is the highest civilization, and within their reach is the best culture. Yonder in New Guinea are millions in midnight darkness. They never heard that there is a God that loves them, or that Christ died for them. Their children never heard of

> That sweet story of old,
> When Jesus was here among men.

We are elect, but why? Are we the chosen of God simply that we may build fine Churches, and surround ourselves with intellectual and spiritual luxuries and leave our brothers beneath the Southern Cross to

> Die in darkness at our side
> Without a hope to cheer the tomb?

Is this all that the Cross of Christ means to us? Is this the fruit of two thousand years of Christian civilization?

I do but mention New Zealand and New Guinea as an illustration of the principle of our text that lies close to hand. The same applies, of course, to every land that enjoys the light of the Gospel, that is within reach of any other land that is still in darkness. God has chosen us of the Anglo-Saxon race, and brought us into touch with the whole world, that the whole world may be blessed by the contact. We are chosen and predestinated, "that in the dispensation of the fulness of times He might gather together in one all things in Christ." You have often been told how right and noble

and generous it is for us to give and work and pray for those less favoured. It may do us good to-day to hear it put differently, and to be told that if we fail in this duty we are *thieves*—debtors who neglect to discharge an honourable obligation and who deserve to be damned for that neglect if for no other reason.

Many ask, "What have we to do with distant people, seeing how much needs to be done at our own door?" My experience is that those who talk in this fashion are not remarkable for the good they do near their own door. The discharge of one duty is no excuse for the neglect of another. I need hardly say that the true doctrine of election bears upon our relation to the heathen in the next street, as much as to the heathen in China or Fiji. Here are two boys born the same day in the same street. The one has descended from a succession of godly ancestors. His veins are full of clean blood. He grows up with nerves of whip-cord, and muscles like iron—with a fine constitution kept well in hand by a strong will. His bias is towards the good and the true. It is possible for him to go astray, but it is not easy. All the traditions of his home, the prayers registered for him above, are helps heavenward. No credit *to him* for all this. He had done nothing whatever to deserve these privileges. He is one of God's elect. The other is not so much born into the world as damned into it. He begins life as an hereditary criminal, or pauper, or both. His poor little body is corrupt and feeble. He never heard the name of God except in an oath or a sneer. The idea that God is love never enters into his brain. He is an omnibus in which wretched ancestors ride. These unfavourable conditions are no more his fault than the favourable circumstances of the other are to his credit. The one is elect, the other what? Not reprobate. He who came "to seek and to save that which was lost" has told us that His pity yearns with unutterable tenderness over such as these. His example settles the question as to our duty. The man whose privileges are greater is "debtor" to his less favoured brother; the one is elect for the other's sake.

I am preaching to-night to a congregation of the elect. Many of you were taught as children to sing

> I thank the goodness and the grace
> Which on my birth have smiled,

and well you may. But do you feel the responsibility which belongs to such a privilege? You were "predestinated unto the adoption of children." Do you live in the spirit of sonship? Is this filial relation a bright reality? You were chosen before the foundation of the world that you should be holy and without blame before Him in love. Blemishes pardonable in those less favoured would be inexcusable in you. Are you seeking to apprehend that for which you were apprehended by Christ Jesus? He saved you with a clear ideal, a distinct purpose, and if that purpose be not accomplished you will prove a failure—a bad investment. You were "elect according to the foreknowledge of God unto obedience," and only in obedience to the will of Him who called you can His electing love find its ideal. The Calvinist used to teach that the elect could never finally fall. I believe that this is not only untrue, but that it may almost be said to be the direct opposite of the truth. Have you not read that "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come if they shall fall away (R.V., and then fell away) to renew them again unto repentance?" "Wherefore the rather, brethren, give diligence to make your calling and election sure; for *if ye do these things* ye shall never fall." So far from the elect being secure of heaven, whether they give diligence or not, there are none so sure of perdition as they are if they fail. There may be hope in the world to come for the man who through no fault of his own had no hope here, but for the child of light and privilege who has wasted his opportunity the only outlook is "a certain fearful looking for of judgement and fiery indignation." Think about your election then. Thank God for it. Cherish it as a priceless boon. Walk worthy of your high vocation. But never forget that you have no communicable blessing or privilege that is not given you for the sake of others. You are elect that "in the dispensation of the fulness of times He might gather together in one all things in Christ."

THE PREACHING OF JOHN WESLEY

BY THE REV. JOHN EDWARDS

II

CAN we discover the secret of Wesley's power or learn the causes of his great and abiding success? A careful study of the records of his activity and of the opinions of his friends will enable us to form a fairly accurate judgement. A recent American writer on preaching says that the sermon is the product of "the harmonious synthesis of three great departments or norms, each of which contributes to it an integral and vital factor. The subject, the speaker, the congregation. Learning to preach is learning to *tune together* these three factors—the message given, the man giving it, the man listening to it." * Without attempting either to established or criticise this theory, we may study Wesley's preaching under these general heads.

1. *The Message.* This was exclusively Biblical, intensely evangelical, and characterised by simplicity and great persuasiveness. It was Biblical. He claimed to be a man of one book; and you cannot read his *Sermons*, or his *Journals*, without being impressed with his familiar and ready use of the Scriptures.

And being Biblical, it was intensely Evangelical. He found his gospel in the Scriptures, and had gained a knowledge of its power in the school of experience; hence his preaching ranged about the essentials of the Gospel teaching —its gladness, its freedom, its universality, and its grace. Even a cursory perusal of the *Journals* will reveal to the reader Wesley's favourite texts.

"Look unto Me and be ye saved, all ye ends of the earth."
"The Son of Man hath power on earth to forgive sins."
"By grace are ye saved through faith."
"Come unto Me, all ye that labour and are heavy laden."
"Ye know the grace of our Lord Jesus Christ."
"Let the wicked forsake his way."
"What must I do to be saved?"
"Christ our wisdom, righteousness, sanctification, and redemption," etc.

Such were the texts on which his preaching was based. Another capital illustration of this element in his

* *Lyman.*

teaching is found in the table of "Contents" prefixed to *Wesley's Hymnbook* (Hymns 1 to 539). A careful study of that table will reveal the preacher's masterly conception and grasp of evangelical truth, and show how closely he followed New Testament teaching in his pulpit theology.

Again, it was characterised by great simplicity of style. This is true of his writings generally, but especially of his pulpit utterances. An incident of his early life shows how carefully he cultivated this art.

Wesley early learned this art of simplicity. As a young man he once preached a highly finished sermon to a country congregation. The people listened with open mouths. He saw at once that they did not understand what he said. He struck out some of the hard expressions and tried again. Their mouths were now only half open. Wesley, however, was resolved to carry them entirely with him. He read the sermon to an intelligent servant, and got her to tell him whenever she did not understand. Betty's "Stop, sir" came so often that he grew impatient. But he persevered, wrote a plain word over every hard one, and had his reward in seeing that his congregation now clearly understood every word. *

It was fervent and persuasive. He never forgot the application, the fervid and personal appeal.

The power of his preaching is evident from every page of his *Journals*. There were cases of imposture and hysterical excitement, but allowing for these, no preaching of the Evangelical Revival produced such effect on the conscience as John Wesley's. John Nelson, who had long been seeking peace felt his heart beat like the pendulum of a clock when he heard him at Moorfields, and thought the whole discourse was aimed at him. †

Thomas Taylor's Diary has several references to Mr. Wesley's power in the pulpit.

April 27th, 1776.—Mr. Wesley preached at Bradford at 5.0 a.m. At 10½ to the surprise of many he preached in Bingley Church from Acts xxiv. 25. I never saw him weep while preaching before now. He spoke awfully and his congregation heard attentively. . . At Colne—the crowd was so great that it was with great difficulty we got into the church —Mr. Wesley's text was Rev. xx. 12. At the beginning he was rather flat, but at the end he spake many awful things.

The printed sermons give ample testimony to the prevalence of this note in Wesley's preaching. His business was to persuade men, and to this end he bent all the energies of his mind and heart. Few men have wielded such persuasive power, and few have made greater use of it.

* *Telford's "Life of Wesley."* † *Ibid.*

2. *The Man uttering the Message.* Many things have to be considered in order to form a correct or adequate estimate of Wesley's character. He came of a good stock, was born of godly parents, was trained in Bible truth from the cradle, and surrounded by the influence of a sturdy and earnest piety. He had the benefit of a good education first at the Charterhouse, and later at Christ Church, Oxford. During his stay in Oxford he came under strong religious influences, and gave much attention to the study of the Greek Testament and Theology. Among the writers who helped to mould his religious opinions may be mentioned such well-known names as William Law, Henry Scougal, Thomas à Kempis, and Luther. His genius was further developed by companionship with many of the more serious members of the University, by his travels, and his intercourse with the Moravians. These, and other influences, combined to make him one of the most remarkable men of his age, while his scholarship, his earnestness, and his intense faith fitted him for the great work to which he was called. And his deep pity for perishing souls led him to use all the force of his great personality, and all the treasures of his learning and remarkable experiences, to preach to them "the glorious gospel of the blessed God." In addition to this, he was endowed with calmness of mind, serenity of temper, and a marvellous capacity of evoking the love of those who came under his influence.

Alex. Knox, who knew Mr. Wesley intimately, formed a very high estimate of his powers as a religious teacher, and says that in his theological opinions he combined the excellencies of Chrysostom and Augustine:—"John Wesley's chief business was to form a more effectual connexion between the two schemes—of first principles and perfection—than had been even attempted before." He also points out Mr. Wesley's easy, pleasant manner of speaking and writing on religious subjects, and his strong preference for the cheerful and tender side of the Gospel argument.

I cannot say the execution is in almost any instance perfect, yet I know not where the path of strict religion is so uniformly strewed with flowers; classical beauties, strokes of innocent pleasantry, lively observations on common life, allusions to historical facts and characters, ancient and modern, whatever things in fact could be resorted to for

amusement, by a pure and elevated mind appear here, without the least diminution of their native cheerfulness, in the train and service of evangelic piety.

Convinced in his own heart that God is love; regarding obstinate, presumptuous sin as the only object of His full displeasure, his mind dwelt much more on those marks of gracious mercy which this earth manifests, than on the indications of wrath. He did not despise the chastening of the Lord, however, or on whomsoever exercised; but that which God delights most to do, John Wesley delighted most to think and speak of;

> He preached the joys of heaven and pains of hell
> And warn'd the sinner with becoming zeal,
> But on eternal mercy lov'd to dwell.*

3. *The Congregations.* At this time the people of England were in a state of spiritual destitution. Morality was at a lower ebb than we can conceive to-day; and scepticism was rampant almost everywhere. Archbishop Secker, in a charge given in the very year which saw the conversion of John Wesley, says :—"An open and professed disregard to religion is become, through a variety of unhappy causes, the distinguishing character of the present age; that this evil is grown to a great height in the Metropolis of the nation and is daily spreading through every part of it. It has already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower as must, if this torrent of iniquity stop not, become absolutely fatal."

In addition to this, the old power of the pulpit was almost lost, and preaching had become lifeless, monotonous, and dull. The coming of Whitfield and Wesley marked the dawn of a new day. Crowds gathered to hear the words of men who cared earnestly for their souls, and who spoke to them in their own tongue—in the language of the market and the street—the story of redeeming love. These large congregations must have had a tremendous effect on such a sensitive, cultured, and spiritual preacher as Wesley. Was it any wonder that he spoke with such marked effect, that he was able to rouse the conscience and will, and with strong, pointed, personal appeal urge men to immediate decision?

Another point must not be forgotten. Wesley had great

* *Knox's Letter to Hannah More.*

powers of adaptation. He could, and did, suit the character of his discourse to the condition and circumstances of the people to whom he was speaking. The *Journals* are full of examples :—

> Finding that the repeated attempts to set fire to the city had occasioned a general consternation . . I opened and applied these words to a crowded audience, "Is there any evil in the city, and the Lord hath not done it ?"

> Feb. 3rd.—Hearing there was some disturbance at Bristol I went down in the diligence, and on Tuesday strongly enforced those solemn words, "Put them in mind to be subject to principalities and powers, to speak evil of no man."

> I preached in the ridinghouse at Tullamore. The commanding officer ordered all the soldiers to be present, and attended himself, with the rest of the officers, while I explained "Render unto Cæsar the things that are Cæsar's ; and unto God the things that are God's."

Such preaching produced, as it was meant to produce, immediate effects. It came from the heart, and it reached the hearts of the people. Sometimes the effects were startling ; sometimes evanescent, and, perhaps, merely counterfeited true contrition ; but in tens of thousands of cases the results were abiding, and the issue was seen in transfigured lives. By his deliberate resolve to shepherd the people who had been brought to God by his preaching, and by his wise use of organization, Wesley conserved the fruits of his labours, and laid the foundation of a Church which was destined to be world-wide in its influence.

His power will be found to have its foundation in his personal faith—his religion was characterised by certainty and assurance ; in his full acceptance of the New Testament teaching of redemption ; his loyalty to all the truths of the gospel ; and his single-hearted devotion to his work. And the more carefully we study the evidence which has been preserved of his work in the pulpit, the greater will be our estimate of his preaching powers.

The lesson for us is obvious. We cannot reproduce his accent, we cannot and ought not to be mere imitators of his style—that would be as foolish as for an army to take the field to-day armed with the crossbow and shield of our ancestors—but we must gain the same devotion

to duty, the same loyalty to truth, the same knowledge of, and acceptance of the gospel, and the same intensity of purpose in bringing all the powers of a sanctified manhood to bear on the proclamation of the truth. John Wesley is a standing rebuke to lazy preachers. To the end of a long life he was a diligent student, always willing to learn, and careful to do his utmost to make his preaching effective. In like manner, our preaching must be evangelical, vigorous, sympathetic, persuasive, and in touch with the experiences and needs of men. We need to be so fully inspired with the Spirit of God, that our hearers can say of us

> How deep you were within the books of God,
> To us, the Speaker in his Parliament ;
> To us, the imagined voice of God Himself ;
> The very opener and intelligencer
> Between the grace, the sanctities of heaven
> And our dull workings.

Then we may hope to be the instruments in God's hands of turning many from darkness to light, and from sin to righteousness.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Wishing to Die

VI. Simeon

NO wish for death was ever more natural than that which found voice in the *Nunc Dimittis* of Simeon. Jacob, at the time of his request, was surprised almost beyond measure by a sudden and unexpected turn in life's events and he uttered his words under the delirious impulse of an overwhelming joy. To us it would have seemed but fitting had he said, "Now let me *live*," rather than "Now let me *die*." The desire of Moses sprang from life's bitterness, when he was hedged in on every side and the burden he was called on to carry pressed with unbearable heaviness. He was not quite himself at the time and the prayers forced from his burning lips savoured of misjudgement and haste. We are unable to think of Elijah asking for death, just after his most

brilliant achievements and at the period of his greatest popularity, without wishing that his lips had been sealed in discreet silence. Jonah stands altogether condemned, for his prayer was the voice of anger in its most peevish mood; and coming, as it did, after a double display of Divine mercy, one towards himself and the other towards the Ninevites, it was deplorable every way. But Simeon's request for dismissal is invested with a peculiar charm and is cast into such a Psalm-like form, that the most miscellaneous congregations chant it every Lord's Day with satisfaction and pleasure. He could say even more fittingly than Paul, "The time of my departure is at hand." Life's day was over, its night was fast settling upon him, but held back as it were, for the opening of a special Apocalypse. Then there came, somewhat late in the day, a flood of revealing light and Simeon saw, in the rapture of spiritual ecstacy, the splendour of God's great salvation. For a saintly man, so far advanced, earth had no further gifts and no further secrets. How perfectly natural then, under these circumstances, to bow the head and say, "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of Thy people Israel." To such a request heaven and earth could but say Amen, and Simeon, doubtless, soon found release. Dr. Plumptre says, "It is not expedient to alter the translation but we have to remember that the central idea is that of the manumission of a slave. The word for Lord is not the usual *Kyrios* but *Despotēs*—a word seldom used of God and then almost always of the relation of a master and the slave. . . . Simeon speaks as a slave who through the night of long, weary years has been standing on the watchtower of expectation and is at last set free by the rising of the sun." It was indeed quite natural that the worn and tired man should lie down at nightfall for rest and sleep; and that when he awoke it should be to those superb glories of which his eventide Apocalypse was a prophecy.

To fully appreciate Simeon's overflowing satisfaction, it is necessary to consider two facts.

I. The Special Character of the Revelation. When we read that Simeon "waited for the consolation of Israel," we need to bear in mind that he was not alone in his attitude of patiently waiting and earnestly expecting. A corresponding, if not exactly analagous, expression is found in Mark xv. 43, where we read that Joseph of Arimathæa "waited for the kingdom of God," Moreover, according to one authority, "'May I see the consolation of Israel' was a common Jewish formula and a prayer for the advent of the

Messiah was daily used." A spirit of expectation was one of the characteristics of the times (chap. ii. 38). Probably also Simeon did not stand alone, so far as premonition is concerned. Springtide was in the air and the most sensitive souls felt the nearness of a unique advent. But Simeon's record is unparalleled and three aspects of its special character claim passing notice.

1. "It was *revealed* unto him by the Holy Ghost that he should not see death *before he had seen the Lord's Christ*," *etc.* The anointed one of Jehovah. The meaning of the word, translated "revealed," is made somewhat clearer by a reference to Matt. ii. 12, where it is used, in another connection, in the sense of being forewarned. That is the leading idea here. The word "implies a Divine oracular communication, but rests on a different idea from the 'unveiling' which lies at the root of the word reveal." Obviously, an assurance of the most definite kind had reached Simeon to cheer him in his waiting and by means of it his heart found rest, but such an assurance was most uncommon.

2. "*And he came by the Spirit* (in the Spirit—see Rev. i. 10) *into the temple.*" Although it is not stated, yet the meaning is that the Holy Spirit led him into the holy place just at the right moment. Compare ii. 38, "And she (Anna) coming in that instant," or "that very hour." Thus premonition is followed by guidance to the right spot, at the opportune moment. The Spirit-filled saint (ii. 25) is led of the Spirit and so approaches the sphere of Divine manifestation.

3. Then followed vision. He saw. To what precise extent the vision opened it is impossible to say, as we shall see when we come to the next point; but, in power of vision, Simeon surpassed others. Not even the parents, who had listened to surprising intimations of the greatness of the babe whom they presented, were equally quickened into far-seeing penetration. No temple official could compare with him. Anna, however fluently and fully she spoke in general terms (ii. 38) does not seem to have shared the same directness and power of insight.

We perceive then how in preliminary intimation, in opportune guidance, and in climactic revelation Simeon was uniquely favoured and peculiarly blessed. Though surrounded by others, both pious and expectant, he nevertheless received special blessing, for in a remarkable way, and to a remarkable extent, the secret of the Lord was with him. We may instinctively ask why Simeon should have been so singled out and treated in such an exceptional manner; but no answer reaches us unless it reaches us through the medium of ver. 25: "And the Holy Ghost was upon him." Happily,

the Holy One comes to all "just and devout" souls, but He enriches most of all those who extend to Him the warmest welcome, and in whose lives is found the devotion of a heart that yearns for Divine communion.

But enough has been said on the first reason as to why Simeon's joy was so great and his satisfaction so abounding. Had he not been spared to see the Messiah, concerning Whom the prophets had broken out into such glowing eloquence, around Whom the Hebrew poets had woven their loveliest ideals, Whom both priests and kings in their representative character foreshadowed, and for Whom the nation, burdened and oppressed, longed with an unvoiceable intensity? Jesus said, "Abraham saw My day and was glad." How much more Simeon. The gleams of coming glory were such that his soul was thrilled and every string of his nature being strung and tuned to music vibrated with the praise of a satisfaction that was complete.

II. The Nature and Extent of the Revelation. Doubtless one of the dangers of modern interpretation is that of reading into Simeon's words contents that were not present to his mind: on the other hand, it is easy to fail to realise the significance of his utterances. The *Nunc Dimittis* was not his only inspired outburst: that was spoken to God; there followed a second which was spoken to Joseph and Mary. Each is preceded by guiding words: he "blessed *God* and said" (ver. 28); "Simeon blessed *them* and said" (vers 34, 35). The former utterance is remarkable rather for its extensive force, the latter for its intensive force. By means of that, Simeon shows his grasp of the length and breadth of God's great salvation (vers. 31, 32); and by means of this, he shows his insight into the practical effects of its application locally and personally (vers. 34, 35). Taken together, we get a creed-like statement which amazes us by its comprehensiveness, its brevity, its clearness, and its spirituality. Probably, however, the most extraordinary element in it, considering it from the standpoint of a Jew of pre-Christian times, is its note of universality. In this respect, Simeon contrasts every way with Jonah—the subject of our preceding study. Whilst Jonah is narrow, bigoted, intolerant; displeased with God and at enmity with the Gentile; the subject of pity and yet unmoved by pity; Simeon blesses God because he has been permitted to cast an eye over the long-wished-for redemption and finds it to be no local scheme for Jewish emancipation and restoration but a world-wide blessing: "a light to lighten the Gentiles and the glory of Thy people Israel." What a sublime conception for a Jew! Moses stood mountain high and with telescopic eye surveyed the promised land. Now Simeon

mounts aloft as if to secure the widest outlook and his view covers both Jew and Gentile worlds; whilst, in the Babe he holds in his arms, he discovers the glory of the Jew, the light of the Gentile, and the Divinely-provided Saviour of both. Yea, he so words his *Nunc Dimittis* as if to indicate that, from his standpoint, glory could come to the Jew only by means of the illumination of the Gentile. For him, happily, escaped from national bonds and breathing the spirit of a world-wide religion, with such a closing vision and song, earth has nothing to offer but the final rest; and so he would fain sing himself to sleep and await the splendour of the eternal morn. Jonah craved death because he could not tolerate the inclusion of a vast Gentile city, thronged with people whom he has learned to hate; but Simeon asks for release because he has seen a superb revelation whose glory is its universality, satisfying alike to intellect and heart and fulfilling all the noblest ideals. Doubtless, it is the feeling of students to say concerning an aged saint whose spirit is sweet, whose character is ripe and who has discovered in a revelation from heaven the glory of earth, that death in the sense of a royal dismissal is a crowning blessing. At the same time it seems a pity that earth should lose those who by their catholicity and charity are the most suitable to live. The men ever needed are Simeons who towards others are "just," who towards God are "devout," on whom rests the Holy Ghost, and to whom there come revelations of truth and beauty, bearing the stamp of universality. When they are withdrawn from us, we do well to catch up their dominant note and to continue the music of their songs. Probably it is for this reason that so many, both young and old, find so much real pleasure in chanting the *Nunc Dimittis*.

Is it superfluous to add that for Simeons death has no terror? Having seen the Christ, though only imperfectly, they can cheerily face death. Vision brings with it victory. Death, which looms on the horizon of human life, always diminishes in its significance, in proportion as the vision of Christ becomes real to us. Some few months ago there came to me a dream, peculiar in its character and striking in its effect. Before me, in unwonted beauty, lay a vast meadow land, that sloped towards a winding stream, whose course was towards the undiscovered west. Beyond, rose the hills of God wondrously fair and clothed with ineffable splendour. At the base, they were incomparably green and decked with every kind of flower, as if they belonged to earth; but their tops were lost in a display of supernal glory that defies description. Gently flowed the river along its sinuous course, between flower-covered banks, like a stream of silver, whilst its surface scintillated in the brilliant sunshine that played

everywhere and suffused everything. Never was air so balmy and never more music-laden, for the songs of joy-thrilled birds were all around. Moreover, the air seemed scented as with the perfumes of paradise. For a time, I was transfixed, absorbed, the creature of wonder, when lo! attention was called to a more fascinating sight. In the eastern direction, there appeared on the ever-moving stream a small golden canoe occupied by a saintly woman, whom I well knew; and in the glowing light, her face shone with rich radiancy, whilst her heart appeared to be leaping for joy at the thought of the home that awaited her and which she was approaching, for she was singing as only the entranced can sing. Onward swept the canoe, carried forward by the resistless force of the current and on sang the queenly saint, until both were lost behind the hills of the west—and the vision passed. It was followed by profound silence and on my part by a spirit of wistfulness. Happily, however, the revealing angel came and with tones of inimitable sweetness said: "*That* was a symbol of the great departure: dost *thou* now *fear?*" But all fear had completely gone and in its place there had come, as if to abide, a sense of invincible triumph. In an endeavour to repeat familiar words I woke: those words were, "Now Lord lettest Thou Thy servant depart in peace . . . for *mine* eyes have seen *Thy salvation.*"

But the glory that excelleth
Springtide's scenes and Easter dreams,
Is the glory that awaiteth
Where the jewelled city gleams:
There the light for ever shineth,
There the splendours of the King,
Home supernal, life eternal,
Music such as angels sing!

HENRY ELDERKIN.

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* WICKED COUNCILLORS IN JERUSALEM

Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looked eastward: and behold at the door of the gate five-and-twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city: Which say, It is not near: let us build houses: this city is the caldron, and we be the flesh.—EZEK. xi. 1-3.

I. THE GUILT OF WICKED COUNCILLORS IS AGGRAVATED WHEN THEY USE THE INFLUENCE OF HIGH POSITION TO LEAD MEN ASTRAY. The five-and-twenty men seen by Ezekiel at the portal of the temple were princes of the people, probably principal men of the priesthood representing the

four-and-twenty courses into which the priesthood was divided, with the high priest at their head. They were the recognised leaders of the religious life of the people, and their words and example would be felt much more powerfully than if they had only been obscure citizens. Their great offices gave publicity to their lives, and their every movement would vibrate through the city. Hence the evil they did was on a large scale, and by walking on the path of wickedness they drew multitudes to the same path. They impressed the bad lines of their character, not only on their own families, but also on the households of the goldsmiths, the apothecaries, the woolstaplers, the potters, and many others in Jerusalem. Those who are conspicuous in nations and churches are under special obligation to avoid what is evil in speech and practice. Their influence, like the shadow of a lofty tower, is projected to a great distance. Immoral sovereigns and statesmen, and loosely living clerics have ever been a curse to the land they have polluted with their evil doings. Their vices have so weakened the moral nerve of the people that they have let ancient liberties slip out of their grasp, and become indifferent to truth as if it had only been a ragged scare-crow in a garden.

II. The Guilt of Wicked Councillors is Aggravated when they use Knowledge of Religion to lead men Astray. The five-and-twenty men were not only instructed in the law, but had names among them which were as a perpetual revelation of God to their souls. Jaazaniah—*God hears;* Pelatiah—*God delivers;* Benaiah—*God builds.* But this knowledge was perverted by them into an instrument for the deception of the people, and they used the words of psalmists and prophets to falsify the Divine oracles. Great is the crime when princes of the people keep back the Word of God, and only give parodies of it to those whom they keep in mental and moral subjection. It is scarcely possible to speak too indignantly of rulers who have had enlightenment, and yet for political purposes have upheld ecclesiastical system which they have known to be based on falsehood, and to be throughout masses of corruption. They have professed zeal for churches they have despised in their hearts, and condemned to imprisonment, torture and martyrdom reformers whose opinions they have approved. In the name of religion they have kept men from religion, and doomed advocates of the truth to the dungeon, the rack, the scaffold, and the stake, because superstition has enhanced the splendour of the palace, and chained a manacled nation to the throne. It is not less criminal in teachers of religion to trifle with Holy Scripture so as to make its doctrines and morals palatable to sceptical or worldly hearers. Great is the iniquity of those

who for the sake of pence or popularity give a mutilated gospel, and keep back those truths which though offensive to human pride are necessary to human illumination and enoblement.

III. The Guilt of Wicked Councillors is Aggravated when they Deliberately lead men Astray. The five-and-twenty are spoken of as "the men that devise mischief." They did not act on the impulse of the moment in throwing scorn on the prophesies which had been thundered against the city, but took counsel one with another, and coolly prosecuted their work of iniquity. The condemnation is heavy when bodies of men, with clear perception of what they are doing, unite their powers to break down Divine restraints, or to uphold a profitable falsehood. Some who have pleasure in evil dare not be alone in evil. They gain courage when assembled with men like-minded with themselves. Laws have been passed by combinations of men which no individual standing alone would have dared to propose in a whisper, crimes against truth and liberty have been perpetrated by scores which would never have been perpetrated by one man in a city or a nation. Wicked men gain strength by being together. But the personal guilt of a man in an evil confederacy is not minimised by the fact that others are equally guilty. He is as much responsible for the iniquity that is practised as if only his own mind and hands had been employed in it.

IV. The Guilt of Wicked Councillors is Aggravated when they use Sceptical Arguments to lead men Astray. The five-and-twenty men said: "It is not near; let us build houses." The right reading is, "Not in the nearness is the building of houses." In writing to the captives already in Babylon Jeremiah had said: "Build ye houses." It would be so long ere their captivity ended that they were to regard themselves, not as visitants, but settlers in the land of the Chaldeans. The thought of the men in Jerusalem was that they need give no heed to this advice of Jeremiah. They admitted that their captivity had been foretold, but they would not be disquieted in mind for it would be long before they would have to lay the foundation of houses in the land of the strangers. With such reasoning they tried to allay any fears which might have risen in the minds of the citizens, and to bring them into their own condition of indifference to predicted punishment. This kind of practice is repeated by men in our own day who deny the truth of God's Word in order to free their fellowmen from salutary fears as to the consequences of sin. Some endeavour to weaken the Biblical representation of God's character, and leaving out the judicial element in the Divine government,

assert that God is too benign to visit men in punitive displeasure even when they break the two tables of the law, and use the fragments as materials for a road on which to travel to the tents of wickedness. Others encourage young men in ruinous dissipations, as these princes encouraged the people of Jerusalem in their iniquities, by saying, "Not yet, not yet. If there be an evil day it will be long ere you will have to record its gloom in your diary. Take your fill of pleasure now and do not trouble yourselves about what may come or may not come in forty or fifty years. To such evil councillors Paul replies in thunder: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

V. The Guilt of Wicked Councillors is Aggravated when they use the Power of Sarcasm to lead men Astray. The five-and-twenty men ridiculed the prophecy of a siege by the Chaldeans. As if in contemptuous mimicry of Isaiah's homely imagery they said: "This city is the caldron and we be the flesh." It was as if their words had been: "The flames may be kindled on the outside of the caldron, but they will not reach us. We shall be safe behind our walls and battlements." Those are verily guilty in the sight of God who by sarcastic parodies of Holy Scripture, or by jests levelled against saintly character draw their fellowmen into scorn of Divine truth and indifference to Divine threatenings. There is often more power in a laugh or a sneer than in argument; and those who dislike the Word of God and wish others to dislike it, accomplish their purpose by adding derision to their scepticism. Christian young men have often been sadly beset, and even overcome by the contempt which their work-fellows have put on the Old and New Testament. They could stand firm against their denials, but have been mastered by their mockery. Men who sneer at Moses and the Gospel in the presence of young people, trying to get them down into the depths of their own unbelief, are culprits who merit, and who will one day feel, the lash of God's indignation.

More Abundant Life

I am come that they might have life, and that they might have it more abundantly.—St. John x. 10.

The thief comes to enrich himself by impoverishing the flock: the Good Shepherd impoverishes Himself to enrich the flock. The thief comes to destroy life: Christ to impart life. He gives more abundant life to the privileged Jew and raises the poor outcast Gentile to the enjoyment of equal privileges with him.

I. The Life which Christ Imparts to His People.

We are by nature alive to this world and its concerns, but dead to God and to things Divine. Christ brings us into fellowship with Himself and with the Father (1) by removing the sin which separated us, (2) by overcoming our natural enmity against God, and (3) by revealing the Father to us and introducing us to Him.

We become alive to God when we are vitally united with Him, and this quickening takes place when by faith we receive Christ as our Saviour. But our enjoyment of this life is in proportion to our faith. Hence spiritual life, like natural, admits of degrees and varieties of experience. We will therefore consider:—

II. This Life in its Initial or Undeveloped Stages.

1. *The babe in Christ.* Here, as in the human infant, are found all the essentials of life, the potentiality and promise of all that is to be, but all untried and undeveloped. Yet if in the earlier stages health and vigour abound a fair prospect is offered of future developments and achievements.

2. *The chronic invalid.* There are some to whom life is a burden and a care, and who never expect it to be otherwise by reason of deep-seated and hopeless disease. These have their representatives in the spiritual life, whose religion seems to consist more of doubts than of faith, of anxieties than enjoyments; who sometimes swoon away and lose spiritual consciousness, and at other times are painfully anxious and fearful that they are deceiving themselves.

3. *The dwarf or cripple.* With a standing in the church of ten, twenty or more years these have not advanced perceptibly beyond the proper experience of childhood, and still have need of milk and not of strong meat. Or their life has been unevenly developed, so that though they abound in some graces and forms of service they are so painfully lacking in others that their life is a caricature of religion rather than a fair representation.

III. This Life in its Mature Development.

As adult life is the full development of the powers and faculties of infant life, so also is the mature life of the believer. Faith settles in serene and abiding confidence no longer troubled by doubt or fear: the soul is at home in God: the body is the temple of the Holy Ghost: conflict habitually results in triumph; and labour is not in vain in the Lord. Now perfect love casts out fear; the heart is cleansed from evil, and the whole bent of the desire is toward God and goodness. Yet, like perfect and vigorous health of body, the more this is enjoyed the less is thought of it, the attention being fixed upon those things which this perfect health permits us to do and to enjoy. It is not my faith, but

my Saviour in Whom I trust: not my love, but the God I love: not my strength, but the work I am engaged in, that occupies attention and affords delight. Invalids, alas, are always studying their health and noting their feelings; men of strength lose sight of themselves and their strength in their work. So where this mature life exists in healthy vigour:

1. It is a matter of present consciousness. No living man need turn to the register of his birth to prove that he is alive, nor does the vigorous believer need to refer to his conversion to prove that he now possess the Divine life. It is matter of present consciousness.

2. It spontaneously manifests itself. Like the trees overflowing with life in the spring, like the lambs gambolling in the fields, like the restlessness of the healthy child: these manifestations come from within and cannot be put on from the outside. So also it is with the manifestations of grace in the Christian's life.

3. It craves for that which supports and increases it: food, fresh air, and exercise. So the living Christian delights to feed upon the Word and Ordinances of God, but especially upon the Living Bread which came down from heaven. He loves to get away from the stuffy atmosphere of frivolous company and to breathe freely in that of fellowship with God and His people. He longs to be an active member in the Church and the daily inquiry is "Lord, what wilt Thou have me to do?"

Have you this inner spiritual life of fellowship with God? If so, in what degree?

Though in its humbler forms it is seldom a joy to its possessor or a blessing to others, still it is life and is not to be despised.

But none should be content to remain a child, an invalid, a dwarf or a cripple. Life in its fulness is provided for each and each may enjoy it. It is a duty we owe to God, to ourselves, to the church, and to the world, that we rest not content without the full enjoyment of this life.

C. O. Eldridge, B.A.

The Home Missionary

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee—St. Mark v. 19, 20.

Jesus sometimes enjoined silence upon those whom He had healed; but in this case He left among those who rejected Him a living witness to His power with a commission to make known what he had experienced.

If we who are saved were now bound to silence how intolerable the ban; yet too often we feel it rather a cross than a joy to fulfil the commission of our text. Here we have

I. The Home Missionary.

He was once completely under the power of Satan; but now, saved himself, he goes forth to honour his Deliverer and to bless and save his friends. The natural desire to keep in company with his Liberator and possibly to become a future apostle was transformed into a service equally honourable which had a prior claim upon him.

So in the first flush of salvation some desire to die and be for ever with the Lord; some think they are called to enter the ministry, or to become missionaries to the heathen; but for the most of us, and often for those who have wider thoughts of service, the first call is to show piety at home, and to prove by earnest labour among our friends the reality of our fellowship with our Redeemer, and of our longing to win souls for Him.

Here is work close to our hand, among those who know us the best and love us the most, who know what we have been and who see what we are; it is among those who have the first claim on us and whose salvation will be the greatest joy to us; yet to many this is of all spheres the most difficult and discouraging. Perhaps such may be enheartened by a consideration of the case of the Home Missionary of Gadara.

II. His Qualifications.

1. He had an experience to relate.
2. He had a life all changed to prove its truth.

And these are still the main qualifications of the true home missionary. Have you come into personal contact with Christ and experienced His saving power? And is your life in daily evidence of the change which has been wrought in you? If so you need not fear to testify of the wonderful things which the Lord hath done for you, and of the compassion He has showed you.

To many it will seem that the tremendous contrast between his enslaved and his emancipated condition gave him a special fitness and power for his work. And in the same way, and in our own day, such men as Richard Weaver and Ned Wright were supposed to owe their special power to the extremes of experience through which they have passed. No doubt this gave them greater power with men of their own type, but on the other hand it rendered them less able to labour among more decent folks. Generally as a man is so are his friends; and each has a certain fitness, when saved, for dealing with them.

But whether the previous life has been outwardly respectable or utterly vile nothing short of a definite experience of

the grace of God can qualify us for home mission work. In the case of the reprobate the change, both inwardly and outwardly, is very evident to himself and to others; it ought to be scarcely less evident in those who have been divinely restrained from outward sin and who now have been led into a clear realization of fellowship with God in Christ. In the one case it is a change from darkness to light; in the other from the dim haze of nominal religion into the sunshine of conscious salvation. The one experience qualifies for dealing with sinners of the lowest type; the other for pressing upon persons as good as Nicodemus our Saviour's warning, "Ye must be born again."

And only as we retain this vivid experience by daily fellowship with Christ, only as we are filled with His Spirit and with a consuming love for the souls of men, only as we continue in prayer and have faith that God works in us and through us, shall we find it possible effectively to bear witness for Him in the home circle by our daily life, and upon occasion by word of mouth.

III. His Success.

"He departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel." He filled the countryside with the fame of Jesus. O, for a like success.

Take other instances. Andrew first found his own brother Simon and brought him to Jesus. Philip brought his friend Nathaniel. John i. 40-51. Thus brother brought brother and friend brought friend. So the woman of Samaria was so full of her discovery of the Messiah that she went and told the men of the city, and they came and heard and believed. John iv. 28-30, 39-42.

Have you definitely experienced the saving power of Christ? Do you therefore long and pray for the success of Home and Foreign Missions? If so, take note that a glorious sphere of usefulness is close at hand. So long as any of those within the circle of your influence remain unsaved live and pray and wisely labour to lead them into the enjoyment of this great salvation.

C. O. Eldridge, B.A.

Our Warfare—2 *Cor.* x. 3-6

Introductory. Think of the Transvaal war. At first it was thought that the campaign would be a short one and the British nation entered into it with a light heart. But within a few weeks we had learnt the strength of the enemy. Mistakes were made and regiments were cut to pieces. The Boer forts proved to be strong and every "kopje" afforded a

vantage ground for their guns. The story of the storming of some of those "kopjes" will never be forgotten. After many terrible battles Cronje surrendered and the prison-ships were filled. Even when the Transvaal had been formally annexed, there was much to be done. Lord Roberts was detained by administrative troubles, and the Boer prisoners more than once declared that, though it was known that the country could not be regained by the Boer forces that were still at large, the Boers would give the British as much trouble as possible.

These things are the modern parallel which will help to make our text live before us as we think of ourselves in a hostile realm, storming the "kopjes" of impure and unhallowed thought, placing large batches of them in captivity, and day by day continuing the guerilla warfare with those that are still at large till "our obedience be made full."

I. The Sphere of Our Operations. "In the flesh."

At the creation the whole of man's nature, physical and spiritual, was subject to God's rule. But in the garden of Eden the flesh, stirred up by the evil one, revolted from its allegiance. From that time to this the physical and spiritual in each man have been in antagonism. Satan has set up his throne in the flesh and Paul is compelled to speak of it as "a flesh of sin" and to declare that in his flesh "dwelleth no good thing." But now the time has come when the King reasserts His rights. The Captain of our salvation commenced the warfare in the revolted province and has issued His proclamations of condemnation. Christ has come in the likeness of sinful flesh and has denounced sin in the flesh. It is in this revolted province that we are on active service, for "we walk," we pass our lives, "in the flesh."

On this head we scarcely need to enlarge, for each knows the sinfulness of his own nature.

II. The Method of Our Warfare.

This section must be divided into two sub-sections in order to bring out fully the apostle's teaching. He refers first to our strategics, and then to our weapons.

1. *Our strategics.* This is the science which governs the disposition of the forces in a hostile country, the plan of advance and the methods of attack. It was a mistake in strategics that cost the terrible loss to the Highland Brigade.

The science of moral strategics is of equal importance, for on our skill in the disposition of our forces depends the fate of our souls. Remembering this we see the importance of the apostle's words, "Not according to flesh do we make war." As Beet puts it, "The body is the surrounding element in which we carry on the conflict of life, but it is not

the directive principle." We do not admit it to our councils any more than Roberts consulted Cronje or De Wet. Have we not often lost our moral battles for this reason? Does not the flesh win its way into our councils? Have we not consulted the welfare of the flesh, social standing, money, rank, rather than our highest sense of duty? How often have we counted life more than loyalty, freedom from pain and peril more than freedom from the Master's blame?

2. *Our weapons.* We must not here dwell on the weapons in detail. All will recall the fuller treatment in Eph. vi. Rather are we to dwell on their peculiar nature. Strange as the statement may at first sight appear, we are told in verse 4 four things about the weapons. The casual reader will only note two—"not fleshly," "spiritual." But the careful reader will see that as much is taught by implication as is taught directly. We are first told that they are "not fleshly." The contrast to that is not "powerful," but "spiritual." We are next told that they are "powerful." What is the contrast? "Weak." Here is the fully extended phrase, "They are not fleshly, but spiritual; not weak, but powerful."

What are fleshly weapons? Turn to i. 12, or to James iii. 13-18. They are those things which gratify the desires of the flesh without regard to the welfare of the spirit. In contrast to them are the spiritual weapons named in Eph. vi.

These fleshly weapons are also weak. "The spirit indeed is willing, but the flesh is weak." But spiritual weapons are "powerful *to* God." We say "powerful *to* God" though it is rather bad English, for it is doubtful whether the Revised Version is correct in rendering the preposition "before." The idea of "in the presence of God" is not needed. Nor is the idea "powerful *through* God," for that has already been conveyed in the words "not fleshly." One picks up a thing and says, "What good is this?" and the reply is, "It is useful *to* me." Now that is just the force of the preposition here. Our English idiom does not admit of our saying "powerful to someone" as we say "useful to someone," but that is the idea. By themselves faith, hope, love, sincerity, the Word of God, are of little value. Used by the Christian under Christ's direction they are powerful to God to pull down strong places.

III. The Purpose of Our Warfare. As we look at verses 5 and 6 we can see that it is a threefold purpose.

1. *To pull down strongholds.* This seems a reminiscence of Paul's boyhood. This is probably one of the stories that he had heard from his father or grandfather. Away in his native province of Cilicia the pirates had established themselves on the coast, and up on the almost inaccessible hillsides—"kopjes"—they had built over 120 rock-forts. Sixty

years before Paul's birth the Romans had decided to destroy the pirates. The difficulty was not in the number of the pirates, but in the positions that they held, and so as each fort was taken its walls were heaved over the precipitous sides, and it was thus rendered useless.

We do not want to-day to dwell on the wider application that rightly sees in the heathen religions the rockforts, and in the Gospel the weapon that will destroy them. Let us rather take the personal application. What are the rockforts in your heart and mine? Where does the flesh enthrone itself? Does it use my pride, my temper, my lower passions? Does it flatter me and make my wisdom exalt itself against the knowledge of God? Do I think more about the way in which I preach or speak or write, than about the helpfulness of what I do? Do I spend more time in preparing a song to sing at a concert than in preparing my Sunday School lesson? Does the evil one use my likes and dislikes as his lurking-places—that is, do I do one thing because I like to do it and scamp another because it is distasteful to me? Oh! for grace to put pride, temper, and self in the dust.

2. *To captivate prisoners.* We fail to see the figure because of the translation. Put it in another way and we shall all see it. "Leading captive every thought *into* the obedience of Christ." The point is in the words "*into* the obedience." Towering high over the city where this Epistle was first read was the great Acropolis with its military guard, and in other cities there were similar buildings. When a state had revolted hostages were seized and kept in these buildings. When captives were taken—as in the war against the pirates to which reference has been made, when 10,000 were captured—they were taken into these buildings till their fate was decided. By a slight extension of the figure Paul refers to the "obedience of Christ" as the keep into which our thoughts are to be brought as they are captivated.

Why does the apostle refer to the thoughts? Just as a rock-fort without a garrison was not to be feared, so the flesh is powerless unless it be garrisoned with thoughts. At the first it was Eve's thoughts that led her to sin. Gen. iii. 6. One has well said that Paul named the thoughts because they are "the distinguishing attribute of man's nature"—animals cannot sin as men sin; "the parent of his character"—according to what he reads and imagines he will be; and "the chief instrument of his influence,"—for the outward act is often robbed of its value by the spirit that prompts it being wrong. And note that the apostle refers to *every* thought, for as long as one thought exalts itself against God, our subjugation of self is not complete.

We need not enlarge on this thought. It is one that we

see to be a just demand, but one that it is difficult to obey. Here we can only offer three brief hints. We need to systematically attend a confessional. We do not say that we must confess to man; nor are we referring to confession to God. But we need to confess to ourselves much more often than we do. Books like Jeremy Taylor on "Holy Living" and Clapperton on "Methods of Soul-Culture" are excellent guides to this self-examination. We need, in the second place, to read heart-searching books. We read too many books that comfort us. We need to read more of Spurgeon's sermons and other books that tell us of the depravity of the human heart. And the third help that we would name here is that known to the Romanists as penance and to the Anglicans as discipline. Do not misunderstand us? We need the thing; we do not need the priest to regulate it. Take two concrete examples from a scheme. Resolve that on any evening when you can recall an outbreak of temper you will read 1 Cor. xiii. Resolve that if you think of a duty neglected in favour of pleasure, you will sing hymn 330 in the Wesleyan Book. Make such a form of discipline for yourself, revise it as you discover the depravity of your own heart, and you will find that thoughts are subjugated, for the words of the text or hymn that you use as discipline will recur as the particular form of temptation recurs and you will be checked.

3. *To suppress rebellions.* The Revised Version renders, "being in readiness to avenge all disobedience," but the martial note is prolonged if we render, "Holding ourselves in readiness to suppress all rebellion." And on this we need make but one remark. How easy it is to tell others to suppress the rebellions in their hearts, whilst civil war is raging in our own. How easy it is to advise others to be patient whilst we are at the same time trying to carry out some cherished plan of our own against the will of God. We need grace to learn that our warfare is not chiefly against the sins of others, but against our own sins.

There remains the climax, "The fulfilling of obedience." It seems long delayed, but that is not the fault of our Captain. He will lead us aright if we will follow Him. He will give us the powerful, spiritual weapons, if we will throw away the fleshly ones. Led by Him and using His weapons, we shall soon debase our pride, captivate our thoughts, conquer our rebellious wills, and then will God be to us all and be in our all.

G. A. CLAYTON.

Hankow.

Two Brothers

And the Lord said unto Cain, Where is Abel thy brother?—Gen. iv. 9.

I. The brothers are here contrasted as Workers. In this there is nothing blameworthy or discreditable. We must recognise not only that there is a distribution of labour, but that this may be God-approved. This is (1) necessary. (2) It contributes to the unity and strength of the social well-being of man. (3) It conduces to comfort.

II. The brothers are contrasted as Worshippers, as well as workers.

(a) In their offerings were different (1) in their nature; (2) in their measure; (3) in their significance.

(b) The contrast is also seen in the worship. It is seen (1) in the grateful faith of Abel as contrasted with Cain's unbelief. Heb. xi. 4. (2) In Abel's obedience. Though but little is said as to the way in which sacrifice was to be offered, enough is said to show us that Abel's offering was according to God's will. (3) The spirit of sincerity which animated Abel is contrasted with that which animated Cain. Cain was a hypocrite and a formalist. Hypocrisy and formalism, though joined to a splendid ritual, will not find favour with God. Prov. xxi. 27. Isa. i. 13-15. Matt. vi. 5. As Dr. Parker says, "Cain did things with his hand: Abel did them with his heart."

(c) The contrast is seen again in the manner of the reception of their worship and offerings. These were as much opposed to each other as light to dark. This was in some way (1) visibly made known and (2) distinctly understood by the brothers. John iii. 36. Rom. iii. 20; iv. 5.

III. The contrast was seen not only in their work and in their worship, but in their Daily Life and Bearing towards each other. Again, to quote Dr. Parker, "If you want to find out Cain's condition of heart you will find it after the service which he pretended to render; you know a man best *out* of the Church. . . . If you want to know what a man's religious worship is worth, see him out of church. Cain killed his brother when church was over, and that is the measure of Cain's piety."

It is very evident this *contrast in their daily attitude* towards each other was (1) most unbecoming seeing they were brothers; (2) most blameworthy, seeing it arose on religious grounds, and it was woefully sad in its ending.

The subject is very suggestive *(a)* to brothers in the family, *(b)* to brothers in the church, *(c)* to brothers in the world.

Henry Smith.

Notes and Illustrations

SIMEON.—The vision of Simeon was wider than that of Zacharias, as that in turn was wider and clearer than the vision of Mary. Zacharias saw the spiritual nature of this near salvation and he described it in words singularly deep and accurate; but its breadth he did not seem to realize. The theocracy was the atmosphere in which he lived and moved; and even his vision was theocratic and so somewhat narrow. . . All through his Psalm, the first personal pronouns are frequent and emphatic, as if he would still insulate the favoured people and give them a monopoly even of redemption.—*Dr. Henry Burton.*

WICKED COUNCILLORS (Ezek. xi. 1-3).—The two who are named in this representative company of priests, appear to have been singled out, as was formerly done in the case of the seventy elders, on account of the peculiar significance of their names, and to mark the contrast that now existed between the idea and reality. "Jaazaniah (God hears), the son of Azur (help), and Pelatiah (God delivers), the son of Benaiah (God builds). Such names should have been regarded as perpetual monitors, reminding them where they should have sought, and where they should have found, their confidence and safety. Had they but remained stedfast in the covenant of God, He would assuredly have heard and helped them in the time of need, delivered them from danger, and built them up. But now it was their very relation to God which proved the source of their greatest danger, and the immediate cause of their overwhelming destruction. For not only the corruptions they had introduced into His service, but also their insolent contempt of His authority, had reached such a height, that He could no longer refrain from manifesting His righteousness in their punishment. Setting themselves in direct opposition to the will of God, they had given wicked counsel to the people and said, "Not in the nearness is the building of houses"—so the words should be rendered—"this is the caldron, and we are the flesh." . . . They take the words of the Lord's servant into their mouth, but only for the purpose of showing how they could make light of the solemnest messages. "Those, who are far off in the land of exile, may, if they please, take the prophet's advice, and set about building houses for themselves; that does not concern us, it is too remote a thing for our needing to be at all careful about it. And as for the pot you have seen, which is ready to smoke and boil under the fury of a hostile invasion from the north, let it be so—let Jerusalem be the pot, then we shall be the flesh within it; its strong fortifications and sure defences shall preserve us against any flame of war that may kindle around us. We know our ground, and have no occasion to be terrified with such visions."—*Patrick Fairbairn.*

OUR WARFARE (2 Cor. x. 5).—Perhaps in the fifth verse, which is an expansion of "the casting down of strong holds," a special reference to the Corinthians begins to be felt: at all events they might easily apply it to themselves. "Casting down imaginations," the Apostle says, "and every high thing that is exalted against the knowledge of God." "Imaginations" is probably a fair enough rendering of *logismous*,

though the margin has "reasonings," and the same word in Rom. ii. 15 is rendered "thoughts." To what it applies is not very obvious. Men do certainly fortify themselves against the Gospel in their thoughts. The proud wisdom of the Greek was familiar to the Apostle, and even the obvious fact that it had not brought the world salvation was not sufficient to lower its pride. The expression has sometimes been censured as justifying the *sacrificium intellectus*, or as taking away freedom of thought in religion. To think of Paul censuring the free exercise of intelligence in religion is too absurd ; but there is no doubt that, with his firm hold of the great facts on which the Christian faith depends, he would have dealt very summarily with theories, ancient or modern, which serve no purpose but to fortify men against the pressure of these facts. He would not have taken excessive pains to put himself in the speculator's place, and see the world as he sees it, with the most stupendous realities left out ; he would not have flattered with any affected admiration that most self-complacent of mortals—the wise of this world. He would have struck straight at the heart and conscience with the spiritual weapons of the Gospel; he would have spoken of sin and judgement, of reconciliation and life in Christ, till these great realities had asserted their greatness in the mind, and in doing so had shattered the proud intellectual structures which had been reared in ignorance or contempt of them. "Thoughts" and "imaginations" must yield to things, and make room for them ; it was on this principle Paul wrought."—*Dr. Denney.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY, AND AT THE SAME TIME QUOTE THEIR OLD UNION NUMBER IF THEY HAVE BEEN MEMBERS BEFORE, AND STATE WHICH CLASSES THEY WISH TO TAKE.

VACATION

The work of the classes concludes in March. The Session begins in September. Students are requested to choose their classes and write to the Secretary before July 31st, and not in August.

Special Notices

Students are requested henceforth to send their book-orders direct (with the value enclosed) to the Book Room, 2, Castle Street, City Road, London, E.C., and *not to the Secretary*. The Book Room will supply them Post Free at the prices quoted in the Advertisement Sheets.

The Text-book in Class XI. (Ethics) will be altered to Davison's Christian Conscience, in September.

Special Class for Leaders

A request has been made for a Special Correspondence Class for Class-leaders. Arrangements, therefore, are being made for an "Experimental Bible Study Class" to begin in September. The text-book will be Wilberforce's *Heroes of Hebrew History*, and the six months' work will cover thirty-six of the most fruitful Psalms and the lives of twelve of the greatest sacred heroes.

In addition to this special class, Class-leaders are reminded that they will find the ordinary Bible Study Classes a great help. The Secretary will be glad to forward Prospectuses to any address.

TUTORS' REPORTS : Session 1902-1903

(Second Set)

I. Homiletics

"On the whole I have greatly enjoyed the work of the past Session. Signs of improvement together with letters of appreciation testify to the usefulness of the instruction given. Of the 15 students who started the Session with me the majority sent in papers for the first four months. Then there came a falling off, and only 5 persevered to the end of the course. The best 4 papers received were from a student in Ireland who gained the high average of 89 per cent. Had he sent in other papers of equal value the prize would have been easily his. That honour now falls upon Mr. Ernest E. Coleman of Brixton, whose work has merited 72 per cent., and he is very closely followed by Mr. Patrick Walker and Mr. J. R. Geeson—who are both deserving of honourable mention." Geo. C. Gould.

"Mr. C. Edmonds, Witney, Oxon, has sent in six months' papers and obtained an average of 90 marks. Special mention should be made of Mr. W. F. Clark, of Gateshead, who also obtained 90 marks for each paper sent in, but had to give up a month earlier because of preparing for district examinations as a candidate for our ministry. The following are in order of merit, each having over 70 per cent. :—Mr. C. Middleton, Mr. C. F. B. Hunter, Mr. F. H. Parkes, Mr. F. J. Armitage. The following 70 per cent. : Mr. W. H. Catley, Mr. S. Kennedy, Mr. J. Saxton ; other two : Miss M. G. Wain and Mr. Shapland, 60 per cent. ; and four who did not continue more than three months at the work of the class ; making in all 15 students. It has been by far the best class I have had for three years past, and I heartily congratulate the students on their good work." T. J. Hillary.

"This class started with 17 members, but there was a considerable falling off before the finish, several members who promised well during the first three or four months, not continuing the course. The prize is awarded to Mr. J. Silcox, and Messrs. Robert Gillespie, G. H. Clifford, and Thomas Roberts deserve honourable mention." H. M. Hughes, B.A.

"The class commenced with 17 students; 2 only sent in one paper each, 2 withdrew on account of illness. Of the remaining students 3 have only sent in two papers, and 3 only three papers each; 1 sent five papers; 1 six. The remaining 5 sent all the papers. On tho whole the work has been of a fair average though not equal to that of last year. In most of the papers there have been signs of interest, intelligence, and improvement. Many have expressed their gratitude for the help afforded through the class." J. C. Williams.

"I began the Session with 17 men, two or three soon dropped out. Of the others 4 who obtained good marks for the papers sent have not been able through stress of business to send the whole of the seven papers required. Of the remainder 6 have obtained 70 or more per cent. of the possible number of marks. The most gratifying feature of the work has been the improvement in the papers month by month; the really poor papers occurring in the first three months."

James Ellis.

III. Systematic Theology (Elementary)

"From a class of 15 members forty papers have been sent in. Six members have not written at all, and 5 have sent in every month. The average mark obtained reaches the satisfactory figure of 68·6 per cent. Mr. H Jefferson has obtained the excellent average of 91 per cent., and is recommended for the class prize. Messrs. Hillman (70 per cent.) and Souster (77 per cent.) have qualified for honours. Those who have worked at all have worked well, and as a rule have steadily improved. There is, however, a too literal adhesion to the language of the Text-book in some cases, and a certain slowness in assimilation of new ideas."

C. Arnold Healing, B.A.

"I have had 32 names on my list. Of these, 10 have sent seven papers, the full number; 3 six papers; 1 five papers; 2 four papers; 2 three papers; 6 two papers; 3 one paper; and 5 no papers at all. There are thus 16 students in my class who have sent four papers or over, and of these 2 come so near together that there is only 1-7 per cent. difference between them. Five students have received over 90 per cent. of the full number of marks; 4 students 80 per cent.; and 3 students 70 per cent. I imagine that this must be quite an exceptional record; and I am bound to say that the reading of these papers has been to me an exceptional experience. I have been delighted with the care and the thoroughness, the ability and the originality displayed by the men whose work I have had to examine. Two men will, I think, be entitled to prizes—C. Edmonds and A. Lomax—and I ought to make special mention of G. Wright, who only began work in December, and consequently has sent only four papers, but whose average mark for those four papers is over 99 per cent." J. Birtwistle.

"Many of the papers I have examined have displayed a clear and intelligent grasp of the great truths involved in our course of study, and here and there marks of independent thought that have been most pleasing. On the other hand, it was too clearly evidenced in several papers that the writers were slavishly adhering to the very words of the Handbook, leaving it very doubtful whether they had grasped that which they had essayed to explain. I must also mention the extreme irregularity with which papers have been sent in, alway delaying the examiner's work, and often making it extremely difficult." A. C. Baker.

IV. Advanced Theology

"Excellent woak has been done by two or three members of this Class, the papers sent in by Mr. Henry Wallace, of Balby, being worthy of special mention. The work done by Mr. Smith, of Worcester, has also been of a high order. It would greatly facilitate the work of the Tutor if correspondents would confine their replies to the question set, and avoid unnecessary and lengthy quotations from other authors." Albert E. Salmon.

V. Class for Candidates for the Ministry

"The total number of names entered for this class was 114. Of these 2 withdrew, 21 did not send in any papers, 17 sent one, 7 sent two, 8 sent three, 6 sent four, 6 sent five, and 47 completed the set of six. A total of 180 marks was allotted to the papers. The names of those who have obtained upwards of 70 per cent. of marks will be found in the Prize List and List of Honours. The work of the year on the whole has been well done; a large number of the brethren have shown a patient zeal which is altogether commendable. Many have done the work of the class under circumstances of great difficulty. No doubt the brethren who have failed by one or two papers to complete the course, are quite excusable on this account. The gratitude expressed by many of the students has been to me a pleasant reward for the labours of the Session."

J. Conder Nattrass, B.A., B.D.

VII. Bible Study (New Testament)

"Twenty-four students entered their names in this class, though only 11 sent in papers. This class is an exceedingly useful and helpful one, but seems to require more time and thought than most students can give to it. It is well worth the best attention of Bible Students. One student—Miss Todd of Edinboro'—sent in the best set of papers I have yet looked over in connection with the U.B.H.S."

Arthur W. Bunnett, M.A.

VIII. Bible English

"Fourteen students entered their names in this class; of these 10 sent papers in. The papers were very good, only one receiving less than 80 per cent. of full marks. If the students had persevered to the end, many of them might have gained almost full marks. Those who sent in the whole eight papers seemed greatly interested in their work. Amongst some, more care is needed in answering exactly what is asked for."

A. W. Bunnett, M.A.

IX. Christian Evidences

"Seven of the students in my half of this class have sent four or more papers during the Session. Their work has been uniformly good. Mr. B. W. Haigh heads the list with an average percentage of 91. Mr. W. Proctor follows closely with 90. Messrs. H. A. Roberts, A. J. Johnson, and J. E. Howard have obtained over 80, and Messrs. T. E. Whitamore and A. R. Slater over 70. Many of the papers sent in by students other than those mentioned have been of special merit."

Richard E. Brown, B.A.

"Forty names were sent to me as students in Class IX. Fourteen sent answers, 11 only completing the full course. Of the 3 who commenced the course, 1 has joined the South African ministry, and 2 were compelled through ill-health to cease early in the Session. Nine students obtained an average mark of over 70 per cent. Mr. W. A. Moore has sent in consistently good papers, and has obtained a prize. It has been a great joy to examine and criticise this work month by month. I feel sure that the students have grasped the compressed thought of Dr. Banks, and must have greatly profited by the study."

J. E. Mattinson.

XII. English Grammar

"I received at the commencement of the Session the names of 30 students. Six of these have sent in no papers; 5 wrote one paper each; 9 wrote two papers; and 2 students three papers each. The rest of the class sent in a fair proportion of monthly answers to the questions set. The three named in the Honours' List have done excellent work and answered all the papers. In many cases the parsing and analysis and the attempted correction of faulty sentences showed that the subject

matter of grammar had not been mastered. Some who sent in only part of the papers would probably have reached Honours if their work had continued. Those whose time has been most fully occupied with business have done the best. One in the Honours' List has worked full time in an Iron Foundry. I should like to acknowledge the kind letters of thanks I have had from several in my class."

J. S. Cooper, B.A.

"My subject has, again this year, presented insurmountable difficulty to many of the class. The list of members contain 27 names, of whom in the first month 17 sent papers, and only 2 in the last month. The work submitted has emphasized the need of this course, although some have by their perseverance and diligence profited greatly. Mr. Richard Logan has gained the average of 80 per cent., and Mr. John Glover 70 per cent., whilst three other students have an average mark between 60 and 70 per cent. It is disappointing that so many should have grown weary in well-doing."

T. W. Meredith.

XVII. Biblical Geography

"Only a few students joined this class. Those who sent papers have done good work. Mr. W. H. Law deserves a place in the Honours' List."

A. W. Cooke, M.A.

XVIII. New Testament Greek

"This class began with 8 students, 2 others joined in the last month of the Session. Three reside abroad, and work on their part has of necessity been slow. One has had to drop out by reason of ill-health, and one has returned no paper at all. I have had papers from six members with fair regularity, and I am glad to be able to report excellent progress on the part of 2—Mr. Geldard and Mr. Davidson. The former, as obtaining a very slight majority of marks I recommend for a prize. The whole text-book has not yet been completed, but we are hoping to finish before the beginning of next Session."

R. Winboult Harding.

XXI. Special Class for Local Preachers on Trial

"I have 21 names on my class roll, and of these only 10 sent in papers for correction. I received for correction a total of 22 papers from 10 students during a period of five months; no student sending more than three papers. This can hardly be regarded as satisfactory work."

Robert Moore.

N.B.—Mr. Moore had the disadvantage of receiving only the names of students who joined late.

"At the commencement of the Session I had 31 students on my list in the Wesley Class, but of these 6 sent in no papers, while 4 others sent in answers for only one month. With the remaining 21 I have been well satisfied. Two or three showed signs of wearying before the course was done, but on the whole they kept to the work splendidly, and the way they have endeavoured to put the answers in their own words showed that they quite understood the work. The four following attained the maximum marks throughout:—Messrs. W. Newbert, T. W. Bowman, J. Bowman, and R. W. Charlesworth; while Messrs. W. Stott, C. E. P. Taylor, W. E. Noddings, and A. T. Lascelles, come within a mark of the maximum, and have qualified for honours along with the following names:—Frank Tipple, F. C. Tuck, G. E. Parker, and W. Barber. It has been a pleasure examining the papers for they have been of such a high quality."

R. Bond.

"Thirty names were given as students in the class; 5 forwarded one paper; 4 three papers; 1 four papers; 1 five papers, gaining 49 per cent. of possible marks; 3 seven papers, gaining average 67 per cent. The three who sent in a

complete set were A. Yeoman (69 per cent.), J. Kennard (67 per cent.), W. W. Barnes (65 per cent.) These did good sterling work worthy of special commendation in every way, as did Hy. Harker whose work was only marred by omission of two papers. The work indicates a need for a simple manual of the cardinal and distinctive Wesleyan doctrines compiled from our somewhat cumbrous standards, referring to them and preparatory to reading them. Needlessly long answers were in many cases given to the questions, but in some cases a clear view of the matter for study was given." WILLIAM H. PHIPPS, B.A.

P.S.—*Any Reports received later must appear in the September issue.*

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

August 2—APPEARANCES ARE DECEPTIVE—1 *Sam.* xvi. 7

We have no faculty for seeing the inner life and character of our fellows, and must take them largely on trust at sight, or at their own valuation. The real man may be better or worse than his external suggests. "By their fruits shall ye know them" is true as to the natural fruits, but some assume graces and virtues which have no root or part in their character—moral Christmas trees with all sorts of good things pinned on, but none native. In others beauty of character is concealed from the casual eye by physical deformity or mean surroundings.

We ought not then to judge by appearances until we are provided with some spiritual Röntgen Rays by which to read men's thoughts, motives and tendencies. We must welcome thankfully every sign of goodness and be reluctant to believe evil of any.

God only knows the heart. Externals, true or false, vanish into transparency before His searching eye and He sees every man as he is. "There comes in old Father Barnes. He looks like *Fagin*. He is eighty-six. Yet I much question, whether, if his soul were shown instead of his body, we should not all look poor beside him." (Smetham's Letters).

God will judge us all and His judgement will be just. We ought, therefore, to be much more concerned as to our standing before Him than before our fellows. "There ought to be much more holiness within, than is discernable without; because God, who searcheth the heart, is our Inspector and Judge, whom it is our duty infinitely to reverence wherever we are, and as angels to walk pure in His sight" (Kempis).

August 9—OUR DIVINE ALLY—*Rom.* viii. 31

This is not the "if" of doubt but of argument. The favour of God upon those who love Him is assured beyond question. The "if" is simply a finger-post to direct us to the triumphant inference to be drawn from that fact. With God on our side nobody else counts. To us our enemies may be giants but it is with God they have to reckon and before Him the mightiest is nothing.

The only questions the "if" should raise, concern our relation to the fact. *(a)* Do we love God with all our heart, mind, strength? with the love which fuses our being to Him in a new spiritual union and makes our life one with His? *(b)* Do we realise the security this confers? Amid the strange things which befall us, our love is apt to become dizzy and doubt; we cannot see God for trouble. "If Thou hadst been here"; "My way is hid from the Lord." But the activity of Divine love has not ceased when we see it not. Love fails not its beloved. "He that abideth in love abideth in God." "Perfect love casteth out fear." It is only when we lose touch with our Divine ally we say, "All these things are against me." *(c)* Are we drawing from this the inferences of rest, peace, content, patience? When the storm-tossed sailor comes within the shelter of the harbour, his anxieties are over: the mountain-waves that break upon the sea wall without give him no concern; he knows that where he is they cannot touch him.

The alliance of God makes us invincible. Our main concern should be to keep ourselves in the love of God, living a life of holy joy and serenity in the thought that He is our all-victorious ally in the fight with evil. "They that were with us counted for many." How many will you count God for?

August 16 (see also Nov. 2, 1902)—In Life's Emergencies—*Psa.* xlvi. 1

God is our Refuge in Retreat. Times come to us all when we must cease to struggle, realising that the contest with sin and circumstance is too hard for us. If we would not fall on the field we must retreat. Some seek refuge in human sympathy, others in affected indifference, or in the solitude of despair. The one brings no efficient help and the others lead to dishonour. The one safe refuge for the tempted and baffled is God. He guages aright the quality of our resistance and the odds against us, sympathises with our disappointment, forgives our sin and restoreth our soul.

God is our Strength in attack. He who flees to God will live to fight another day. Within the Divine shelter he gathers strength and hope, wisdom and grace, presently sallying forth armed with the whole armour of God, prepared to take the aggressive against evil and become more than conqueror. "His strength is as the strength of ten, because his heart is pure." Conscience, courage, and determination have all been reinvigorated by fellowship with God.

God is our Succourer when disaster threatens. Till the Holy War is finally won we are never safe from the possibility of disaster. The more fearless we are, the more shall we call upon ourselves the attack of "legions of dire malicious fiends." Our very earnestness will expose us to fiercer assault. But God does not send out His warriors alone. He is with them and they find Him a very present help in trouble: the "dead set" against us by evil powers is turned into a more glorious victory.

August 23—Closer than Brotherhood—*Prov.* xviii. 24

Brotherhood is the closest of family alliances. The common parentage, the unity of family life, the formative influences of the same

home and nearness in age, should make friendship between brothers as perfect as anything human can be. Sometimes it is so, but not always. Gen. iv. 8; xxvii. 41. Luke xii. 13. But, quarrels apart, it seems to be a law of nature or Providence that

We find our strongest heart-affinities outside the home circle. The danger, then, is that in the larger world we may choke our capacity for one true, helpful friendship by a multitude of shallow acquaintanceships which have no deeper root than passing fancy or self-interest. A man of many companions is nigh to ruin. Our friendships will make or mar our character, and therefore well chosen on the ground of mutual helpfulness in living the good life.

A firm, true friendship becomes a closer bond than natural brotherhood, because it is selective, spiritual, a twinship of soul. The purpose of the text is to display the worth of this in contrast with a crowd of casual associates, and as superior to ordinary kinship.

Perfect friendship is only realised in Jesus Christ. He sticketh closer than a brother (John xiii. 1), he enters fully into all our interests, keenly appreciates all that is good in us, helps us to give up all that is evil, and by His fellowship transforms us into His own likeness.

August 30—CHRISTIAN MAGNANIMITY—*Luke* vi. 27

The hardest part of this lesson is that we have to apply it just when we are moved to indignation and bitterness by some wrong. The ills put on us by enmity and hatred stir the meekest or most craven to resentment, and nature bids us requite the evil-doer.

Nothing but a love stronger than all natural passion can enable us at such a time to return "a kiss for a blow," love for enmity, and good for evil. This magnanimity is entirely Christian, *i.e.*, it was first displayed in Christ, who, when we were yet enemies, died for us, and, dying, prayed for His murderers, and it is only learned through Christ, who teaches us to forgive as we have been forgiven of God.

It may not always be wrong to resist the evil-doers. All feel that Tom Brown did well to thrash "Slogger Williams," that he might be cured of bullying timid little Arthur; but he was fighting for the protection of the weak and oppressed, not for his own hand or for his own wrongs. In no case, however, should we suffer in our hearts the motive of personal revenge, or nurse a grudge against anyone. Bitterness of spirit is worse than a hasty blow.

Magnanimity kills enmity with kindness. Coals of fire on the head sooner or later will melt the coldest heart.

TREASURE IN EARTHEN VESSELS

BY THE REV. E. J. BRAILSFORD

We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us—2 COR. iv. 7.

I HAVE chosen these words of the great Apostle in the hope that they may encourage us in our work of faith and labour of love. Whether we are preachers, leaders, teachers, or visitors of the sick and the sorrowing, wherever we go about our duty, there are certain enquiries that are sure to arise in our minds, What is our relationship to those whom we are endeavouring to serve? What is the nature of the power that we are to exercise? Where are we to obtain it? What is the best way to use it so that we may be successful? And what are the ends that we hope to gain? We cannot meet together on such an occasion as this without some of these questions arising in our minds. I think the words and teaching of Paul will come to us with very suggestive and hopeful instruction, for though the words were primarily spoken of Apostles or ministers, they refer with equal force to all those who are engaged in ministering to others and indeed they apply universally to men and women living the Christian life.

As to the form in which St. Paul conveys his instruction, you will understand why he uses these symbols. They were the symbols that came to him in the great crisis of his life. That journey down to Damascus with its blinding light, with its awful vision, with the words of the voice from Heaven could never be forgotten by St. Paul. The light was always in his eyes, the murmuring of the voice was always in his ears, that vision was ever before him. In this chapter and again and again in his teaching he refers to that light. He speaks of it now. And then you remember that Ananias came to him to raise him up, and said that the Lord had commissioned him to be a chosen vessel to bear the name of Christ unto the Gentiles, so that you have the two things brought together, the light that shines "which did not rise from land or sea," but came directly from the Father of Lights through Jesus Christ; and

you have got also the symbol of the vessel and both are united together, shewing us the affection of Christians in the world. We have this treasure to bear in earthen vessels. The treasure is Light so that we are light-bringers in earthen vessels for the illumination of the world, and for the glory of God.

The course of our study is therefore very easy. We have to consider first of all the Light or the treasure, and then we have to look at the vessel or the lamp that carries it, and then to weigh the significance of the contrast that there is between the Heavenly Light and the earthen vessel.

I. Now as to the treasure or the Light. Paul tell us of its origin,—it had a heavenly source. The first created thing was light. "God said, Let there be light and there was light," and when that light rippled over the face of chaos, the darkness and chilliness and gloom and death began to vanish away. We must never forget that our Gospel comes from God. The beams of its radiance have visited us from beyond the sweep of man's eyes or man's philosophies and conceptions. The light has come from the Father of lights. The same God that sent the natural light for the world has sent us the Gospel. According to the teaching of Moses, light was the first created thing, God said, Let there be light and there was light. It began to flow over the face of things and it was then gathered together in one orb—the sun.

All the light that ever falls on this earth to bathe it, to gladden it, is from the sun's shining. So we are taught that the light of God was gathered together in the person of Jesus Christ, and the love of God, the life of God, the mercy of God, flow down upon human souls through the face of Jesus Christ. That face that was wet with tears, that face that was touched with blood, that face that won the confidence of the outcast, and drew the little children to Him as by a magnet. It was "the Light of the glory of God in the face of Jesus Christ."

It was through that medium that the light came into the heart of the Apostle Paul, and it is through that same Jesus Christ that the light has come into our souls, and entering into our souls has kindled the life of God, the new life, the new creation, and disorder, darkness, discord, sin,

and death are done away with, and within us there is "a new heaven and a new earth wherein dwelleth righteousness."

Now Paul says this indwelling light that has come from God through Jesus Christ into the soul is a great treasure. There can be no greater treasure flung broadcast over the natural world than the light and heat of the sun. We have read of the fabled shower of gold, but what is that compared with the energy of the light that falls from the sun upon the earth, and colours the clouds, and rolls away the darkness, and wakens the song of birds, and rouses man from his slumbers, and leads him on to his path of duty, and makes all vegetation grow, and pours into the very heart and soil of the earth abounding vitality. Is not that a treasure?

Let us never forget that the message of the new life we carry about with us is the greatest treasure that can be conferred upon humanity. You are taking brethren and sisters "light to them that sit in darkness and in the shadow of death." You are bearing comfort to those who are broken-hearted; liberty to the captive and joy to them that are sorrowful. No one can offer to human souls a greater blessing than the Gospel of Jesus Christ. When our adventurers and traders have brought wealth to England they have been praised for it. When our returning travellers have brought quinine from Peru we have remembered them with gratitude. When the scholars of the renaissance poured the newly-discovered treasure of Greek learning into the lap of Europe, they were regarded as bringers of inestimable blessings. But when out of the full heart we take to our fellow-men in any shape or form the Gospel of our Lord and Saviour Jesus Christ we surpass all these benefactors. If we can but comfort the sad, enlighten the dark mind, give life to the languishing and strength to the feeble, we are taking to them the greatest treasure that one human soul can take to another.

II. Now turn to the Earthen Vessels—to those who carry the treasure, the earthen lamps. Here we touch one of the laws and one of the beautiful mysteries of God, the necessity for intermediate agencies. We find that when God works He works through instruments, channels, and ministers. The great mystery, and the great fact of the Incarnation

stands at the very head of a long series of intermediate agencies. It is the greatest example of them, giving us the key and the clue to all the rest. But although it is a mystery, I do not hesitate to dwell upon it, for the very thought of it makes the heart expand. For the meaning of the Incarnation is this. That the invisible God could not have become visible to us except in the face of Jesus Christ. The music that was in Him could not speak except through the Word that was made flesh and dwelt among us. The love that was in His heart could not pour itself into human hearts except through the heart of Jesus Christ, through the tears of Jesus, and through the trembling lips of Jesus. "No man hath seen God at any time, the only begotten Son which is in the bosom of the Father, He hath declared Him." "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth."

But I have said that this is only an example, an illustration, and a key. If we come a little lower down, and think of ourselves for a moment, we very soon realise that this fabric of the flesh associated with our spirit is necessary. If we would think, we have the brain to give our thought consciousness. We cannot get our will done except along the line of the nerves. Whatever we have in us of poetry or song must have a musical medium to express itself. No musician can set forth his melodious idea without the medium of the vibrating string. And so it is also in the works of nature there are now myriads of flowers and plants waiting for the fertilising touch of insect or bird. No note of sound or ray of light can travel without a medium. Even what we call wireless telegraphy requires the all pervading ether to carry its messages along.

And when we go to help one another in the familiar and common duties of life have we not to employ intermediaries? If we want to give water to the thirsty we pour it into a pitcher as the woman of Samaria did. If we want to take bread to the hungry multitude we put it in a basket as the disciples did. If we want to raise those who are sick we have to stretch forth the hand to convey strength to the feeble. We are God's intermediary agencies. Bear with me

if I remind you that you stand between God the Giver, and those who are needing His gifts. There are souls now waiting for your voice, for your touch, for your message, for your love, and if you are silent, non-conductors, they will be poor indeed. You are the vessels of God.

But now look at *the character of the vessel.* Paul styles the vehicle or lamp which carries the brilliant vital Heavenly light, *earthen.* When he spoke of "the treasure in earthen vessels," he thought of the feebleness, the mortality of the human instrument. And it is no dishonour for us to know that we have got this treasure in a very frail body. It is no dishonour for the Spirit to be enshrined within this body of our humiliation. It will be a dishonour if we allow the vessel to be unclean and unfit for the Master's use.

But the Master will never complain of our weakness and mortal flesh because He knows our frame and remembers that we are dust. And then not only have we got a frail mortal body, but this muddy vesture of decay around the inward burning light, must more or less dim its radiance, and we know all of us that the body influences the mind and often casts a melancholy hue upon it, often gives it a prick of temptation and often swathes it in the gloom of doubt. There is not one who does not realise that we carry the treasure in an earthen vessel. Not one who does not feel at times how frail that vessel is, and how easily it becomes chipped and worn, and how soon it may be shattered. Disease, accident, or death may break the vessel. But the effect of this knowledge upon us should really be this—I have a short time to live, I will live well while I am living, and I will let the light shine as brightly and as widely as ever the Master will teach me how.

And then again in the *earthen* vessel we have the idea of the homeliness of the lamp. This was not the rich man's lamp but the poor man's. It was light in an earthen vessel. Not the lamp which the pro-consul Pilate would have by him, that would probably have been of silver. The lamp which Herod used would doubless have been of gold, brilliantly chased and perhaps bejewelled, flashing forth the light which shone upon it. But this earthen vessel is the poor man's lamp such as lit up the carpenter's room in the little village

of Nazareth, such a lamp as the woman who lost one of the ten pieces of silver, kindled and went with it in search of what she had lost until she found it.

This will remind you that this light we are holding forth, the light of the blessed Gospel of Jesus Christ, while it is intended to be universal, yet, may I not say, it is specially the treasure of the poor in spirit, for God loves the poor and needy, and still it is true "the poor have the Gospel preached unto them." I need not remind those of you who are Methodists of those words we repeat over and over again to ourselves, "Go not to those who want you, but to those who want you most." It is moreover a practical light, a light that shines not upon revelry, not upon the banqueting chamber, it is the homely familiar lamp wanted by men for every day duty and for work-a-day service.

And may I again emphasise this, that while the treasure we bear and the Gospel message we endeavour to deliver, is for all phases of human life, yet we can never forget it is intensely pitiful and practical. Its chief end is not to add a new theory to science, to present a new philosophy to the halls of our colleges, it has to deal with a sin-stricken and suffering humanity. The light that we are to hold forth is intensely practical, to light men along the highways of active life, to cheer them when grappling with the temptations of sin and doubt and the devil, to accompany them when they go down to the grave, and to give them there the hope of immortality.

Of course Paul referred to the fact that this Gospel which has come into our hearts, and is there as a new creation should be transmitted through our own personality. Here we part with the figure for a little. We know that no human soul is simply and passively a medium, but just as light coming through a window will be tinted, and the tone of the violin will be affected by the timber through which it vibrates, and the stream will take the tincture of the soil through which it flows, so we are not merely channels, not simply media and instruments; we give out of ourselves; we add to the treasure which the Master has bestowed not to our own praise or glory, but to His, for it is He who has made us what we are and enabled us to pour out some individual grace whatever that may be.

This is the function of every true believer. All are employed in this manifestation, for it takes every one to utter something of the harmony that there is in Christ. Every lamp that can be kindled is needed to make known even some of the radiance of the light that has come from Him; just as the simple, homely flowers growing around us, receive out of the reservoir of the light the tint that each needs to give it perfection, and to enable it to tell out its message of beauty to the world. The golden gorse dips itself into the reservoir and brings out yellow, and the bluebell brings out the azure tint; but neither of them says, that is all that there is the great depth of light; it simply says this is what my nature craves, and I drink it in that I may give out. And so, blessed be God, we each may know Christ to be our Saviour from personal experience; but then we may shew forth what we know in different ways. One is struck by the gentleness of Christ, another by His strength. One is impressed by the purity of Christ, another by His tenderness. One is awed by the righteousness of Christ, another subdued by His mercy, by His forgiveness; but it takes us all and millions more to shew forth the fulness of the glory of Him in whom it has pleased the Father that all fulness should dwell. O brethren no light will truly shine unless it has passed through our own consciousness. We must be penetrated and transfigured by it.

> What we have felt and seen, with confidence we tell
> And publish to the sons of men the signs infallible.

We have thus not only the testimony of knowledge, we add to it the verification of experience. You can tell at once when a man is declaring what has passed vitally through his own life, or if he is only uttering an acquired axiom or a theory, only repeating some comforting sentence he has found in a book. You can feel instinctively if the man has suffered, if he sings the song of true pity taught in the school of pain. "We learn in suffering what we teach in song." Old naturalists will have it that the nightingale could not sing as it does unless its breast was up against the sharp thorns in the hedge, there it flings forth its melody with the bleeding breast. So is it that our words can only move the hearts of others when the message comes out of our own experience. O you who have to comfort the

sick, you who have to cheer the heart of the widow, you who have to take the orphan by the hand, remember what a glad thing it is to be able out of the discipline and suffering we have endured and the consolation we have enjoyed to speak to men of like passions and pains. It is Keats who says, speaking of the highest range of poetry :—

> And they shall be accounted poet-kings,
> Who simply tell the most heart-easing things.

Yes, indeed, these are the poet-kings, these are the preacher-kings who are for ever saying, "Comfort ye, comfort ye My people," out of the experience of their own hearts and their own lives. Then comes that magic power which is above all power, the power of sympathy. But you know that sympathy is only the corollary of that which has gone before; no knowledge, no sympathy; no experience, no sympathy. There is no vital touch in sympathy that is not born of experience, there is no throb of the heart in it, and we cannot strengthen others in their suffering unless we have suffered the same ourselves. Will you bear with a familiar illustration which will bring this home. A young midshipman was going out with a boat's crew to face a man-of-war belonging to the enemy, knowing that in a few moments he would hear the crashing thunder of the cannon and be face to face with death. It was his first experience of actual warfare. He began to tremble, and his blood ran cold. There he was in the boat while the dipping oars were bringing him nearer and nearer to the ship. A superior officer looking at the lad saw his pale cheek, and knew what he was thinking. Sitting near him he managed unseen to take him by the hand and to whisper, "Bear it for a minute; I know what you are feeling; but the feeling will soon be gone." The shrinking lad became a hero! That magic touch and that word, "*I know what you are feeling*," did it all. The little midshipman was one of the first on deck and was one of the bravest of the brave. It is just in that way that the Captain of our salvation helps His faltering soldiers. Or to return to our symbol it is because the treasure-light we hold forth streams through the "earthen vessel" of real experience that it blesses those on whom it shines.

III. Now let me come to the last point on which I should

dwell. There is, as St. Paul teaches us, a *very great contrast between the treasure and the vessel* which contains it, between the light and the earthenware lamp. It is most essential that we should realise this, that there is a wide distinction between the vital Gospel, the living light, which is the treasure within the soul and the man who possesses it. It is the will of God that the contrast should be realised very clearly and very impressively in our personal experience. If some example of this striking difference be needed what plainer illustration can you have than the Apostle Paul's own consciousness in the time of tribulation? "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." He was perplexed, harrassed, persecuted, scourged, stoned, imprisoned; the outward man was perishing, but the inward man was renewed day by day. The world could not help asking, where has the man got the vitality that sustains him? Where has he got the fire that burns steadily and increasingly in its brilliance? And the answer is, that it is not the fire of a mere propagandist zeal; it is not the fire of a mere animal courage, it is not the fire of a mere force of will: it is the heavenly fire that is burning in the man's nature, and all that you can do will not put it out. Just as Moses drew near the bush which sent up its great shafts of light and tongues of fire, and yet not a single branch or a single leaf was scorched in the flames (and Moses took the shoes off his feet for the place was holy ground), so when we approach such a man as Paul, we know that we are coming nearer and nearer the central fire that has been kindled from the central Sun.

Have you not seen it again and again how God can sustain and strengthen and fortify and uphold the feeblest of His saints to the glory of His Name who is for ever and ever? When you come to *activity* the same contrast meets you, the contrast between what is accomplished and the instrument which has done it. Look at John Wesley. Learn all about him. You cannot from his genius, his heredity, his power, his gifts, understand why God sent such waves of new life over England in the revival of the 18th century. He knew why, and he said looking back on it all, "What has

God wrought?" And George Müller of Bristol, stretching those wings of the orphanages which were ever getting wider and wider over the fatherless and motherless children. Florence Nightingale, Elizabeth Fry, William Booth, how can you think of these instruments and the work that has been done by them without seeing the great discrepancy and the contrast there is between the two. "For God," as Shakespeare puts it, "who is of works the greatest finisher, oft does them by the weakest minister." Out of charcoal He makes diamonds, out of dust which has gone up into the atmosphere He makes the golden and the purple sunset. Nay, around its small particles, dust gathered up into the air, He crystalises the vapour into the showers of rain which come down to fertilize the earth. And the greatest blessings that God has bestowed upon humanity have been poured out from weak and earthly vessels. Take for examples, David Brainerd and William Cowper. With frail bodily frames shattered with weakness but filled with God, such men have worked wonders not through the sling which carried the stone but through the arm which wielded the sling. You cannot look at what God has done without saying, "Not by might nor by power but by My Spirit, saith the Lord of hosts."

And now there remain one or two practical points. May I remind you, my fellow workers in this great work, how necessary it is for us to realise our insufficiency and that our power is of God? It is indispensible we should for two reasons, first, if we allow our personality to obtrude the power is forfeited. You see how this fact works in other spheres. If the painter holds up the mirror to nature he succeeds; but if he allows his trick or peculiar mannerism to prevail the spell is broken. If the author, the poet, will only subordinate the style to the thought, and remember which is inferior, he will sway the mind and the heart; but if he allow the outward form to predominate, then the force of the thought is gone. The little child so artless with its prattle and smiles enchants every one; but let it become artful and self-conscious and the charm is dispelled. Let us never forget we must not allow self to come between those we want to serve and the light we want to bring. We cannot be too anxious about proper preparation, we can never put too much

value upon the Divine thoughts we proclaim. But we must ever bear in mind that whilst we keep the lamp clean, and the lamp-stand upright and as shapely as we possibly can that it is not the lamp—the poor terra-cotta thing that radiates virtue—it is only the light within it that can do poor helpless sinners good.

And then moreover if our estimate of ourselves predominates we shall never go to the true source of strength. You know that man only began to employ the forces of nature when he found out his own relative weakness. When he found out that his muscular power was not equal to the wind and the fire and the water, he pressed them into his service. And all the discoveries of steam and electricity, all the powers that are round us, are called into the service of man when he has a humble consciousness of his own feebleness. You know what St. Paul said, "When I am weak, then am I strong." And if God teaches us, as He is sure to do in the school of discipline, how feeble our best attempts are, how ignorant is our wisdom, how erring our counsel, how fickle and shallow our love and sympathy, it is then we can cast ourselves upon God, and accepting His might, can say, "I can do all things through Christ which strengthens me."

And you the members of the Church that are being served by preachers, leaders, local preachers and visitors, may I remind you that it is absolutely necessary that you should realise and let it be a deep conviction of your soul that the instrument though valuable is only an instrument, and that the power which is to touch you and to lead you to self-knowledge and spiritual culture, and at the end to your ultimate salvation, is not human power but the power of God.

It will work both ways. Sometimes the instrument is almost worshipped, and you begin to say, "I am of Paul, and I am of Apollos, and I am of Kephas," and then the consequence is you cannot get good except from those that you have praised and idolised. The power to regenerate mankind, the power that can bring real revival, is not through nature kindled within any human personality. Unless we can remember that we shall get into many a shallow and have much barrenness in our church life and experience. How

often you hear a Church say, we cannot expect a revival unless we get that missioner, as if God was not standing by, as if the power of God was not saying, "This is the accepted time, and this is the day of salvation."

On the other hand, do not disparage those who minister to you, forget their faults, their imperfections, and their ruggedness. If the lamp is not moulded to your liking, if here and there there may seem to be a flaw, if it be weather stained, chipped, or worn, do not reject it. There is not one of us but is an earthen vessel with common faults and imperfections. But what I want to remind you of is this, God can give a straight stroke with a crooked stick, He can open blind eyes with a piece of moistened clay, He can make the weak things of the world to confound the mighty, and I pray you to welcome gladly the messengers of God. But don't trust in the lamp, trust in the light. "It was you who converted me," said a rather doubtful character to a popular preacher one day; and the reply was, "I am afraid it was." Conversion can only be done by the power of the living God. It is the light that comes from God that lighteth every man that cometh into the world.

The last thought that I want to leave with you is this, that the lamps, frail as they are, have but a very transient place in the economy of God's works. But it is ordered that the succession of the light bringers shall never fail. The Church of England may mourn the loss of Frederick Temple, the Archbishop of Canterbury, but the light in the Church of England shines on. The Congregational Church may be mourning the loss of Joseph Parker, but the Congregationalist Church is not utterly bereaved, and there are lights still shining to the glory of God. And our own Church is weeping over the fragments of a vessel, all too suddenly shattered. But though Hugh Price Hughes is gone, our God is still with us. "The best of all is God is with us," "The Light that never gets dim, the Light that never burns low." O, brethren, let us light our lamps at that Light once again, and may God give us grace to hold it up while we have strength, and life, and breath, "Until the day dawn and the shadows flee away."

[*Preached at the Wesleyan Chapel, Helston, in connection with the meeting of the District Synod*].

STUDIES IN THE SONG OF SONGS

V. Individuality

BY THE REV. HILDERIC FRIEND

What is thy beloved more than [another] beloved?—Cant. v. 9.

WOULD you know what a beloved one is? You must go to the lover. Do you want to understand art? You do not go to the Philistine or iconoclast, you seek out the artist. Would you study nature? You ask not for the man who made his fortune in a warehouse, but for the one who has spent his days and nights in communion with the handiwork of God. Are you wanting to know the Bible? You will not ask the atheist or agnostic to interpret it. Do you seek Jesus? You will not enquire for Him of the gambler, the sabbath-breaker, the profane person. You will not go to Herod to learn about the King of the Jews. You will go to Philip, you will consult John, you will ask Mary. When shall we learn that there are secrets hidden from the wise and prudent, but revealed unto babes and lovers? When will our wit instruct us that if we desire to have an account of beauty we must go to those who have given their heart's best affection to the object? What is thy beloved?

Again, let me remind you we are always to be ready to give answer about our beloved. Let us not then be found cold; let not our love wane, lest we fail at the critical moment to paint his portrait in colours warm enough, in tints sufficiently bright and glowing. We must reciprocate love in order to pourtray it. If Christ is to us the altogether lovely, so far from fearing to be asked about Him we shall want everyone to talk of His person. How eloquent does the lover wax over the charms of his beloved! He will defend her against all the world. He receives the commendations of friends when they speak of her with delight; he rebuts the charges of enemies with heat and fervour. Do we so love Christ that we will champion His name and character at all times and in all places? Can we witness for Him against the worldly, defend Him against the atheist, honour Him among the gay and frivolous, testify for Him in the presence of the critic? What is thy beloved? It is well to be clear. It is desirable that we be able to pourtray, to

define, to defend, to instruct. The ignorant may seek wisdom and instruction of us. Men longing to know Christ may ask us how He shall be recognized. The critic may be curious, and we may be able to convince him.

He who has not present with him the original should have a clear idea of the absent one. How difficult is it to define even the well-known when it is absent. Put this to the test. Tell me what is the colour of the hair and eyes of your absent child. How tall is she, what is her complexion; how may I know her when I see her in my Church? Tell me the points in a certain picture at the Academy which you wish me to examine; explain to me without looking at it the shape of a strawberry leaf, the colour of an apple, the bloom on the cheek of a peach. Tell me of Jesus.

I once looked at a picture hanging in the drawing-room of a friend. While I was trying to understand it my friend entered. "Ah, you are trying to make out that little study. It is very imperfect, but it was an attempt to paint some fruits and flowers from memory." The artist's skill was there, but there was a lack of truthfulness, fidelity to nature, finish. It is not easy to describe a landscape from our recollection of it; it is not an easy task to give details of the dresses we see at a party, the faces we have observed in our walks. The greatest artists take faithful sketches from nature for working into their more finished compositions. Now if we be not familiar with Christ how can we describe Him to others? If men ask us—what is thy beloved—what can we reply? Hath he marks? Hath thy beloved some mystic token by which I can identify him? Has he a nimbus about the head of fine gold; doth he carry a cross or does he wear a crown? Has he love-tokens in his hands, does his heart show the scar which the heart of love ever carries, being wounded in the house of friends? How is thy beloved dressed, and how does he carry himself? What is his language, what are his looks? Oh ye who profess to be the friends of Jesus, tell me how I may find Him whom my soul also fain would love. Satan may transform himself into an angel of light. Men of basest passions may speak the language of love and the tongue of chivalry, and so deceive the guileless, the innocent, the simple. Oh that I knew

where I might find Him after Whom my soul yearns! Tell me not only where I may find Him, but when I find Him how I may be sure it is the Lord. I do not want to mistake Him for the gardener.

What is thy beloved? This is a natural and frequent enquiry. When the maiden is betrothed all her friends want to know about the beloved. What is he more than another? Why should he be so much admired, why so much made of him, as though every other maiden had not a lover quite as worthy of being the subject of praise. Has he physical qualities that others have not—a loftier stature, a nobler bearing, a healthier frame? What are his characteristics, what individual traits does he possess? Is he endowed with some unusual gift of strength? Has he some grace of form or movement, some aspect or appearance which others have not? Perchance he is spoken of without as being despised and rejected of men, a man of sorrows and acquainted with grief, and others hide their faces from him—what then? What of thy beloved? He is without form and comeliness in the eyes of many, and when they see him there is no beauty that they should desire him. Is the beauty of your lover entirely in your own eye? Has he no subjective charm, but depends entirely on the power you possess of painting him in glowing colours with the lover's brush.

Thou hast no faults,
Or I no faults can spy;
Thou art all beauty
Or all blindness I.

Has he intellectual and mental gifts which shine through and illumine his frail form, as the light within the globe gives radiance to the glass which encloses it? Coleridge and Lamb, Wordsworth and DeQuincy were far from being physically attractive, yet we forget their defects of body in the contemplation of the glorious gifts of mind. Does your beloved excel as scholar, musician, naturalist, artist? Has he written books which find their way into the best homes, has he composed songs which stir the soul, has he painted a canvas which is the wonder of all beholders? Has the world been stirred by his eloquence, moved by his fervour, charmed with his refinement, captivated by his geniality? Is he one of God's gentlemen, a terror to evil-doers, a praise to them

that do well? In what rare points does he excel others? Perchance he never went to school, never wrote a book. Men say with a sneer, He is surely a Carpenter! How knoweth this man letters, having never learned? Of art he knows nothing as the masters understand it. You say all art is his. Men say he was unskilled in science; but you say nature knew his spell. What is thy beloved? We know his brothers and sisters. They are common folk, they bear plain, everyday names, they live not in king's palaces, but wear fustian, stand at the wash tub, follow the plow, work at a trade. We will put this lover to the test. Who is he, what is he more than others?

I. *We challenge a comparison.* Let this lover be brought forth and compared with others. Our text warrants such an application. Its structure is the same as we find elsewhere when comparisons are instituted. But "comparisons are odious," you say. Not necessarily so. In this very song we read, "I have compared thee, O my love, to a company of horses in Pharoah's chariots" (Cant. i. 9). A lover compared with horses! What says the fair one to that? Even Renan, steeped as he was in Semitic lore, failed to see its force. But we will deal with that in another place. Here is comparison. And if lovers and horses may be placed side by side surely lovers may. He who is prince among peers surely need not suffer by comparison with his peers. Bring forth then this beloved one, that we may see how he compares with others. The preacher, drawing comparisons between wisdom and other things, exclaims, "There is an excellency in wisdom more than in folly, even as light excelleth darkness" (Eccles. ii. 13).

Let us compare Christ with other men in the matter of His pedigree. Is it not as noble? Humanly speaking, He sprang from the loins of kings, and few men can claim a nobler parentage, unless they prefer to trace their lineage back to Adam. But the man who loves Christ and believes in Him claims for Him a pedigree higher than that of kings. Angels worship Him and call Him Lord. He is the Son of the Everlasting Father, the Son of the living God.

Compare Christ with others in the matter of character. If gentleness, purity, self-sacrifice, devotion, philanthropy,

are the things we hold in esteem, Christ will bear comparison with others here. John, the beloved disciple, derives his gentleness and love from this fountain. "We love Him because He first loved us." Luther and Knox, Ridley and Latimer light their torches at the altar of His zeal. Howard and Shaftesbury borrow their ideas of philanthropy from Him; Wilberforce seeks to free the slave because Christ has made him a free man. Great and honoured are the names of Buddha and Socrates, Confucius and Zoroaster, but we fear not to place our beloved by their side.

Compare Christ with others as teacher. Are we steeped in Oriental lore? Have we read the Sacred Books of the East? How does the Sermon on the Mount compare with these? What place does the Lord's Prayer, the parable of the Good Shepherd, the True Vine, or the Prodigal Son, hold by their side? Need we fear comparison? Or if we come to particular doctrines—sin, atonement, the fatherhood of God, the brotherhood of man, the duty of man, the future state—will we give up Christ for Mahomet and Buddha? Is not our Beloved worthy of comparison with the best and noblest teachers of the ages. "He goeth before you." He is still, not abreast of the age, but in advance of all time. What distinguishes your lover or beloved from another? Such is the question before us, and we think that he who has set his heart on Christ is quite prepared to institute comparisons.

II. *The question suggests contrast.* We can hardly speak of comparisons without thinking of contrasts. Contrast the constancy of the Saviour's love with the fickleness of others. Having loved His own which were in the world He loved them to the end. We change, He changes not. Our circumstances in life do not cause Him to change. What records have we in domestic archives of desertion, infidelity, change, in times of adversity? How many a lover has suddenly found his devotion to his intended bride desert him when he heard that her father had lost his fortune, or she had been reduced in circumstances. Christ seeks not ours but us. He loves not the purse but the soul. How many, having unexpectedly grown rich or popular, have discovered that the loved one of yesterday is no longer the object of affection. Is it thus that our Beloved treats us?

Contrast the sacrifices of His love with the selfishness of others. He did not wait for us to become rich that He might woo us. He who was rich for our sakes became poor, that we through His poverty might be rich. We have read of the lordly lover who, when he found a maiden on whom his heart centred, educated her, put her into a position to fit her to become his bride, and when he had equipped her for the place of honour, took her for his own. Such is our Beloved. He first ennobles us, and then places us as His royal consort at the right hand of His Majesty, that we may share His throne.

But we have not yet reached the heart of the question. There yet remains a deeper note, we have to reach a higher altitude. So we observe—

III. *Here is a standard of excellence.* "What is your beloved *more?*" In what does He excel? There are many ways of viewing the question. We think the English translation is neither the simplest nor the best. If our own version were the true one we have practically dealt with it in the foregoing sections. It challenges comparison, and implies contrast. Renan translates the words, "In what is thy beloved better (than another)?" But the question rather is, "What is thy lover more than a lover?" Some of the translators have caught this idea. What is he more? It reminds us of the words of Christ, upon which Mr. Hughes bases the first of his sermons on *Ethical Christianity*, "What do ye more (than others)?" (Matt. v. 47). Where is the extra, the special, the distinguishing trait, the outstanding characteristic? Where does the individuality come in? Thus viewed, the text suggests many important thoughts.

1. Is our lover only a lover? Then is he little worth. The lover is proverbially fickle, sensuous, changeful. The mere lover is ready at any moment to make a tool of the one for whom he professes attachment. What is thy lover more than a lover? Is he friend, protector, shield? Is he husband, brother, counsellor, stay? Our Beloved is all that and much besides. His love for us puts Him into every possible relationship. He is our All in all. Are we faint? He is our stay and support. Are we ignorant? He comes to give us heavenly wisdom. Is there any need of body, mind, or heart? He supplies all our need according to His riches in glory.

2. What is he more in himself? He may be considered both absolutely and relatively. In his own person what is he? Love can give a good account of her beloved. Men may say, "Your beloved has no peculiar charms or possessions." We may imagine that for the moment she replies, "Granted that it is so. In your eyes he possesses no unusual graces. But if you saw with my eyes you would realize that he is the fairest among ten thousand and the altogether lovely." She paints his portrait in the warmest colours. He was not an athlete, say you; yet is he stronger than Samson or Goliath? He wrote no book; yet is he the one theme of the one book, nay, he fills all books. He painted no picture; yet is he the subject of all art. He wrote no song; yet all music is needed to chant his praises. He who can give no account of his beloved has made but a poor choice, or shows a very peculiar type of mind. Let me quote a few sentences from St. Beuve: "Every one has his ideal in the past. I believe the nature and bent of each mind would be best shewn in the choice of the person first sought if we went back to a bygone age. Some, I know, would have no particular choice. . . I know others who would rush to many at one time. . . But the wise and praiseworthy minds are those who have a decided taste, an avowed preference. They are those, in fact, who have the courage of their passion, and do not seek to disguise their highly-placed affection." Have we made our choice? And what is our lover more?

3. Finally, what is he more to thee? In himself our beloved excels all other lovers. Can we go further? The lover replies: It is not so much what he is in himself that I think of. I am not great at idealizing, I am not strong in my admiration of abstract perfections. I am specially interested in thinking of the ways in which he relates himself to me. Be he grave or gay, be he comely or graceless, learned or unlettered—these are comparative trifles in the eyes of love. Learning may become pedantry, comeliness may give rise to foppery and pride. But my beloved is my friend, my guardian, the protector of my honour. What is he—do you enquire? I answer—HE IS MINE. That makes him great and good, comely and learned; for me he is pure, fair, noble, my beau ideal. He is the chiefest among ten thousand, he is my all in all.

Only by love comes knowledge ; only by the love of Christ comes the knowledge of His perfections. Christ teaches us this ; and every fact in life confirms it. He that loveth not knoweth not God. He who loves Christ knows more of Him, and can give a better account of Him, than the profoundest theologian who is merely a scholar, critic, investigator, analyst. Love gives insight, an insight which the vastest amount of learned pedantry fails to bring. Love idealizes. It sees no faults, it covers a multitude of sins, how then will it not extol perfection, and sound the praises of the virtuous.

What is thy beloved ? The answer is—" My beloved is white and ruddy ; the chiefest among ten thousand. His head is as the most fine gold ; his locks are bushy and black as a raven ; his eyes are as the eyes of doves . . . . his cheeks are as a bed of spices, as sweet flowers ; his lips like lilies, dropping sweet-smelling myrrh . . . his mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughter of Jerusalem."

MEN AND BOOKS : A MONTHLY SURVEY

Dr. William B. Pope

THE death of William Burt Pope, D.D., removed, after a long period of seclusion, the greatest of Methodist Theologians. To most of the younger generation he was a great name and little more, but in the heart and mind of very many Wesleyan ministers he held and must ever hold a position of unique and intense affection. Those who had the privilege of residence at Didsbury during Dr. Pope's Theological Tutorship had the inestimable advantage of sitting at the feet of a profound Theologian and a truly great expositor. Even more impressive than his formal teaching was the influence of his saintly life.

Dr. Pope did not come into close intimacy with many of his students. He was not a man framed for the ordinary interests of social life. As Wordsworth says of Milton one might say of him, " thy soul was like a star and dwelt apart." Yet those who did come into anything like close fellowship

with him found him most affectionate, sympathetic and considerate. Probably it would have been better for him mentally and physically if he could have brought himself to live a little less in his study and a little more amongst his fellowmen. Dr. Pope was often described as a mystic, and with justice, but his mysticism was of the Johannine type. If one may so put it, his religion was that of St. John, while his theology was that of St. Paul.

Dr. Pope's monumental work—which he was accustomed playfully to describe as "my little book"—was the *Compendium of Theology*—by far the greatest theological work published by any Methodist Professor. It is not milk for babes and there is not a line in it to which the term popular could be applied. Possibly it may not long hold the foremost place even amongst Methodists, but it will always appeal to its own elect circle of readers.

Shortly after the completion of *The Compendium* Dr. Pope published his *Higher Catechism of Theology* which is to some extent an analysis of the larger work, but is in itself an admirable handbook of Theology. Dr. Pope also published several volumes of Sermons as well as an important treatise on *The Person of Christ* and a delightful volume of devotional expositions on *The Prayers of St. Paul.*

Dr. Pope can hardly be said to have founded a school of Methodist Theology, but some of the ablest men in Methodism to-day have been abidingly influenced by his teaching.

A.E.G.

Professor Adams' "Primer on Teaching" *

Those of our readers who are interested in the work, and in the methods of the teacher, will be glad to have their attention called to this admirable little volume. It is one of the cheapest books of the year (its price being only 6d.) but its worth to all young teachers who can appreciate its value will be great, and almost incalculable.

The author is the Professor of Education in the University of London, and in the course of nine short chapters he has embodied the results of wide observation and experience

* *Published by T. & T. Clark, Edinburgh.*

respecting the teacher's work. Such subjects as "Child Nature," "Attention and Interest," "Class Management," "Method in Teaching," "Illustration," etc., etc., are discussed in an interesting and helpful manner; and if the book could be spread broadcast among our Sunday School Teachers and other Christian workers, it would undoubtedly produce great results. One or two quotations will show the writer's method of dealing with his subject better than any description.

METHOD

As a rule the Sunday School Teacher is prone to use the Deductive Method only. His lesson too often consists in merely telling the pupil certain things, and then illustrating by stories and other examples. The pupils are not called upon to do their proper share of the work. Preaching has been defined as "an animated dialogue with one part left out." In teaching, this omitted part is of fundamental importance, and the intelligent teacher will insist upon its being brought into play. A speaker dealing with a large audience must, when he wishes to supply the omitted part, depend on his own knowledge of how the human mind acts; but with his small class the Sunday School teacher ought to bring this omitted part into due prominence by making the pupils take a fair share in the work of the class. It must be remembered that learning and teaching are co-relative terms. Pupil and teacher must both work if there is to be any success. There is no teaching if there is no learning. Just as in ordinary life a thing cannot be said to be given until it has been accepted, so in school, a thing cannot be said to be taught till it is learned. With all his disadvantages compared with the Day School teacher, the teacher in the Sunday School has usually the great advantage of a small class. This enables him to adopt the give-and-take method, the method of action and reaction between teacher and pupil, or (if you are fond of a learned name) the *Dialectic Method*.

ILLUSTRATION

In the first place, an illustrative story must be a real story, with a beginning, middle and end—not a mere description, or still worse, a mere bit of padding round a moral. Further, it must be a true story, in the sense that it is true to life. It need not tell of things that actually happened, but it must tell of nothing that could *not* have happened. It must not have that Sunday School atmosphere that suffocates so many illustrative stories, and makes intelligent pupils despise them. In a story that is worth anything as a lesson, the men, women, and children must live and act as do men, women, and children in real life.

In the second place, the story must illustrate in a natural way some point that comes up in the lesson. It must convey the impression of coming up in natural course, not of being dragged in. Further, it should carry its own moral with it. There should be no need for the teacher to labour at the moral.

Teachers occasionally experience great difficulty in finding suitable

illustrations, and are apt to fall back upon those provided in certain magazines. . . This is inexpressibly wooden. The best illustrations are those which we find for ourselves. We ought to be always on the look-out in our ordinary life and our ordinary reading for interesting facts and analogies that may serve our purpose in class. An illustration that has come to us in this way, and has passed through our experience, has become to some extent a part of ourselves, and is a much more powerful instrument in our hands than something selected from out of an alphabetical index. In this as in all other directions, the Sunday School teacher is giving his best when he is giving himself.

"The Principles of Jesus" *

The full title of Mr. Speer's volume is "The Principles of Jesus applied to some questions of to-day." The book contains some 54 chapters, with such titles as "Jesus and Prayer," "Jesus and the Will of God," "Jesus and Temptation," "Jesus and Friendship," "Jesus and Duty," etc., etc. The writer has in view teachers of Bible Classes as well as individual readers, and has aimed at gathering together the teaching of Jesus on the various topics indicated, and showing its relations to some of the aspects of modern life. It is thus—in some degree—a classification of the sayings of Christ, and will be helpful to those who wish to see at a glance the teaching of the Saviour on any particular subject. We give (somewhat condensed) the substance of one of the chapters of the book, to show the author's method of dealing with his subject.

Jesus and Riches

1. While Jesus recognised the right of private property, and said nothing that makes possessions illegal, He perceived and pointed out the dangers of riches (Mark x. 23). The danger lay in the power of money to gather affection and to absorb trust, thus displacing God (Mark x. 24).

2. Another danger of riches, which conceals their true influence, is their deceitfulness (Matt. xiii. 22).

3. Jesus warned men against the restive desire to have more (Luke xii. 13-15).

4. This evil effect of money Jesus bitterly experienced (Luke xvi. 14). Judas sold Him for money (Matt. xxvi. 14-16 ; Mark xiv. 11).

5. Yet Jesus did not denounce money as iniquitous. He sought for fidelity in men, whether with their abilities or with their material possessions. This was necessary to their being entrusted with more (Luke xvi. 11).

* "*The Principles of Jesus.*" *By Robert E. Speer. Revell.*

6. After all, gold and silver were trifles. As means they were useful (John xiii. 29), but there were more useful things.

7. Two curses of wealth, as Jesus showed, are its tendency to distract trust from God to things (Matt. vi. 19-34; Rev. iii. 17, 18), and its deprivation of its possessor of the spirit of sacrifice (Luke xxi. 1-4, Mark xii. 41-44).

J.E.

WHAT IS PROTESTANTISM?*

BY THE REV. W. FIDDIAN MOULTON, M.A.

WHAT is it that Protestantism stands for? Three cardinal truths may be singled out from many:

1. Protestantism stands for the *simplicity of the faith.* The Gospel way of salvation was once exceeding plain—it was that all who believed in the only-begotten Son of God should not perish but have everlasting life. But even before Paul closed his ministry there were those dogging his footsteps who held that men who had "begun in the Spirit" needed to be "perfected in the flesh"; and the Judaizer gave birth to the sacerdotalist with his theory of merit, of penance, of priestly mediation. The Protestant Reformation brought men back to the simple doctrine of salvation through living faith in Christ—a faith which by reason of its genuineness finds expression in good works—just as the life of the tree finds expression in fruit and flower—but which does not derive its validity and vitality from them, but they from it.

2. Protestantism stands for *freedom of access to God.* The whole history of mediæval decline is a history of barriers erected between the soul and God. Starting from a rightful veneration of holy men and women gone to their reward, there developed the idea that the intervention of these saints in God's presence was helpful, even necessary, to those still fighting their battles on earth. The Sacrament of the Lord's Supper, instituted "in remembrance" of Him, degenerated into a quasi-magical charm, ministering far more to the

* From a pamphlet entitled *The Religious Reason Why*, containing addresses by the Rev. H. Martin, M.A., W. F. Moulton, M.A., A. H. Walker, B.A., and F. J. Harvey. Weston-super-Mare. 3d.

exaltation—and pecuniary profit—of the priest than to the honour of the Redeemer. Upon the grotesque perversion of the "power of the keys" had been erected a monstrous superstructure of papal dues; and the lesser clergy, with that pernicious example before them, and often themselves the victims of remorseless papal extortion, were only partially to blame if they "developed" Paul's principle that those who proclaimed the Gospel should live of the Gospel, and could be pardoned if they did not muzzle the ox that trod out the corn. But all this spelt "barriers" between man and God; and the poor man who was also unlettered felt that God was infinitely far away, and he could not afford to pay the only men who could bring him near: so he must go without God. Protestantism ruthlessly tore down such barriers, and once more opened out "the living way" to the Father.

3. Protestantism stands for the *sovereignty of conscience*. Of certain things it is overwhelmingly true that "each man must bear his own burden," and the responsibility for his own salvation is one of them. In the days of sacerdotal pretensions and barriers, the Church impressed upon an ignorant people a doctrine of salvation, in which implicit obedience to the priest took the place of a personal act of surrender to the Saviour. It is not to be wondered at that Rome has always frowned upon the open Bible, or that those in the Anglican Church who follow Rome should denounce the Bible Society on the ground that to send the Bible without sending the Church is do more harm than good. In face of an open Bible, sacerdotalism of the Roman type has to fight for its life; and thus it was a natural sense of fitness which led Wyclif, the precursor of the Reformation, to translate the Scriptures into the tongue of the common people, and which caused the later Reformers in England to place a chained Bible in the Parish Church that men might come and read for themselves. For sunlight kills bacteria, whether in the sphere of nature or of grace. And thus Protestantism, giving to England the Scriptures in the vernacular, told men to study them and see for themselves the truth that was to make them wise unto salvation, and laid upon their conscience the sacred responsibility for making

their calling and election sure. Because, therefore, with many other gracious gifts, Protestantism stands for these three things—for the simplicity of the faith, for freedom of access to God, for the sovereignty of conscience—we remain to-day "incorrigibly and impenitently Protestant."

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

Wishing to Die

VII. St. Paul—*Philip.* i. 23

IT is impossible to think of Paul, in comparison with the other persons dealt with in our short series of studies, without perceiving important differences ; and it is needful to compare in order that we may gain and retain a true perspective. Jacob was an "Israelite indeed," and not without characteristic "guile," however deep and abiding his spiritual instincts and aspirations. As a Jewish patriarch, his mission, which lay principally with his kith and kin was to provide for his clan ; to form a worthy link in a distinguished chain ; and so to prepare the way for greater things to come. Moses, although born and reared in Egypt and educated after the most approved Egyptian method, and although the second forty years of his life were spent away from his own people, remained a patriot to the end. Nothing could separate him in spirit from the race whose very blood flowed so warmly in his veins. His mission, too, as a deliverer, a lawgiver, and a pastor was to Israel. The whole of his long and varied life was spent on foreign soil, but he lived and died, like one set apart, both in discipline and service, for Israel. Elijah came from the hills and idolatries of Gilead, a man of massive mould, and dominated by a purpose that burned within like a consuming fire ; but from the time of his sudden appearance before Ahab to the time of his superb departure, his duty lay in the main with Israel : it was his to recall a lapsed nation to its great purpose—a mission from which it had deliberately and resolutely broken away. Jonah was a typical Jew of a particular kind, narrow, bigoted, intolerant, contented with the prophetical office so long as its duties coincided with his own view of what was fitting, but remonstrant even to obstinacy when the Divine

finger pointed to a foreign sphere of toil. Simeon, every whit an Israelite, both by descent and instinct represents another type,—kindly, gracious, catholic. We recognise him as a specimen of common humanity glorified by goodness and made illustrious through the presence of the Holy One, who rejoices not less in the Gentiles' light than in the glory of Israel. Related to him in spirit and catholicity, Paul now claims consideration. As paternal as Jacob the Patriarch, but in relation to a spiritual family; broad and cultured like Moses and called like him to lay the foundations of a new kingdom, but a spiritual kingdom; as enthusiastic and devoted as Elijah, though happily more symmetrical and evenly-balanced; not less intensely patriotic than Jonah, and yet with a world-wide outlook and a universal perspective, who loses all Jewish insularity in a magnificent universality and believes that God had made "of one blood," not only one nation, but "all nations of men for to dwell on all the face of the earth," he stands forth pre-eminent. He, too, has "a desire to depart." Why? The answer is characteristic of St. Paul and most significant.

I. JACOB could not say of the events and incidents of his life which looked so adverse, "All these things are against me," more feelingly than Paul could, when he viewed his life in its human setting. Not only had he suffered the loss of all things nearest and dearest to him as a Jew; but as a Christian it was his to voice such words as: "The Holy Ghost testifieth unto me in every city saying that bonds and afflictions abide me." True, he had not one large congregation to guide and care for, and all its many irritations to endure as Moses had, but he had "the care of all the churches": no light burden and no easy yoke. From the nature of the case, the special mission to which God called him was most exhausting. He was ever giving that which a man can least afford to give—life. Elijah was not more severely taxed, on the score of courage and fortitude; and the threat that so perilously disturbed him will not bear comparison with the threats that assailed Paul, everywhere. Doubtless, it would be no easy matter for Jonah to renounce cherished convictions, and to open his heart wide enough to take in heathendom as incarnated in its most hated forms in Nineveh; and yet the demand could not be greater surely than that which came to Paul, to be the Apostle of the Gentiles, to defend and propagate the very faith he had vowed to exterminate. Moreover, so far as we know, Jacob and Moses, Elijah and Jonah were physically strong, men of robust constitution who enjoyed all the vigour and buoyancy of perfect health; whereas the little, despised Paul carried with him, from day to day, for the

greater part of his ministeral career, a "thorn in the flesh" and felt keenly its pain and inconvenience. Yet no weakness and pain within, no irritations and sharp antagonisms without, ever drove him to seek release from them by death. With what matchless heroism, with what calm dignity does he speak, in one of his pauses, as he braves life's worst: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Nowhere does he contrast more with the worthies spoken of, and with others whose names will occur to every thoughtful reader than in his sublime triumph over the common weaknesses of human nature.

Antagonisms however severe; duties though of the most important and onerous character; temptations subtle and persistent; persecutions, imprisonments, perils and threats—these things and the like had no power to force Paul into surrender and to lead him to crave for death. He rather sucked "the sweet out of each (bitter) circumstance" and challenged the worst.

Such superb heroism has its lesson for to-day, a lesson much needed. Modern thought is tinctured with the praise of those who, finding adversity too severe, not only solicit death but force its hand. Courage is supposed to consist in ignoble surrender, not as we think in fortitude and endurance. All such false philosophies are based on misconceptions as to death and the after life; they ignore the all-sufficient grace of God; and they ask for a closed eye towards the magnificent hope of the Gospel. But too many people, alas! are misled by them, and instead of resisting the "incoming tide of circumstance" and waiting for its ebb, they take a fatal plunge. Even Christians need to remember Paul's inspiring triumph and Browning's noble teaching:—

> If I stoop
> Into a dark tremendous sea of cloud,
> *It is but for a time:* I press God's lamp
> Close to my breast; its splendour soon or late
> Will pierce the gloom.

II. PAUL'S desire for departure, as we see, was not caused by life's strain and stress: it had its origin rather in life's fellowship. It sprang from such a love of Christ as naturally and inevitably led to a profound craving to be with Christ; and it can only be understood and appreciated in proportion as we rightly interpret that oft-quoted but never over-estimated statement: "For—TO ME—to live—is Christ." Probably there is nothing more difficult of interpretation than Paul's utter absorption by Christ. It may be easy enough for a scholarly man to collect all the passages of

Scripture that relate to the subject, to classify them, and then to set forth their meaning, both from a grammatical and theological point of view; but such exposition is inadequate. It is one thing to examine words in the light of their ordinary usage; quite another thing to examine them in the light of the life of an extraordinary man, who adopts them. Human love for Christ reached its climax in Paul's life, and love is the only measure of love. Intellectual powers, however fully developed and perfectly cultured, cannot follow love in her ecstasies, her devotions, her sacrifices; nor measure her overflow either as regards language or deeds. And we need to be most careful not to do the Apostle an injustice by attempting to guage his attachment to Jesus Christ, by our own, oftentimes so unworthy. Paul's peculiar love for Jesus Christ took its rise in conversion, and from that moment its flow never ceased; yea, it increased both in depth and fulness through the contributions of many tributaries, from time to time. Fellowship, based on love so deep, so tender, so strong, became all absorbing, so much so that a more perfect oneness was never secured than that which existed between the Lord and His Apostle. Was Peter clearer and more penetrating in vision, or John more ardent in attachment and complete in devotion than Paul was? Jesus Christ bounded this Apostle's mental horizon, coloured his thoughts and views, dominated his emotions, determined his activities, controlled his gifts, called forth his sacrifices: in short, polarised his very being.

Under such circumstances as we have indicated, no one can wonder at Paul's eloquent and heroic outburst, uttered with a perfect knowledge of what he was saying, a quarter of a century after conversion: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, 'For Thy sake we are killed. All the day long: We are accounted as sheep for the slaughter.' Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is *in Christ Jesus our Lord.*"

On the other hand, who can be surprised that, under the spell of a Divine magnetism, more potent in its attraction than that between the sun and a planet, he should desire departure from earth so as to be with Christ? He could say with the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth whom I desire in comparison with Thee."

Paul's attitude towards death is ideal. He did not fear it, for did he not say and feel that "Death is swallowed up—victoriously?" (see margin of R.V.) To him, it was but a section of the royal road leading homeward to the smile and welcome of His Lord. For this reason, so far from fearing death, Paul desired it; and yet so well balanced in nature and altruistic in spirit was he that he stood prepared to subordinate all personal desires to the needs of others: "yet to abide in the flesh is more needful for your sake" (vs. 24-25).

According to the judgement of some, however, Paul's leaning towards departure is condemned as wanting in proper balance. They regard it as an indication of "other worldliness" of a too serious character. If there be a leaning at all, say they, it should be toward this life, where present duty lies. Whereas Paul desired to depart and was yet prepared to stay, they desire to remain and are reluctant to depart. Of course, from the standpoint of a cool and calculating philosophy, it is easy enough to speak of "an even balance," and the maintenance of "a perfect equilibrium"; but love, with her ardent attachments, her affinities and magnetisms, is not to be guaged that way. Love in a disciple ever moves towards her Lord and craves nearness. Her argument is "that whilst we are at home in the body we are absent from the Lord," and her prayer is for the fellowship of nearness—the closest actual intimacy. Besides who, who has known from an overflowing, never-failing experience the power of Christ's revelation to the heart here, does not long, with an unvoiceable intensity, for the fuller revelation of His glory there? Paul's contentment to stay in the flesh for purposes of service was of the nature of a sacrifice; his desire to depart of the nature of a sacrament; his attitude ideal.

Lord, it belongs not to my care
Whether I die or live.

H. ELDERKIN.

THE MEANING OF LIFE

Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you—ST. MATT. vi. 33.

INTRODUCTION.—According to a Greek myth the Theban Sphinx used to propound to men a single question. The essence of that question was "What is the meaning of human life?" (See Lempriere's "Classical Dictionary," p. 577, and Coe's "Religion of a Mature Mind," p. 159).

All sorts of answers have been given to this question by all sorts of authorities, and this text contains the answer of "The Teacher who came from God."

His answer rests on *certain postulates.* It indicates a *certain mode of conduct.* It foretells *certain results.*

A. The Postulates: (a postulate is the basis of some argument). Here the postulates are two in number.

1. That every man has the power to choose something that shall be first for himself. Some things he cannot choose; *e.g.*, Where he is born. In what station of life he must live, etc. All such circumstances as these are beyond the power of his choice; but he can always choose *for what end* he will spend his life.

2. That a man's character and the value of his life's work is determined by what he makes of first importance in his life. (For illustrations see Ruskin's "Two Paths" and Thomas Carlyle "On Heroes," Chap. i.)

B. The mode of conduct: "Seek ye first the kingdom of God," etc. Many things are *good* to seek for, *e.g.* (*a*) *money:* (Read Wesley's Sermon on "The Use of Money," Sermon L), and *money* may be sought for so as to further the "Kingdom of of God"; (*b*) *knowledge* (Read Ruskin's "Crown of Wild Olive," § 69), and *knowledge* may be sought for so as to further the kingdom of God; (*c*) *beauty* (Read Chap. ii. of Balfour's "Foundation of Belief"), and *beauty* may be sought for in such a way as to further the interests of the kingdom of God. For what is that "kingdom?"

1. It is not only something far off or future, but something here and now.

2. It is not merely something "within us" but something outside us.

3. It is future blessedness. It is inward principle. *It is outer organization of life.* (See Prof. Drummond's "Via, Vilæ, Veritas" and Coe's "Religion of Mature Mind," pp. 165 ff.)

It is human life, individual and social, so organized that "what God thinks right" prevails in the life of the unit and the whole.

C. The Prophecy: "*All these things shall be added,*" or shall follow naturally. The Logic of the prophecy and its reasonableness are evident, for if "God's kingdom" in above sense comes: 1. Beauty must abound "men shall see *beautiful* works." 2. Knowledge or truth must prevail. 3. The necessary things that money can buy such as food and raiment *must* be everybody's possessions:

> Then shall come from out this strife and groaning
> A vaster and a truer brotherhood.
>
> (See Lewis Morris' "Ode to Good.")

ROBERT J. WARDELL.

The Grounds of Christian Certitude

Hereby know we that we know Him, if we keep His commandments.—1 John ii. 3.

Introduction.—*A.* St. John has been called the Apostle of Love. He has also been called the Apostle of *Certainty.* "Triumphant certainties" abound in this epistle. (See Dr. Maclaren's volume with this title). The cause for this to be found in the circumstances under which it was written. The old order was giving place to the new. Old religions seemed decrepit. Old creeds worn out. Old foundations to be tottering. Men were sneering at the name of Truth. A cloud of opinions, vapours gathered from all quarters, was floating about the world, and was nowhere denser than in the great emporium of Ephesus, where St. John lived in his old age. Then and there spoke out the old man of Ephesus, the Son of Thunder, with an absolute assurance no argument or ridicule, or opposition could abate, that the Apostles of Jesus had found the Truth and the Light and the Life. (See Maurice on "St. John and His Gospel").

B. The words do not require much bending to make them fit the conditions and circumstances amid which our lives are placed. The dominant note of the age in matters religious is criticism. The pruning hook and dissecting knife are being freely used. Thousands of educated men boast that they "don't know." Thousands more are only SURE of a hunger for "material good."

C. There is a good side and a bad side to all this. It is good in so far as it is a sign that men are too honest to be satisfied with formulæ, and too independent to accept creeds ready-made. But it is bad and dangerous in so far as it leads men to conclude that in the high matters which affect the soul no such thing as certainty is possible.

D. St. John's proclamation is *that the highest form of "certainty" is possible on the condition of obedience.*

I. The Highest Kind of Certainity: *We know that we know.* Knowledge is of two kinds: (*a*) derived; (*b*) direct. Derived knowledge comes from outside us through (1) ears, (2) eyes, (3) touch. Direct knowledge springs up from within us. We "intue" it. *e.g.*, We know that $2 \times 2 = 4$, etc. [for many illustrations of this kind of knowledge see Armstrong's "God and the Soul"; T. Cook's Boston Lectures on "Certainties in Religion," etc.] This is the highest form of knowledge. It was this highest form that St. John referred to when he said "we know that we know." If any one had asked him "how he knew" he would have said he knew directly. He could say "that which we have seen and heard," etc., but here he refers to a higher kind of knowledge still. Had any asked him "How do you come to know?" he would have said:

II. "HEREBY," or "*if we keep His commandments*," *i.e.*, obedience is the ground of this assurance. The schoolmaster would say, "Study and you shall know." St. John says *act and you shall know*. His words are an echo of the Master's, "If any man willeth to do His will, he shall know." Keep His commandments and you shall know.

III. HIM. For illustration: Supposing you want to know *who He was*, try to live in His way. Put love, faith, self-sacrifice like this into your life and you will soon "Come to know *Him* for the Christ by proof." Supposing you want to know what He did, *how He made atonement, etc.* Go and make one for yourself. If you are a strong man give your strength away. If you are a wise man give your wisdom away. Give away yourself and you shall know how "He died to atone."

CONCLUSION.—A suitable and effective conclusion can be made by an analysis and application of Robertson of Brighton's Second Lecture to Working-men, "On the Introduction of Sceptical Literature to the Institute at Brighton."

ROBERT J. WARDELL.

The above outlines are drawn out in accordance with Method I. in Wardell's Manual.

AN APPEAL TO OUR SENIOR SCHOLARS

Will ye also go away? . . . To whom shall we go?—JOHN vi. 66-69.

There had been a time of wonderful encouragement to the twelve. Crowds had flocked to hear Him and regardless of hunger had hung upon His lips: then just at the right moment when hunger was keen and food distant he had fed them by miracle. This had satisfied them, bodily and intellectually, and they were convinced this was indeed the Prophet like unto Moses. And though He dismissed them and secretly passed over the sea, they would not be put off but came again the next day to see and hear and hoping again to be fed. But when they listened to His teaching and His claims of Divine descent they were offended, so that they went back and walked no more with Him. Had they continued, the hard sayings would have become plain, and experience would have confirmed and enlarged their faith as they companied with Him to the cross and the open grave, and saw Him ascend up to where He was before, and were made partakers of the Holy Ghost; but all this was cut short as they parted from Him Who alone had the words of eternal life. Hereupon Christ turned upon the twelve and sounded them; but they are staunch; they know Him too well to desert Him; they know of none who could supply His place.

Many of those who were our senior scholars in former years have deserted us entirely, or only visit us quite occasionally. They now live outside the Sanctuary; they are in the world and of the world; will you, who are with us, also go away? It is a question not so much of leaving us, as of leaving Jesus, for to very many the severing of the tie that binds them to the Sunday School and the Church is a definite turning the back upon Christ and a going back to the world. Let us inquire then:—

I. What is it to Remain with Jesus?

The question implies that in some sense you are now keeping company with Him. In infancy you were baptized into the Christian faith to be brought up, not as a heathen but as a Christian. Your mother taught you to kneel and repeat your simple prayer, and you grew up surrounded by gracious influences in the Sunday School, the sanctuary and among Christian friends; you have been accustomed to regard God as everywhere present and to believe sincerely that Jesus Christ came into the world to save sinners; your life has been so far influenced by these things that you have been to some extent held back from evil and drawn towards that which is good. In these ways you are now keeping company with Jesus.

But you are sometimes tempted to go back and walk no more with Him. For the world has its allurements, and youthful passions sometimes chafe against the restraints of religion, and the devil is very crafty, and you hear many things which make the teachings of Christ more difficult of belief: it is well therefore to remind you of what is the proper result of staying with Him.

You will become personally acquainted with Him in such a way that your religion instead of being the holding fast of a creed will become loving loyalty to your Lord. The dark things of his teachings wrought out in your experience will become clear, and will prove the very bread of life to your soul. You will understand His death as you experience its redeeming power, and His resurrection as you realize that He now lives within you; you will understand His ascension as you feel He has carried up your affections and fixed them upon the things above where He is enthroned, and you will understand Pentecost when you too are filled with His Spirit.

These experiences will ennoble and strengthen and brighten your life, lifting you above things mean and sordid, making duty your delight, creating sunshine within, and leading you to abhor all that is evil and to cleave to that which is good. The kingdom of righteousness and peace and joy in the Holy Ghost will be established in you, and the life of Christ in you will become the pledge and foretaste of eternal glory.

II. What is it to go away from Jesus?

It is to allow your mind and affections to become so absorbed in the pursuits, the business or pleasures of life that the things apprehended by faith lose their vividness and their influence over your life. The football becomes more real than Christ, the Saturday half-holiday more delightful than the Sabbath, and the club more congenial than the sanctuary. Then as by a creeping spiritual paralysis private Bible reading is discontinued, followed by discontinuance of secret prayer; irregular attendance at the Sunday School and Chapel paves the way to habitual neglect of both; conscience is gradually hardened, until those great realities which had so good an influence in your youth practically fade away out of your life.

But if you leave Jesus to whom will you go? You must be somewhere; you cannot get away from yourself; you cannot remain isolated; you are bound to be drawn into one or other of the whirlpools surrounding you.

If you forsake Jesus who will you put in His place; you are bound to have some teacher. Shall it be the bookmaker or tipster?

If you cease reading the Bible what will you read instead? The sporting paper?

If you forsake the sanctuary, where will you spend your Sundays? Will it be in company with other former scholars in the public house?

If you turn your back upon Christian people who shall be your companions? There are plenty who will be glad of your company and you will soon be like them.

If you give up your hope of heaven what consolation will you put in its place?

Are you prepared in ten years' time to be like those who ten years' since gave up keeping company with Jesus?

In Conclusion. Take it home to your heart that Jesus is a personal Friend and not merely a name, and that there is no true satisfaction in this life to be found except in Him. There is no eternal life to be found except in Him.

See how many have already turned their backs upon Him; see who they are and what they are, what they have lost and what they have instead. In view of them; their present condition and their future outlook will you join them? Will ye also go away?

Remember how Jesus loves you, what He has done and suffered for you, how great the present blessings and future glory He offers you, and in grateful love yield yourself fully to Him that He may fill you with His life, and bring you into fellowship with Himself now and for ever.

C. O. Eldridge, B.A.

Notes and Illustrations

TEMPTATION.—A certain brother asked Brother Giles, saying: "Father, what remedy can I find so as to be able to go to prayers with more willingness and more desire and more fervour? For when I go to prayers, I feel hard and slothful and dry and indevout." To whom Brother Giles replied, saying: "A certain king hath two servants; and the one hath arms wherewith to fight, but the other hath none, and they twain wish to go into the battle and fight against the enemies of the king. He that is armed, entereth into the battle and fighteth valiantly; but the other that hath no arms, saith unto his Lord: 'My Lord, thou seest that I be naked without arms, but for love of thee will I gladly go into the battle, and fight all unarmed as I am.' Then the good king, beholding the love of his faithful servant, saith unto his attendants: 'Go with this my servant, and clothe him with all the arms that he needeth for to fight, that with safety he may enter into the battle, and sign all his arms with my royal sign, that he may be known as my faithful knight.' And even so doth it oft-times happen to a man when he goes to pray, to wit, when he findeth himself to be naked, indevout, lazy and hard of soul, but if he constraineth himself, for the love of God, to enter into the battle of prayer, then our kind King and Lord, seeing the endeavour of His knight, giveth him by the hands of His ministering angels the devotion and the fervour of goodwill. Another time doth it happen that a man will begin some great work of grievous toil such as to clear and till the ground, or vineyard, so as to reap fruit in season. And many by reason of much toil and many vexations grow weary and repent of the work they have begun; but if a man constraineth himself until the season of fruit, then forgetteth he all his weariness and abideth consoled and glad, seeing the fruit that he can enjoy. And so a man that is strong in the hour of temptation, will attain unto many consolations; for after tribulations, saith Saint Paul, are given consolations and the crowns of life eternal; not only will the reward be given in heaven to those that resist temptations, but also in this life, as saith the Psalmist, 'Lord, according to the multitude of my temptations and my griefs, will Thy consolations make glad my soul'; so that the greater the temptation and the battle, the more glorious will be the crown." —From *The Little Flowers of Saint Francis* (J. M. Dent & Co.).

THE PREACHER'S MIRTH.—The country Parson is generally sad, because he knows nothing but the Cross of Christ, his mind being defixed on it, with those nails wherewith his Master was; or if he have any leisure to look off from thence, he meets continually with two more sad spectacles, sin and misery, God dishonoured every day, and man afflicted. Nevertheless, he sometimes refreshes himself, as knowing that nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper. Wherefore he condescends to human frailties both in himself and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.—*George Herbert.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield.

SPECIAL NOTE FOR TUTORS

To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.

GENERAL DIRECTIONS

1. Members may join at any time, but July is the best month. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from Rev. C. H. Kelly at the rate of five for 6d. They go through the post for a half-penny.

7. Books, Wrappers. etc., should not be ordered from the Secretary, but direct from Rev. C. H. Kelly.

TUTORS' REPORTS FOR LAST SESSION (1902-1903) CONCLUDED

I. HOMILETICS

"This class of 20 members has done some good work during the Session, but very few of the men have sent in the full number of papers. Of these, Mr. James Turner takes the highest place, with an average mark of 69, and he takes the prize. Both Mr. D. Macmillan and Mr. A. H. Barnes have sent in some exceedingly good papers, and if they had continued throughout the Session would have taken a high place." G. E. STARTUP.

VI. BIBLE STUDY (OLD TESTAMENT)

"I received 52 names of students. Of these, 9 sent in all the papers, 3 sent in six papers, 1 sent in five, 2 sent in four, 14 sent in three or less, and 23 did not send in any. Altogether I have corrected 120 papers, and the average marks earned

is equal to 78 per cent. This is a good result, except the fact that so many did not write any papers. For nearly all the answers showed that the text and handbook had been carefully studied and well understood, and many of them were specially good."

A. D. Baskerville.

XII. English Grammar

"Of the 30 students allotted to me in September only about a third have worked consistently through the greater part of the Session. Twenty-seven did the work for the first month, but after this the number gradually grew less until by the month of April only 4 remained. These four have done excellent work and have obtained a place in the Honours' List. Nine students have sent in four or more papers. Mr. J. Bowman, Fawcett Mill, Tebay, is the prize-winner, having secured 91 per cent. of the marks. The others on the List of Honours are Mr. T. W. Bowman, 89 per cent.; W. E. Morgan, 82 per cent.; and Mr. F. Matthews, 82 per cent. The best students of this year compare very favourably with those of last year. The class, however, as a whole, has not been so gifted with the grace of 'going on' as that of the previous year."

J. Elph Clarke.

XVI. Psychology

"Nine students gave in their names at the beginning of the Session, but of these only four have sent in the full number of papers. The work done, however, has reached a high standard. One set of papers, that sent by Miss Hickman, is decidedly the best that I have received during my seven years' connection with the Union. This student has maintained an average of 90 per cent. of full marks throughout the whole course, and has done most excellent work Good work has also been done by Mr. Henry Wallace and Rev. Selby Jefferson. Though the number of students has been few their work is promising, and the Session has been an encouraging one."

W. Ernest Beet, M.A.

XXII. Temperance

"Twelve students were enrolled, but only 7 sent in answers. Several dropped the work in the middle of the course. One student, Mr. G. Suttle, obtained 80 per cent. of the marks given. The results of the year's work are not all that one could desire."

A. Leathley Heap.

XXIV. New Testament Introduction

"My class this Session has done better than any I have taken since I joined the U.B.H.S. eight years ago. A greater proportion of the students have done the papers, more have kept to the work to the end, and the work done has been of a higher quality. Some of the papers have been really excellent, and must have shewn interest, intelligence, industry, and steady improvement. I received at the beginning of the Session 33 names. Of these only 5 sent no papers at all, while 16 did every paper set; the rest did two or three. Besides the prize-winner, Mr. A. S. Alcock, who gained 96 per cent., eleven won a place on the Honours' List, one (Miss Rennie) obtaining over 90 per cent., two over 80 per cent., and eight over 70 per cent. Miss Rennie's answers were very good, coming very little behind Mr. Alcock's excellent work."

Henry Martin, M.A.

XXV. Local Preachers' Theology

"Of those who commenced the Session several were apparently deterred by the difficulty of the subject. The seven who persevered throughout have all qualified for the Honours' List, the prize-winner, Mr. Warren, obtaining 96 per cent. Mr. Caple also did very good work, and would have obtained honours if he had written another paper or two. It has been a pleasure to read the papers and note the earnest way in which the subject has been grappled with."

W. H. Spencer.

PRIZE-LIST CONTINUED

(Received too late for insertion in August Magazine)

THEOLOGY.—Honourable Mention: G. N. Bain.

ENGLISH GRAMMAR.—J. Bowman. Honourable Mention: T. W. Bowman, W. E. Morgan, F. Matthews, J. Glover.

PSYCHOLOGY.—Honourable Mention: Miss Hickman, Henry Wallace, Rev. Selby Jefferson.

TEMPERANCE.—Honourable Mention: G. Suttle.

LOCAL PREACHERS' THEOLOGY (BANKS) —W. H. Warren. Honourable Mention: D. H. Cooper, E. Anderson, W. A. Butterfield, John Talbot, J. R. Mitchell, F. N Fletcher.

I. HOMILETICS (ELEMENTARY)

(A) First Year's Course: Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* *(B)* Second Year's Course: Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Tutors: Revs. J. Edwards, 35, The Avenue, Sunderland; C. Torrington, G. W. Wiles, C. R. Butcher, J. Ellis, T. S. Davies, H. Maldwyn Hughes, B.A., R. E. Brown, B.A., W. B. Allcock, W. J. J. Barkell, T. J. Hillary.

All Members who worked in this Section during the past Session, and who purpose to continue during the Session now commencing; and all New Members joining this Section, should send the September paper to the Rev. J. Edwards, not later than the 30th of the month; they will then receive notification of the Tutors to whom they are severally designated.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

WORK FOR SEPTEMBER (1st and 2nd Years): Write outline of Sermon for an Evangelistic Service; stating the divisions as clearly as possible.

II. ADVANCED HOMILETICS

Tutors: Revs. R. J. Wardell, Dovedale, Liscard, Birkenhead; Alfred Hoad, 28, Western Hill, Durham. Text-books: Wardell's *Manual of Sermon Construction*, 1*s.*; and Phillips Brooks's *Lectures on Preaching*, 2*s.* 10*d.*

WORK FOR SEPTEMBER: 1. Read carefully the first 27 pages in Brooks. 2. Write a short paper on the first principles of primary importance, which are always to be taken for granted in relation to the subject of preaching. 3. Work out any two of the exercises given on p. 11 of the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* *(A)* First Year's Course, pp. 1-155. Tutors: Rev. C. A. Healing, M.A., 9, Stanhope Road,

South Shields; Mr. Thos. Hester, 20, Ravenslea Road, Balham, S.W.; Rev. John Birtwistle, Barton-on-Humber; Rev. J. C. Williams, Thornhill, Barrowford, Nelson. *(B)* Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester. N.B.—*All the questions are taken from the Questions for Self-Examination, pp.* 273-288.

A. First Year's Course

Work for September: pp. 1-20. Questions 1, 4, 7, 9, 11, 13. Expound Psalm xix. 1-6, bringing out teaching in Natural Theology.

B. Second Year's Course

Work for September: Questions, 111, 112, 113, 114, 115, 117, 118. Brief doctrinal exposition of Romans iii. 24-26.

IV. Advanced Theology

Text-book: Banks's *Development of Doctrine in the Early Church, 2s. 2d.* Tutor: Rev. A. E. Salmon, 21, Penley's Grove, York.

Work for September: pp. 1-35. 1. What are the views held by the various churches as to the authority of General Councils? 2. Give a list of the Apostolic Fathers and their writings. 3. Give a *brief* account of Gnosticism. 4. Explain Dynamic and Modal Sabellianism.

V. Class for Candidates for the Ministry

Section A. Theology.

Tutors: Revs. J. Conder Nattrass, B.A., B.D., 3, Summerfield, Leith, Edinburgh; G. F. Rose, 12, St. Paul's Square, York. It is particularly requested that *only* intending Candidates for the Ministry join this Class. Text-books: Gregory's *Theological Student, 2s. 2d.*; Banks's *Manual of Christian Doctrine, 2s. 8d.*, to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288, but full marks will be given only to those answers which show an acquaintance with Banks's *Manual.*

Work for September: Gregory, p. 1-41. Questions 1 (omitting sub-question about objections to Theological systems), 4, 9, 13, 15, 18, 19, 22.

Section B. Bible Study.

Tutors: Revs. J. T. Waddy, B.A, 5, Albion Terrace, Hartlepool; F. J. Briggs, Trinity Lodge, Radford Road, Leamington; Stanley M. Butters, B.A., 22, Park Road, Forest Hill, London, S.E. Text-books: Cambridge *Companion to the Bible, 1s. 3d.*; Maclear's *Book of Old Testament History, 1s.*; Maclear's *Book of New Testament History, 1s.*

Work for September: To the death of Joseph (including Introduction). Read Maclear 1-27, Companion 1-21, 41-50, 122-124. 1. Justify the statement that the keynote of Abraham's life was *separation.* Note eight events in his career which may fairly be thus described. 2. Why are the birth, sacrifice and marriage of Isaac recounted with so much detail? 3. Describe and interpret the event known as "the wrestling of Jacob." 4. "Joseph is a type of Christ both in His humiliation and His exaltation." Cite the circumstances in Joseph's history which illustrate this statement. 5. Justify the choice of the writer of the Epistle to the Hebrews (xi. 22) in selecting that one particular act of faith from among all the creditable doings of Joseph's life. 6. Explain the following names: Eden, Babel, Abram, Abraham, Melchizedek, Jacob, Israel, Judah, Joseph, Benoni, Benjamin, Jehovah-jireh, Beersheba, Mahanaim, Bethel, Abel-mizraim. 7. Show how the Old Testament Scriptures came to assume their present form and arrangement. 8. Give some account of the nature and contents of the Apocrypha. 9. John—Polycarp—Irenæus. Show the importance of the correlation of these three names in the matter of the attestation of the New Testament Canon.

VI. Bible Study (Old Testament)

Tutor: Rev. A. D. Baskerville, Blackwood, Newport (Mon.) Text-book: Dods on *Haggai, Zechariah, and Malachi*, 2*s.*

Work for September: pp. 1-43. Questions: 1. Write a short account of the prophetic order in Israel. 2. How did the prophets receive their message? 3. Give instances of the two kinds of Messianic prophecy. 4. What is the evidential function of proyhecy?

VII. Bible Study (New Testament)

Tutors: Revs. W. F. Moulton, M.A., Calne, Wilts; W. F. Lofthouse, M.A., 19, Byron Street, Bradford; M. W. Mountford, B.A., 30, Cauldwell Street, Bedford; G. C. Gould, York Terrace, Beverley. Text-book: Cambridge *St. Luke* (i.-xii.), 3*s.* 4*d.* (Subject for Con. L.P. Exam.)

Work for September: Chaps. i., ii. Question: 1. Explain (*a*) "Thy supplication is heard" (i. 13); (*b*) "horn of salvation" (i. 69); (*c*) "day-spring from on high" (i. 78). 2. Show the points of similarity and of contrast between the Song of Mary and the Song of Hannah (1 Sam. ii.) 3. Explain the meaning of ii. 14, as given in the R.V.

VIII. Bible English

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1*s.* 6*d.*

Work for September: Read first 22 pages. Questions: 1. Explain the six pitfalls in Isa. xxi. 14; 1 Thess. iv. 15; 2 Thess, ii. 7; 2 Chron. xiii. 7; 2 Sam. vi. 22; 1 Sam. xvii. 6. 2. Annotate the five passages: Phil. iii. 21; 2 Cor. ix. 2; 1 Peter iii. 1; Lev. xxv. 5; 1 Cor. xv. 38.

IX. Christian Evidences

Tutor: Rev. A. C. Baker, Mundesley Road, North Walsham. Text-book: Banks's *Scripture and its Witnesses*, 2*s.* 2*d.*

Work for September: Read Introduction. Questions: 1. Mention the three new features to be taken account of and show their bearing on our subject. 2. What would absolute certainty mean in religious life? 3. Write an analysis of Chap. iii. (pp. 22-30).

Note: The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. Church History

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, Manchester. Text-books: Ward's *The Counter-Reformation*, 2*s.* 2*d.*; and Overton's *The Evangelical Revival in the Eighteenth Century* (Epochs of Church History Series), 2*s.* 2*d.*

Work for September: The Counter-Reformation, Synopsis, and pp. 1-57. Questions: 1. Define correctly the meaning of the phrase "The Counter-Reformation." 2. Describe the attempts to promote a Catholic Revival up to the time of the Reformation of the Monastic Orders. 3. Write an account of the Capuchins, Thealines, and the Jesuits.

XI. Ethics

Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland. Text-book: Davison's *Christian Conscience*, 1*s.* 9*d.*

Work for September: Introductory Note: Each month three questions will be set, of which the first will be a request for an Analysis of the Section set for study. This Analysis must be made with the Text-book *open*, as it is desired thus to make

its study permanently useful by giving the student a digest of the work, made by himself which he can keep for future reference. The other questions should be answered at an interval of at least three days from the close of the Study – a week would be better still. *Work for the month:* Sections I. and II. Introductory and Historical Sketch. Questions: 1. Analysis (see above). 2 Indicate the value of this Study, dwelling especially upon the practical side 3. Outline the History of the Idea of Conscience.

XII. English Grammar

Tutors: Rev. J. E. Clarke, Par, Cornwall; A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 4, Hartley Terrace, Wolverhampton. Text-books: Morris's *Primer*, 1*s.*; and Wetherell's *Exercises*, 1*s.*

Work for September: Morris, Sections 1-33. Wetherell, Exercises 3, 16-20 (not classifying abstract noun); Ex. 5; Ex. 8, 21; Ex. 9, 10-20.

XIII. English Composition

Tutors: Rev. T. W. Meredith, 11, West Avenue, South Gosforth, Newcastle; A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 4, Hartley Terrace, Wolverhampton. Text-book: Nichols's *English Composition*, 1*s.*

Work for September: Lesson, Read Part I., Chapter i. Questions: 1. What is a "sentence"? Distinguish between simple, compound, and complex sentences. 2. Explain the following terms: Clause, Phrase, Paragraph, Loose, Sentence, Period. 3. Write a brief essay on "War."

XIV. Comparative Religion

Tutor: Rev. H. C. J. Sidnell, B A., Ashton-on-Ribble Preston, Lancs. Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.*

Work for September: Read first 68 pages. Questions: 1. Explain what is meant by Comparative Religion. 2. What are the chief forms of worship found among early or uncivilized races? 3. Describe the Egyptian belief with reference to the dead and a future state.

XV. Logic

Tutor: Rev. H. C. J. Sidnell, B.A., Ashton-on-Ribble, Prèston, Lancs. Text-book: Jevon's *Logic*, 1*s.*

Work for September: Read carefully pp. 1-26. Note specially the distinction between inductive and deductive reasoning, and the relation between them; the difference between negative and opposite terms; the meaning of terms, extension and intension. Refer throughout to the questions at the end of the book *for practice in answering*. No questions are set this month but questions on the work of each month will appear in the *Preacher's Magazine* next month and afterwards and should be answered at once without the book if possible. If the book is used, state the fact.

XVI. Psychology

Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland. Text-book: Ryland's *Story of Thought and Feeling*, 1*s.*

Work for September: Read Chapter i., an interesting and easy lesson. Points worthy of attention are:—Streams of consciousness; attention and inattention; sub-consciousness.

XVII. Biblical Geography

Tutor: Rev. A. W. Cooke, M.A., 19. Holyrood Crescent, Glasgow, W. Text-book: Cooke's *Palestine in Geography and in History* (vol. i), 2*s.*2d.

Work for September: (*a*) Read carefully Chap. i. (*b*) Write a paper on "The Influence of the Country upon its History."

XVIII. New Testament Greek

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s.* 6*d.* Special Fee (in languages) for the Tutor, 2*s.* 6*d.* Minimum subscription for the Union not to be forgotten, 6*d.*

XIX. Advanced New Testament Greek

Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury. Subject: Pope's *Epistles to Timothy*, 2*s.* 2*d.* Fee (not including Subscription), 5*s.*

XX. Hebrew

Tutor: Rev. A. T. Burbridge, B.A., Whitethorn, Frinton-on-Sea, Essex. Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s.* 9*d.* Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

XXI. Special Class for Local Preachers on Trial

Tutors: Revs. R. Bond, Pagemont, Victoria Avenue, Penarth; G. E. Startup, Portishead, S.O., Somerset; W. H. Phipps, B.A., Hove, Brighton; Ed. Greeves, Sidcup, Kent. Text-books: Wesley's *Fifty-three Sermons*, 2*s.* 8*d.*; Wesley's *Notes on New Testament*, 1*s.* 8*d.*; Wesley's *Second Catechism* (cloth), 5*d.* The three will be sent for 4*s.* 4*d.*

Work for September: Second Catechism, Chaps. i. and ii. The Sermons—read iv. and xlix.-liii. Analyze and carefully prepare i. and vi. Also the Notes on St. Matthew. Questions: 1. What are the Scripture facts concerning the Godhead on which is built up the Doctrine of the Trinity? 2 What are we saved *from?* Give reasons to prove the folly of a sinner's trust in the Righteousness of the Law. 3. Briefly, what were the grand doctrines Wesley declared Whitfield to have faithfully preached? 4. What does Wesley in his notes on Matthew say about "false prophets," bruised reeds, the title of Rabbi, and the voluntariness of Christ's death.

XXII. Temperance

Tutor: Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W. Text-book: Spier's *Methodist Temperance Manual*, 2*s.* 2*d.*

Work for September: Read Chaps. i-iv. Questions: 1. Give the meaning of the term "alcohol" and the composition of "ethylic alcohol." 2. Write a short account of malting and brewing, explaining clearly what is meant by "fermentation." 3. Describe the process of "spirit distillation." 4. How would you answer anyone who said that wine was God's gift?

XXIII. English Literature

Tutor: Rev. J. S. Cooper, M.A., 22, Landguard Road, Southampton. Text-book: Wyatt's *Tutorial History of English History*, 2*s.* 2*d.*

Work for September: Chaps. i and ii. Note especially pp. 1, 2, 6-9, and 15. Beginners will not at once see the importance of some of the points Wyatt insists on; the later part of the work will confirm his statements. Chaucer's poem on Truth, pp. 18 and 19, should be mastered; a translation will be sent to each student. Langland was a seer and a Protestant! Questions: 1. What reasons are there for thinking that English Literature is the greatest the world has ever seen? 2. What do you know of the following: Beowulf, the Saxon Chronicle, Cædmon? 3. How do you explain the difference between English poetry before and after the Conquest? Write a short life of Chaucer, giving dates. What do you know of Piers Plowman?

XXIV. New Testament Introduction

Tutors: Revs. H. Martin, M.A., Lismore, Devizes; J. Elsworth, 369, Holderness Road, Hull; E. W. Trounson, Bury St. Edmunds; E. T. Simpson, B.A., Hall Lane, Hindley, Wigan. Text-book (Subject for L.P. Con. Exam.): Beet's *Key to Unlock the Bible*, 1*s.* 6*d.*

WORK FOR SEPTEMBER: Study carefully pp. 1-41 (Sections 1-6 inclusive). Questions: 1. Why may we accept the New Testament "as a product of the Christian thought of the First Century?" Give *very briefly* proofs of the trustworthiness of each New Testament book. 2. "The Revised Version is much superior to the familiar Authorised Version." Give reasons for this fully. [N B.—Express your answer in your own words, NOT in the words of the Textbook].

XXV. LOCAL PREACHERS' THEOLOGY

Tutors: Revs. S. B. Gregory, B.A., Sutton-on-Sea, Lincs.; W. H. Spencer, Myrtlewood, Landseer Road, Bournemouth West; J. R. Broadhead, 36, Surrey Street, Norwich. Text-book (Subject for L.P. Con. Exam.): Dale's *Christian Doctrine* (Chaps. iii-v. and x-xii.), 4*s.* 11*d.*

WORK FOR SEPTEMBER: Lesson: Chap. iii. Questions: 1. Give (*a*) the occasion, (*b*) the substance, and (*c*) the significance of the reference to Jesus in the Annals of Tacitus. 2. (*a*) State the principle underlying the theory that Christ had not a human body; (*b*) enumerate the different forms which that theory assumed, and (*c*) show by references to the Gospel story that it is an untenable theory. 3. (*a*) Who was Apollinaris? (*b*) Explain and criticize the Apollinarian heresy. 4. Give quotations from the Gospels which either assert or imply the limitation of our Lord's knowledge. 5. Discuss the question as to the reality of our Lord's temptations. 6. Mention the occasions upon which Jesus is said to have prayed to God.

XXVI. LATIN

Tutor: Rev. W. E. Beet, M.A., 1, Montgomery Street, Hollinwood, Oldham. Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.*

WORK FOR SEPTEMBER: Text-books: Allen's *Latin Grammar* and *First Latin Exercise Book*. [N.B.—The above will be cited hereafter as *Gr.* and *Ex.* respectively.] Read *Gr.* §§ 1-19. Points of importance must be noted in §§ 9, 11, 14, while §§ 15-19 ought to be *thoroughly memorised*. If this is well done endless trouble will be saved later on; the labour of memorising will be greatly lessened by observing carefully the forms which, in the different declensions, are similar or alike. The English equivalents of the various *cases* should be thoroughly grasped. This will be best be done, and familiarity with the various forms obtained by working carefully through *Ex.* §§ 1-12, referring to the vocabulary at the end of the book where necessary.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

Tutors: Revs. J. W. Duthie, 5, Warren Terrace, Wakefield, Yorks; James Todd, 12, St. Mary's Road, Cheetham Hill, Manchester; G. D. Mason, Victoria Road, Morley. Text-book: Wilberforce's *Heroes of Hebrew History*, 2*s.*

WORK FOR SEPTEMBER: Read Psalms iii., iv., v., xcv., ciii three times; and Wilberforce, pp. 1-56. Questions: 1. Name the practical lessons to be learned from Psa. iii. 5; v. 3; ciii. 2; civ. 28; xcv. 7. [N.B.—Each of these might be taken as a topic for conversation in a Class-meeting]. 2. What Christian privilege is suggested by Psa. iv. 3; iv. 7; v. 12; civ. 33; civ. 34. [N.B.—Each of these also might be taken as the topic of conversation in the Class-meeting]. 3. Describe very briefly what you regard as the greatest religious lesson learned by (*a*) Abram; (*b*) Jacob.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Sept. 6—THE MISTAKEN PATH—*Prov.* xiv. 12

Life is a journey, the measure of which is not length or luxuriant scenery, but rightness or wrongness. We cannot choose how long we live, or whether our path be through garden or wilderness, but we can, and must, choose its moral quality and direction. None can make us good or bad apart from our own will. Every one must settle for himself whether his path be that of the just (Prov. iv. 18) or wicked (ver. 19).

Sometimes life runs through a maze, not a plainly marked high road, and we have to make our own way to a given destination—like mariners crossing the sea. Divergent roads are not always labelled and appearances are apt to mislead: the right is unattractive, the wrong pleasant and alluring. Here lies our peril (text), for

A mistaken turn may prove fatal. Through a railway station and even by the same platform trains come and go, in appearance much alike, but their destinations as various as the points of the compass. A wrong road though it swerve but little from the right at first, bends more and more from it and ends at an opposite pole. A mistaken choice in aim or companionship may fetter and handicap us all our days.

This peril constitutes our probation. If the end were always obvious there would be no moral test in our choice. Life's moral junctions are not left undefined that our taking the right road may be a mere chance, but to call character, motive and judgement into play, and that, in the absence of guide posts, we may turn to the living, ever-present Guide for personal direction. Only the self-guided, self-seeking life is likely to be deceived. Prov. iii. 6.

Sept. 13—A UNITED FAMILY—*Psa.* cxxxiii. 1

Home is the next best word to heaven, as mother is the next best word to God. Family life makes home, and this by God's appointment. All life begins with the family type and the higher the scale of organism, the more persistent the type: but only in the human race is family life a permanent law, young and old, dwelling under the same roof, maintaining the same close affection for each other. This makes it a true figure and foretaste of the home-life of heaven—the Father's house. Earth has no more delightful and satisfying picture than that of a united, happy family. The exile turns to this as the brightest spot in memory or in hope.

The unity of family life depends upon each member of it. One jarring string will spoil an orchestra; one ill-pitched voice will spoil a chorus; and one unamiable, disagreeable, ill-doing member of a family may break up the peace, harmony, and heavenliness of a home.

Unity is secured by each thinking more of others than of self. Unity is based on diversity and diversity suggests rival interests. These, therefore, must be kept subordinate to the common good. All cannot have their own way: there must be "give and take." Phil. ii. 4. Individualism and socialism can only be harmonised by love. Rom. xii. 10.

Family unity is the pattern of a larger unity, to be cultivated in church life, society, and among nations. The church is God's family and

His children must live and love as brethren. The human race is His family (Num. xvi. 22; Heb. xii. 9) and the purpose of His redeeming work and providential government is to neutralise the disintegrating effects of sin and bring into the unity of the Spirit those who were made one in the unity of the flesh. Acts xvii. 26.

Sept. 20 (also Mar. 23, 1902)—THE MISCHIEF OF WINE—*Eph.* v. 18

Wine represents all intoxicating liquor, and whatever clouds or perverts the senses and moral judgement of men. In this probationary life, beset with temptations and urged by passions which would fain establish a fleshly and worldly rule over us, we need to have all our wits about us and keep our moral perceptions clear and conscience tender. Whatever may be the medicinal value of wine, *in medicinal doses and in sickness only*, its moral effect is definitely prejudicial.

Even moderate use tends to excess. As the body becomes accustomed to it, more is required to produce the same results and moderation insensibly passes into excess and becomes a habit which lowers physical vitality, intellectual sanity and moral sensitiveness. Yea, the craving for wine takes the nature of a disease, self-induced, and brings the whole man into a condition of misery and degradation. The progress of all drunkards has been from moderation to excess. We should not, therefore, merely avoid the excess of drunkenness, but by entire abstinence avoid the possibility of becoming drunken.

Drunkenness leads to riot (R.V.) and dissoluteness. Nothing has so wrecked the unity of home [last week's lesson] and the brotherhood of men, as strong drink and its riotous results: it turns love to hate and kindness to cruelty.

The surest safeguard against the temptation to drink, is to be filled with the Spirit of God. He is the true inspiration of high thought, the true stimulous of great deeds, the fountain of true pleasure. He who derives his joy from above, will have no taste for the intoxicating pleasures which are from beneath—of the earth, earthy. The fulness of the Spirit is the privilege of us all.

Sept. 27—LIGHT AND SALVATION—*Psa.* xxvii. 1

Light and salvation go together. God only reveals Himself to men that He may save them; *e.g.*, to Moses and Israel for their deliverance from Egypt, and to the world in Christ for the salvation of all from sin. "Light and life to all He brings." Light on the character of God (John xiv. 9); on our own condition (iii. 19; xv. 22); on our privilege (John i. 12; x. 10; 2 Cor. ii. 12).

By the light we see our danger. A blind man knows not the snares and pitfalls about him, till his eyes are opened; and we only see what sin is, and our awful peril as sinners, as the light of the Holy One shines upon us. The darkness of night has its burden of mystery and terror for many, but how often the dawn shows their fears were groundless. Not so here. When the Sun of Righteousness shines on us we see that sin is worse than we dreamed of. Nevertheless, the coming of the sense of sin into our lives is wholly beneficent. It is the soul's awakening, for

By the same light we see our Saviour. A light which revealed only

evil would be a curse. Men would say: "Better be happy in darkness than miserable in light." But if the coming of the Saviour at first makes the darkness visible and painful, it is only that, at our cry, He may come nearer and disperse it, that henceforth we may walk in the light as He is in the light. The Light sought us, not we the Light. It reveals itself. An old sailor said: "I never need to strike a match to find Jesus."

The Light of God shines over all our life that every part of it may be saved from the blight of ignorance and the bondage of fear. It guides our development in youth, directs our activities in manhood, cheers our sickness and banishes the shadow of death. "In darkest shades, if Thou appear, my dawning is begun."

REVIEWS

On Service with the King. A Series of Missionary Sermons. By George T. Candlin. God's Hardest Task, and Other Sermons. By Rev. C. E. Stone. London: A. H. Stockwell. 2s. net.—Mr. Candlin is a well-known missionary and has a right to speak of missions with authority. In a sermon on Isa. xlix. 12, "And these from the land of Sinim," the preacher gives an interesting account of his own mission in China. The sermons will, we hope, be thoroughly appreciated at this time of revived interest in foreign missions.

Mr. Stone's sermons are very practical and would be sure of an attentive hearing from sensible men. They are readable and suggestive.

Wesley's First Sermon and other First Things in the Life of the Father of Methodism. London: C. H. Kelly. 1s.—A most valuable collection of Wesleyana. His first sermon and several letters, etc., have been carefully photographed by the Rev. N. Curnock, who has also added excellent notes. This pamphlet will be counted amongst the treasures of those who honour the memory of the great evangelist.

Pictures of Christ Framed in Prayers. By Joseph Dawson. London: C. H. Kelly.—A pretty gift-book, which will be found not only attractive but profitable for use in private devotion. On each page is a verse from one of the Gospels with a prayer in verse and a briefer poetic "moral." The author has so arranged his matter as to give a kind of outlined life of Christ. Here is a specimen of Mr. Dawson's verses:

> Not dove-like wings with which to fly,
> From earth's gray shades, to Thee I cry,
> But grace amid the gloom to stay
> And make it brighter day by day.

The Queen of the Seasons, or, A Bouquet of Summer Sonnets. By Wm. Parry. London: A. H. Stockwell.—These are sonnets of the country, bright and healthy, and with deep religious tones.

Concerning the King. Discourses and Meditations. By the Rev. John Thomas, M.A. London: A. H. Stockwell. 3s. net.—We are glad to see another volume of sermons by Mr. John Thomas of Liverpool. His *Ideal City*, published some seven or eight years ago was very attractive, but we are disposed to think this better still. He does not treat of common-place subjects, and his style of treatment is characteristic. He has the true Welsh eloquence and no slight expository power. The volume stands head and shoulders above many published sermons.

The Eternal Son of God and the Human Sonship. By Alexander Mackennal, B.A., D.D. London: A. H. Stockwell.—Dr. Mackennal is a preacher whom preachers do well to read. He has an unusual gift of devout exposition which makes his sermons truly edifying. This volume is not a mere collection of miscellaneous discourses but treats of our Lord's life from the Incarnation to the exaltation of Jesus.

Some Old Stories Retold. Being Modern Studies in Sundry Passages of the Gospel. By Frank W. J. Daniels, M.A. London: Elliot Stock. 3s. net.—The author somewhat discourages the reader by saying that the passages upon which he comments have been "taken at random." The essays themselves are well-intentioned but do not go very deep.

Christ's Foreview of this Age. An Exposition of Matt. xiii. By W. Y. Fullerton. London: A. H. Stockwell. 1s. 6d. net.—Capital addresses in a wisely popular style. The sort of preaching which never lacks an audience.

The Children's Portion. Addresses Delivered by Rev. J. E. Shephard, F.G.S. London: A. H. Stockwell. 1s. 6d. net.—One is always ready to welcome a new volume of addresses to children that has life and freshness in it. This is a useful little book and has many well-told stories.

The Genius of God, and other Sermons. By Rev. John W. Clayton. London: A. H. Stockwell. 2s. net.—Brief and timely addresses on subjects of real interest. The first, which gives the volume its title, is based on Emerson's saying, "What is genius but a finer love?"

Musical Service: Is It Right? By James Neil, M.A. Second Edition. Enlarged. London: Simpkin, Marshall & Co.—There is great reason for making a protest against the undue development of musical services with the almost inevitable result of hindering the simplicity of public worship. But whilst we sympathize with Mr. Neil's aim we cannot go all the way with him.

HEREDITY

BY THE REV. W. T. A. BARBER, M.A., B.D.,

Head-Master of The Leys School, Cambridge

What mean ye, that ye use this proverb concerning the land of Israel saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.—EZEKIEL xviii. 2, 3.

THE people were in captivity, their long sin had brought its punishment, they were far away from the House of God, far away from the trumpet of the morning service, far away from the Holy Presence in the holy place. The years passed on. The generation that had sinned was dying away, and a new generation was growing up. They began to complain. "It is not fair," they said. How are we thus suffering when we did not commit those old sins of idolatry? It is our fathers that sinned and we are paying the penalty. Our teeth are set on edge, but our fathers ate sour grapes. It is not fair. The prophet touched by the holy finger of God comes with his message. He shows that God is just, that each soul stands upon its own dignity; that no son suffers simply because his father sinned. It is not fair, they said, but they had no right to say that. Now the prophet of old came, face to face with the eternal problem so familiar in our own days, the problem that has risen up in our own midst, when the old Calvinism has died and the old fatalism has gone. But science has put a new phase upon the old doctrine, and ever since Darwin made our fathers familiar with his theories, heredity has been in the air. We find it everywhere, it is in our newspapers, and our novels; many would take that as the centre of the plot. Many a young man goes up to the great City and makes it the excuse for his sin; he says, I am not really responsible, how can I help it, when you remember who my fathers were. The prophet in the light of God, faced the problem long ago, in the chapter which I read as a first lesson, and which contains

this text. He fought it out, and I would rather have God's solution through the mouth of the prophet uttered more than two thousand years ago, then the solution of the latest erotic novel. Let us see what it is.

There are three generations of men. First of all, there is the one who does that which is right; he is a good man, and does all the recognized duties that mark the good man. By and by he dies. And his son, by force of reaction perhaps, turns away from his father's God, sad that it should be so, and he does all the things he knows to be evil. Shall that son be saved, although he has been an evil man simply because his father did right? "The soul that sinneth *it* shall die." He shall not be saved for his father's righteousness. The third generation comes and to the evil man there is born a son. He is horrified by his father's sin and he turns to his grandfather's God. Shall that man be condemned because of his father's sinfulness? Not so. "The soul that sinneth *it* shall die." He receives the reward of his own righteousness. The great lesson God teaches us through the revelation is the splendour, the magnificent dignity of the individual soul, and the splendid isolation in which that soul stands in relation to God and God alone, all the rest of the world being taken away from it. Let us look in detail how Ezekiel solves the problem.

First of all, there is no "atomic theory" of sin. Sins are not mere isolated momentary accidental expressions of life. Sins are the outside utterance of the inside principles. In that awful verse which dealt with a man who had been righteous but had fallen away, in which the man who was righteous turned away from his righteousness and committed iniquity and "doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed and in his sin that he hath sinned, in them shall he die."

Is God a mighty policeman, waiting for each momentary falling to pounce down and to inflict the punishment on the unlucky man betrayed into a momentary fault? Not so. God looks at character, God sees the deep springs of action. You are familiar with some man who is great in your Church life.

Everybody respects him, he is a good man; suddenly you hear to your horror and consternation that that man, the pillar of the Church, has fallen into the power of sin, the whole world reels around you, you begin to wonder whether you are a hypocrite yourself, when such a man should fall in a moment. But was it so? You did not know, none but God knew, perhaps the man himself scarcely knew that there was a long slow process of deterioration, of gradual coldness of heart, of secret back-sliding until the strain was too great, the sudden temptation came all in a moment. You see there that great train running along the embankment at sixty miles an hour, the embodiment of skill and strength. In an instant there is a crash, an uproar, and the air is filled with the shrieks of the wounded, and the dead are carried mangled from the remnants of the train. Did it all happen in an instant? The next week, at the official enquiry, you see on the table a twisted piece of iron, which was once an axle, and there you see the flaw. It was all hidden, a mere tiny flaw gradually worsening through heat and cold; but the sudden strain was more than the iron could bear, and in an instant the crash came, but it was the outcome of a long previous course of action. It told the secret that had been hidden from the eye, the cause of the disaster. I say, so it is in sin, the sin that dooms a soul is not an accidental thing. It is not unrelated to the rest of life. Sin is the expression of the evil character, just as falling apples are the expression of the great law of gravitation; and the man that falls away, falls because his character has been eaten away, and has given way. A child's repentance is for what it has done, and man's repentance for what he is. My friends, when I lose my temper, when I say the wrong word, when I do something selfish, my heart is broken, but it is not because of these things, but because I was such a man as to do them. Character is the thing, and the momentary expression of it simply shows the hidden forces at work. Character is everything, and character decides destiny, because destiny is the final expression of the law of character. Character then is all important, then it must be tested to be worth anything. Character must be able to stand the test of temptation, and testing must be real. God could have made

us so that we could not be tempted, so that we should do so many righteous actions every day but would it ever be worth His while to make it so. What would be the worth of character if we were simply machines and could not help telling the truth, being generous, doing good deeds? But what is the worth of character, when a man can do wrong and says, I won't do wrong when I am tempted to evil, I will conquer the temptation. Character, I say, is bound to be tested if it is worth anything, and the whole history of the world is God's testing and God's so strengthening man to stand the test as to conquer it. Now, amongst the many forms that go to decide the testing, heredity is one of the strongest. It is sheer nonsense to say it will make no difference. Go to that wretched public-house, watch the father and mother tippling inside, while their poor pale faced, rickety bow-legged child is in the gutter, and then look at your own mother's face. It is a tremendous factor in life, it is a grim factor in life, it is a magnificent factor in life; but remember this, whoever your parents were they decide the *form* and not the *fact* of the testing. If you are going to live in the world, you must be tested if you are to be worth anything. Heredity only decides the form, and is only one element in the testing. I *am* the fruit of what has gone before, of the generations that have made me. I do inherit many a tendency to good and ill. My disposition is mine, but it is influenced by my ancestry. God sees, God knows, what use I am making of it. He watches with absolutely impartial yet infinitely loving eye, and never a single aspiration of the poor fellow with the inherited tendency within is lost sight of by the loving eye. Character is bound to decide destiny, and God, the Judge of the world, knows how to do right; no sane man blames his father when he does wrong, no sane man says "it is no fault of mine," he is conscious of the certain reality within him, which whispers "You know it is true, and that you are responsible." We are the fruit of what has gone before, we do come from the generations that have been. But, if so, how are we differing from the brood of pigeons yonder, which the fancier can affect almost as he pleases by careful selection, producing, developing here the shiny, glossy plumage, there the strange

fantail, there that crest with every shape and hue. Where are we different from that brood of pigeons? Are we simply the victims of a Law, which is to make sport of us?

Now there are two differences. The first is a difference within. When we talk about the difficulties of any problem, it is the first law of mathematics, that we must take in all the conditions of the problem and leave nothing out, lest that which is left out should spoil the whole solution. When people talk about heredity they nearly always mean something bad, and they forget that there is something good. When you take in various elements of the pedigree, you can't leave anybody out. You notice that curious trick in your child in gesture, or something else; neither you nor your wife had it, but you can find it in some remote ancestor. You can't leave out any factor from the pedigree, you must take the pedigree and every strain in it. First father and mother, then grandparents, then great-grandparents, and then you must not stop in the dark but go right through, right through a hundred generations of sinning, suffering men and women, and come out on the other side of the dark to the grand fact the Bible reveals, "Which was the son of Seth, which was the son of Adam," but don't stop—"which was the son of God." That is just the strain in the pedigree that most people leave out, that science fails to take in, the strain that is always left out, save when the blessed Truth comes home to us—"which was the Son of God." It is the dominant strain. What does it mean? "Which was the Son of God." It means that in me, degraded and obscure as I may be, with all the evil tendency which went to make me, there is something hidden, a power of righteousness, a power of seeing right and wrong of a grand tendency to God, which was the foundation of all. "Which was the Son of God." Go to the young fellow, tempted, and under the dominance of sinful lusts and point him out to himself, "Which was the Son of God." Go, tell the poor drunkard besotted as he is. Say to him, lift thyself up, "Which wast the Son of God." Think of that, that is the foundation of all, it is the dominant strain, it is the lesson of God in the revelation. Teach it to the world, otherwise gripped in the law of a never failing fatality—"Which was the Son of God." That is the difference within.

And then the difference without. God made man in His own image and gave him the power of response to righteousness. Ever since man came into the world, the Holy Spirit has been moving on man. There is a power of righteousness in you to choose; there is the spirit of righteousness come into you to give you what you choose. There, in that chamber which God made for Himself in your inmost being—I know it is covered with the rubbish of the centuries of sin, it is filled with all the debris of moral wreck—but deep under all there is a hidden spring, and God only knows the secret of that spring, and His loving hand and finger can push the rubbish aside. He comes and touches the spring and the whole new life starts forth in answer. The Holy Spirit comes to bring in the loveliness of righteousness and to show that that is what is meant for you and while He whispers "I will help you to it." Then, I say, I, the child of God answering to my Father's image, lifting myself up, standing in the new dignity of my recovery of manhood, and knowing that the Holy One is thus moving upon me, I can answer in my free will, "Yes I have it," and the noblest use of my free will is this, to choose to be subsverient to God's will; I can do it because God comes and strengthens me. He says, "My grace is sufficient for thee." Then there is no need for me to despair, Christ says "My grace is sufficient for *thee*." There is no need to despair, if thou hast in thee the evidence of the sonship of God.

When we submit ourselves to the touch of the Divine finger, which presses the deep hidden spring of moral life, you Methodists know what it means, it means that we are *converted*. When we submit our will to God's will, having all the splendid possibility of saying "no" to God yet saying instead "yes," there is developed in us a wholly new set of affections; we are turned right round, and the will that has wavered developes in strength and power to act. Then life becomes a new thing; then even the sins of the past, sad and weary though they be, may be so moulded and altered, that when the dross is taken away, there may be left something pure. It has been said epigrammatically it may not be a bad thing to have a tempest in the lower half of the face, provided that there is a hurricane in the upper part. In the

lower part of the face, the animal shows itself, in the upper part the soul and the higher powers look out of the eyes. It may not have been a bad thing to have the strong temptations to the lower side of the nature, if only there comes that great blast of Divine power upon the upper part, the nobler part of man, so that he comes out of the conflict with the scars of battle but triumphing. "Who are these who come out of great tribulation and have washed their robes and made them white in the Blood of the Lamb?" Oh, it is a grand thing to be a man, it is a magnificent thing to have been born into this world. God stoops down to the individual soul and He says, I thought it worth while dying for you all by yourself. God stoops down to the individual man and takes him out from the tangled mesh of all the other lives that went before to form him, God stoops and lifts him up. God has prepared a mountain peak, my brother, up which he means you to climb; he created it for you before the foundation of the world, a mountain peak, I say, up which you must climb. If you do not climb it, it will be for ever untrodden, for no other foot can tread it. As we yield to the Divine impulses, we climb higher and higher, often with bleeding hands and knees and feet, often feeling the strong touch when we are ready to fall down the precipice. Higher and higher we climb until we get into God's pure air of heaven, and the very wind which rustles by whispers "Child of God, Child of God." As we hear the voice we know the strength within us and higher still we climb, and put temptation beneath our feet until we shall at last in God's grace stand on the peak itself. And as the whisper sounds "Child of God, Child of God," at last we look up and our whole soul goes out as we answer, "Father," and He looks and He sees His likeness in the child. You must climb, for no other foot can climb for you. It is a grand thing to be a man to fight and prove your manhood, and to show what it is to be a child of God.

Some of you have read the story by Oliver Wendell Holmes called "Elsie Venner." This is the plot. Elsie is born of a mother bitten by a rattlesnake before her birth, and it is supposed there is something of the nature of the rattlesnake in the child. The author beautifully, though

whimsically, pictures the struggle of the snake nature with the human nature in the child, until by-and-bye, as the maiden comes to young years of womanhood, the human love of a youth comes, and as it enfolds the maiden, the last trace of the snake nature passes away, but in the struggle the girl dies. Which things are an allegory.

> Stung by the scorpion sin
> My poor expiring soul
> The balmy sound drinks in,
> And is at once made whole.

I have been stung by that scorpion sin, it has been a life's struggle, and all through life I have felt it, I know it, I feel it still. But love comes and love enfolds me. I could not do it without, but when the glorious love comes from the Cross, and the powers of God are thrown around me, then I feel the thrill of that strong power within me. Thank God the parable fails. It is not death but Life that comes through Jesus, who died for me, and God lifts me up from the sin and I am saved through my Saviour. It is a grand thing to be a man, because that means, when truly interpreted through love, Thou art a son of God.

Oh, young man, go forth to-day in this the royalty of thy manhood, interpreting through that strength, which the abiding love, the abiding Presence makes possible for thee, the dignity of that manhood for which the Son of God thought it worth while to die.

THE PLACE OF THEOLOGY IN PREACHING

BY THE REV. ALLWORTH EARDLEY

THERE are two conditions of present-day life and thought, and particularly of the mental attitude of our congregations, which seem to suggest alike the opportunity for, and the limits of, definite theological teaching. I refer, first of all, to what must be admitted to be a prevailing ignorance of some of the salient truths of the Christian Faith in one direction ; an equally wide-spread unrest and dissatisfaction in another ; and, most prevalent of all, a lamentably loose

indifference as regards the whole subject, which is becoming not only the avowed attitude, but apparently the proud boast, of a considerable section of our hearers. These conditions call for the adoption of a firm and decided policy on the part of those whose aim it is both to hold and to spread "the truth as it is in Jesus."

I have omitted any reference to the spread of actual error, as well as to the antagonism of the recognised enemies of the Faith, being profoundly convinced that if we can only succeed in breaking down ignorance and prejudice, removing, or at least allaying doubt, and awakening intelligent interest in the indifferent, there will be little left to do in the way of combat with actually hostile forces. It is this combination of ignorance, unrest, and indifference that emphasises the great opportunity for the clear and unmistakable sounding forth of those facts and doctrines that lie at the very heart of the Christian Faith.

The other condition is to be found in the universal, and I venture to think reasonable, demand for attractiveness. There were surely never more rival interests, or more claims on the consideration and attention of the people than there are to-day, and the consequence is that the mere systematic setting forth of doctrines is unheeded and dryness becomes absolutely fatal. To be true to the message, to set forth with no uncertain sound the great Christian verities, and at the same time to interest and to win, is the goal to be strenuously aimed at.

Perhaps now we may have succeeded, in some measure at least, in bringing the subject within reasonable limits, when we ask what is the type of theological preaching that will best satisfy the conditions that have been described. Not that any such horror as a prescribed and stereotyped form of preaching is meditated, but at least one or two essentials may be indicated, each of which must be recognized as a *sine qua non* of convincing and effective utterance.

It may be considered needless to suggest that the preacher's own conception of the truth he has to deliver must be rigidly, severely, systematically theological. He must cast away all thoughts of captivating his own interest while he handles with minutest exactness, albeit with a humble reverence, the

truths he has to elucidate to others. There is one stage at least in the preacher's preparation of his message, and, shall we say, of his preparation for preparing it, in which he must be content to investigate, to weigh, to criticize and to question. This may mean long, painfully dry periods of hard, uninteresting labour. Happy man, if he has the grace to exclaim in the midst of it, "Blessed be drudgery"! He is at least laying a good foundation, and though the stones and brickwork he lays are destined to be hidden, and are best so, yet upon the conscientiousness of his work will depend the stability, and in some measure the beauty of the building to be raised. I think it was in the *British Weekly* recently that this anecdote appeared: "An old preacher was asked which of his two sons was the better preacher. 'Well,' he said, 'George has the best show in his window, but John has the best stock.'" It is a truly awful temptation to some of us to make a display by way of compensation for the lack of solidity. It may be said that this is irrelevant, referring as it does to the preacher's study rather than to his sermons. If I may be allowed to return to a figure I have left, let me say that this strict theological discipline of study has as much to do with actual preaching—nay, is as much a part of it—as the foundation of a house is part of the building.

Let the preacher, then, go from his study to his pulpit with solid, well-thought-out, positive truths, the result of many a mental and spiritual victory. Only, if the battle-cry is to reach the ears of his congregation at all, let it be the sound of the victory, and not the clash and clang of the conflict, that shall be heard. It is not our business to create unrest or to disseminate doubt. There is enough bewilderment in men's minds without the Christian minister adding to it. It is a cruel thing to suggest questioning and doubt when no difficulty has occurred, unless with a far greater clearness the positive truth can be stated that will plant the uprooted tree with its torn and tender roots more deeply and securely embedded in the new and richer soil. Negative teaching, destructive criticism, suggestions of doubt, if these are the distinctive features of a man's message, he had better ask himself most severely whether he has not been entrapped into doing the devil's work instead of God's.

On the other hand, it is no part of a preacher's work to perpetuate error. If a man, on one of the secondary beliefs of Christian doctrine, after conscientious and prayerful examination, has arrived at the mature conclusion that it has no better foundation than in tradition and fable, it is his plain duty strenuously yet tactfully to oppose it. For instance, suppose a man trained in the strictest views of the plenary verbal inspiration of the Bible, and ministering to a congregation in which such views predominate; after patient enquiry, he is led to modify his opinions, and comes at last to be fully satisfied with such a position as is represented by the dynamical theory. What is now his duty? Certainly not to make believe that he thinks as he thought before. No true man can act any such double part. Not, indeed, to regale his hearers with the various stages of transition through which he has passed. No!—let him take his firm stand on the newly discovered truth—if truth he feels it to be—and give positive, strengthening teaching, remembering that his duty with regard to the Bible is not to prove or disprove this or that theory concerning it, but to uphold and demonstrate the absolute "trustworthiness of revelation." Dr. Dale says that "some preachers transfer the constructing of their systematic theology from the study to the pulpit." The preacher in all his mental conflict should be "not swift nor slow to change, but firm," and even when he is compelled to change, it must be on the solid ground of the surer faith that he must lead his hearers, and not on the quicksands of his transitional speculations.

Once more, let us beware of substituting abstract theories for living facts. We do not preach the Atonement, we preach "Christ Crucified." Our Easter theme is not the Resurrection merely,—it is the Risen Lord. One of the snares of theological preaching is the impersonal element. It is so possible to be entranced with a doctrine till its personal Centre, Jesus Christ, is lost in the theories about Him. The facts of Christian doctrine: the Living Christ, the Indwelling Spirit, the Forgiving Father, the changed life, the sure and stedfast hope, these in their inseparable bearing on character and experience are themes that will always live. We as preachers are not professional doctrine-mongers, with our stock-in-trade

ready to be produced when required. We are messengers of great vital truths to living men.

With these words of warning in our mind let us turn again to the consideration of the positive message we have to deliver. What is the scope of our teaching? It is best described, I think, in the words of Paul to Timothy: "Sound words, even the words of the Lord Jesus, and . . . the doctrine which is according to godliness." Jesus, the Supreme Lord, both the source of the doctrine and the final appeal; and godliness, the holy life, as the end and test of orthodoxy. No safer guide than this can be imagined, the stamp, the sign-manual of the Living Lord, upon the revealed Word.

With this as the *terminus a quo* we are led on to the full and faithful declaration of the whole counsel of God. We have no right whatever to pick and choose our doctrines, to the conscious and deliberate exclusion of what we believe to be a part of revelation. A preacher may have a bias toward certain elements of teaching. He may most legitimately dwell upon them for protracted periods, but we show disloyalty to our Master when we set our face against any part of His Word, or refuse to pass on what He has committed into our hands. Constantly, plainly and definitely, then, we must all bear our witness to the great body of Evangelical truth. What are understood as the cardinal doctrines must be faithfully preached. But how?

The answer to the question will not be complete if we only insist on the faithful and accurate setting forth of doctrine. We have not forgotten that other condition that has to be satisfied—the demand for attractiveness. Let it be understood that no plea will be made here for any sensational or "catchy" methods by which congregations shall be entrapped into hearing theology, watered down with cheap smartness or emotionalised with hysterics. Manly, straightforward dealing is the most winsome after all, and a direct appeal to the heart and conscience will do far more than the prettiest flowers of rhetoric. But we must insist upon it that the message be made attractive. To quote Dr. Dale again, "I decline to believe that dulness is necessary to dignity."

It is our own fault, in nine cases out of ten, if people go to sleep under our preaching. Humour, imagination, pathos,

irony, pleasantry, and a hundred other natural gifts may be wisely and effectively enlisted to render interesting and captivating the most strictly theological sermon. If we cannot sustain interest for half-an-hour, let us do so for a quarter of an hour, until by the grace of God we have learnt our lesson. There is no excuse for dryness, especially to us who are among the ordinary men. Great theologians, by the very weight and dignity and worth of their utterances can afford sometimes to be heavy in style, but we cannot. If we cannot get people to listen to us we might as well be silent. Let us have theology by all means, but it must be theology on fire. Let us have a simple message, but it must be the simplicity of an all-constraining beauty.

There is not a single doctrine in all the Christian faith which cannot be put in such a way as to compel attention. Let a preacher make his congregation feel that he is not trying to force their credulity, but with passionate earnestness seeking to induce them to accept a gift in every truth he declares, and theology will no longer be accounted a dry thing. If vital Christianity is to win its way into men's hearts, as well as their heads, its heralds must be more winsome.

It may be needful, in conclusion, to say a word or two on the marvellous adaptability of theology as an element in our preaching. In the instruction and edifying of Christians it will be seen at once to occupy a large part. The more mature the Christian, the stronger the meat that may be given. A course of sermons on successive Sunday mornings, provided they are sermons, and not essays or dissertations, on some great doctrine will be good for preacher and hearers alike. One thing, however, must be insisted upon: the aim must not be that the whole series taken together form a complete and masterly exposition of the doctrine in question; there must be distinct and practical aim in each discourse.

To the evangelist—and every preacher must be that in some measure—careful, accurate theology is a supreme necessity. Never so much as when pressing home the way of salvation, or directing the penitent to Christ, do we need to be scriptural and exact in our message. A missioner who lacks grip of doctrine is necessarily shallow; a revivalist who cares nothing for theology, but only plays on the emotions, is little better than an imposter.

A great part of our work is to administer comfort, to bind up the broken-hearted, and we need all our theology for this. I heard a minister say some time ago : "You cannot go into the midst of suffering on a thin experience." It is equally true that we cannot enter upon the ministry of comfort with a thin theology. Men in sorrow and perplexity do not want platitudes or vapid words of pity. They want a sure foundation, and it is our business to give it to them.

With regard then to the place of theology in preaching I have tried to show that it lies at the very foundation of all true preaching, adapting itself to every style, and binding none down to any conformity to type.

Let us make more of it in our regular work ; let us bring it into greater prominence on what we call our special occasions. On the great Christian Festivals let the truths and facts they commemorate be clearly and attractively set forth. Let us make use of the larger opportunity afforded by larger congregations at Anniversaries, Harvest Festivals and Conferences, to let the glorious truths of the glad Evangel ring out with additional force.

Above all, let every preacher, as he desires to prove his work effective and his theology vital, face his congregations in the spirit of the apostle who wrote—"I determined not to know anything among men, save Jesus Christ and Him crucified. . . . . And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

REST GIVEN AND FOUND

BY THE REV. JOHN REID, M.A.

Come unto Me and I will give you rest. . . Take My yoke upon you. . . and ye shall find rest.—MATT. xi. 28, 29.

THIS gracious invitation is perhaps the most attractive part of Scripture. Not till "the day" declares it, will it be known how many weary souls have yielded to its gentle call. It is also one of the richest parts of Scripture. Fresh

truth is constantly being discovered by the believer who gives good heed unto this word. It is a fountain whose waters fail not; a branch of the Tree of Life, yielding its fruit every month.

It is possible for one to read and repeat this passage many times, without noticing the contrast which is made, between *the rest that is given* and *the rest that is found.* Yet it is quite clear, and can never be forgotten when once it is discovered. We see that Jesus gave a double promise of rest. He said "Come unto Me and I will *give* you rest" and "Take My yoke and ye shall find rest." The "rest" is the same, but there are two ways of getting it.

1. *There is the rest that is given.* It is rest for all that labour and are heavy laden, rest for those who are under burdens. The burdens are those which lie on the hearts and minds of men. No description sets forth the kind of burden for which He gives rest. That omission is part of the Gospel. No weary or burdened man or woman, need be perplexed with a doubt, as to whether he intended to include them in His invitation or not. "Nothing human is alien to Him." Whosoever is burdened, can be assured that they are included in the wide circle of His call. Whatsoever wearies and burdens the hearts and minds of men is within the reach of His hand of help. The burden of sin, the burden of sorrow, the burden of care, the burdens of unrest and fear, for these there is help in Christ.

The rest which He gives is the rest of relief. He takes the burden and carries it for us. As He bore our sins, so He carries our sorrows. Since He careth for us, we need not let "black care" ride behind us. We can give our fears not "to the winds" but to Him, and "hope and be undismayed." At the feet of Jesus we can say that

> Every cross grows light,
> Beneath the shadow, "Lord, of Thine."

The relief is received when we "come" to Him. That is the word of guidance; and He is not far from any one of us.

> Where'er we seek Thee Thou art found,
> And every place is holy ground.

All over India, but especially in the north, one sees by the wayside two erect stones, with a flat one laid across the top

of them. The top stone is about the height of a man's shoulder. They have been set up by those who are seeking to win merit with the gods. The many bearers of burdens in that toilsome land, may be seen leaning the burden for a little on these stone rests. In some vernacular versions of the Gospel of Matthew, the name for the stones of rest, is used in the translation of this passage. But the image is not equal to the truth. The stones of rest give relief but for a little while. Soon the burden must be taken up again, and the bearer set forth under it, trudging through the dust and the heat to his or her home. The relief which Jesus gives is permanent. He does not serve but for a time. He will carry our loads to the end. And yet the image is often true to fact. Too often we treat the Saviour as if He were only a stone of rest for a little while. We too often give Him our burdens, and in our folly and unbelief take them from Him again. But our folly does not make His promise of none effect. It still stands for all who will take it in its fulness. This gift like all His other gifts is "without recall."

2. *There is the rest that is found.* There are not two kinds of rest, but two ways of getting it. It is received, when we come to Him, as relief from burdens, but the rest of Christ is not exhausted then. The rest that is *given* and *received* is rest *from* burdens. The rest that is *found* is rest *under* a burden. The promise runs "Take My yoke . . and ye shall find rest." This is part of the wonder of the rest of Christ. The yoke under which it is found, would be regarded by unspiritual people, as but one burden the more. There is little prospect of rest while one bears a yoke. And yet the Christian has found that this part of the promise is as true as the first part of it. The yoke of Christ is the sign of the obedient service of Christ by those who bear it. The rest is the deep satisfaction and peace which comes to the Christian in his life of yoke-bearing. "His commandments are not grievous." "Great peace have they who love" His "law." Man is in harmony with himself, with all around him, and with God, when he carries the yoke of Christ in faithful obedience. He has found the secret of peace, and rest.

May we not also say that the word "find" has in it an element of surprise? It was this word (in the Greek) which

Archimedes uttered, as he danced in the streets, crying, "I have found it," "I have found it," when the surprise of some long sought discovery filled him with joy. The man of the world, who yields his heart to Christ, finds to his surprise that the life of obedience to Christ, which he had perhaps sneered at as a life of narrowness and irksomeness, is a life of deep satisfaction such as he had never known. But the experienced Christian is also not without his surprises, as he takes up the yoke of Christ. Sometimes there are duties from which we shrink, dark experiences which we dread, crosses which we fain would shun, sacrifices that we are unwilling to face. They seem to threaten nothing but pain, and trial, and sorrow. And yet when, in loyalty to Jesus, the hard yoke is submitted to, the heavy cross is lifted, the painful duty or sacrifice is begun, we find to our surprise that the promise still holds true—"Take My yoke . . and ye shall find rest unto your souls." But the promise is then fulfilled more fully. It brings us a new and deeper blessing —a peace that passes understanding. Like the disciples we fear as we enter into the cloud, but in the cloud, the Lord is transfigured. The glory is always linked with the suffering. The crown goes with the cross, but even to the most saintly soul the crown will be a surprise.

MEN AND BOOKS : A MONTHLY SURVEY

"The Decay of Eloquence"

THE holiday season brings to the preacher not only rest and change, but also a new or, at least, an infrequent experience—that of viewing the pulpit from the unfamiliar standpoint of the pew, and listening to the utterance of other voices. This gives to the wise man a golden opportunity of observing the power and weakness of the modern pulpit, and enables him to criticise his own sermons more definitely than is possible when actively engaged in pulpit duties. A popular and eloquent preacher—the Rev. John H. Goodman—has been giving the benefit of his recent experience in this direction to the readers

of *The Methodist Times*. While speaking in eulogistic terms of the sermons he heard, he complains strongly of the *lack of eloquence*—"their teaching was admirable; their devotional spirit excellent; their desire to do good manifest to the most careless listener. But they lacked rhetorical force. Words fell from their lips—the metaphor is accurate—they fell; they were not delivered. This is the characteristic of much of our modern speaking," etc. The writer then goes on to praise the oratory of Punshon and Beecher; and to urge that although only one or two in a generation can reach these heights, yet *all may climb*.

All this is true, no doubt; rhetorical preaching is out of date to-day. But a further question remains, "Is the absence of this rhetoric to be regretted?" The eloquence and power of the great preachers named all will admit; must all great and forceful preaching conform to the same pattern, and be moulded by the same rules? We think not. For those who are *masters*, the rhetorical style is powerful and fascinating; but it is otherwise with those who imitate and only follow *the masters* from afar. "There are many echoes, but few voices." The hearer is rather to be congratulated on the decay of that rhetoric which is only an echo of greatness, and on the cultivation of a plainer, but happier style of pulpit utterance.

The present writer has also had an opportunity of studying modern pulpit methods twice or thrice lately, and has been glad to see that some at least of the preachers of to-day are trying to speak to the heart and conscience. The first illustration shall be taken from a "candidate's" sermon. This was, as a sermon, crude, immature, betraying at every point the "prentice hand"; but full of promise—and commendable for its pointed sayings and continuous personal application. The preacher is "an accepted candidate" to-day. At the next opportunity we had of listening—the preacher was a well-known evangelist, and the sermon had some of the strength, and much of the weakness of a "popular" sermon. The preacher was dogmatic, but, unfortunately, not always accurate; his illustrations were frequent but too personal throughout, and occasionally verging on the egotistic. Still the teaching was practical,

and although the preacher could not be called eloquent, his style was forceful and fairly clear. If he could have read his own sermon, its faults would have been easily corrected.

Our third illustration is of another order. The preacher is a scholar, and withal a scientist. From him we heard two sermons. The first can perhaps best be described as theological—it concerned the *theology* of worship; and urged in a clear and intensely practical way, the true foundation and real conditions of sincere and genuine worship; it must be reverent, lead to communion with God, and loving, trustful obedience. The second sermon was full of *evangelical warning;* the preacher gave his congregation a new and vivid setting for one of the most familiar incidents of the New Testament—*Paul preaching to Felix.* With forceful language, intense earnestness, and wealth of illustrations drawn from nature and human life, the preacher set forth the *inconvenience* to the ordinary man or woman of being a Christian, and showed that Felix has many followers to-day. His style was sometimes epigrammatic—such sentences as "the highest is always the hardest," were frequently heard; and throughout it was manifest that the speaker was trying to arouse the conscience, and to quicken and inspire the will of his hearers. If the sermon had a fault, it was too long; it would have been improved and made more effective by condensation.

We did not miss the glittering rhetoric of the earlier days, the strong common-sense pleading of the preacher won its way to our hearts, and we believe that many would be stronger to meet the morrow's temptations as the result of that service.

What then of the modern pulpit? In our judgement the preacher needs to cultivate particularly—not the old oratorical devices—but accuracy and fulness of knowledge; clear speech; strong faith in Christ and in the Gospel message; and that convincing eloquence which will enable him to compel his hearers to believe that what he utters is the very truth of God. The people who listen to us to-day, must have their conscience aroused if they are to be led to definite decision; and the preacher who can capture and revivify the conscience will do the most effective service for the church of the future. J.E.

Recent Methodist Literature

We have received from Mr. Kelly a batch of really important books dealing with Methodist History. The Book Room was somewhat severely criticised at the recent Conference and a Special Committee appointed to consider its affairs. But those who are most anxious to see this department of Wesleyan Methodism brought to the highest state of efficiency will be the first to recognise the excellent work that is actually being done.

The books now before us are a credit to the Book Room. First comes a handsome two volume edition of Wesley's Journal. A book of which we may say without exaggeration that it should be on the shelves of every intelligent Methodist. Such an edition has long been needed and we cannot but think it will be widely appreciated.

A delightful abridged edition of the famous Journal has been prepared by the Rev. Nehemiah Curnock, who has thus added another to the many services he has rendered to Methodist Literature. This handy and cheap volume is expressly intended for young people, members of Wesley Guilds, etc., and has been done with excellent care and judgement. The chapter headings are striking and there is a very good Index.

Mr. Curnock's volume is intended to be in some sort a companion to The Roots of Methodism, a little book by the Rev. W. B. Fitz-Gerald, General Secretary of the Wesley Guild. It is difficult to speak too warmly of this charming book. It bears on every page evidence of the author's clear thought aud literary taste. No more admirable book could be placed in the hands of young Methodists who desire to have a pleasant and informing account of the history, doctrine and polity of their own church.

Another important volume is the Fernley Lecture of the present year, delivered by Dr. Alexander Sutherland. His subject is Methodism in Canada, an interesting and valuable departure from the class of subjects usually treated by Fernley Lecturers. As the author says, "Methodism in Canada has been so busy *making* history that no one has had leisure to *write* it." It is a matter of real satisfaction that the duty has at length been undertaken by so entirely competent a historian. The most interesting and thrilling section is naturally that devoted to Pioneer Days.

In regard to some matters Dr. Sutherland is perhaps a little too diffuse, but he has a good, vivid style which makes his lecture easy to read. If the volume should lead to a deeper interest in Canadian Methodism and a closer union of hearts between the various branches of the Methodist Church it will have accomplished an important work.

Finally, we must note the publication of THE MINUTES OF THE 160TH CONFERENCE, a stout volume well edited and arranged by the responsible officials. A.E.G.

A GERMAN PASTOR ON MODERN PREACHING

In the *Expository Times* for August, the Rev. H. R. Mackintosh describes and discusses a small volume on Modern Preaching, written by Pastor F. Niebergall. The author divides his treatise into three parts, dealing respectively with the preaching of the New Testament ; the hearer ; and the present duty of the preacher.

In the first part he examines the teaching and preaching of Jesus and of the principal apostles ; and endeavours to show the "sources of impulse and solace on which the preaching of the New Testament relies."

"Man" is the topic of the second division, "man as the subject and object of sermons." Such questions as "Why people go to Church?" "What heaven and hell mean for modern men and women?" and "Why they dislike and distrust the clergy?" are discussed in an interesting manner. Preachers are urged to endeavour to regain "vital and sympathetic relations with educated people who never go to Church" ; and the opinion is expressed that the supernatural element in Christianity is more attractive to outsiders than the ethical.

The next division discusses "the theological presuppositions of preaching at the present time" and gives some practical advice. A wise and genuine apprehension of human life, truth, and simplicity, are urged as the cardinal points of a good sermon.

In one section of the book Pastor Niebergall (unconsciously following the method of *The Preacher's Magazine*) expounds the ideals and methods of some of the best preachers in modern Germany ; and this particular part of the volume is strongly recommended by Mr. Mackintosh. J.E.

STUDIES IN THE SONG OF SONGS

VI. The Mountain Retreat

BY THE REV. HILDERIC FRIEND

Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.—Cant. iv. 6.

RETREATS are not a modern innovation. We need not look askance at them, or condemn them because they have been revived by a section of the Church whose general methods we may disapprove. Isaac went into the fields to meditate and pray. Prophets, priests, apostles, in all ages, have gone into retirement for longer or shorter periods. Above all, we have the example of our blessed Master, who withdrew from the world that he might prevent the daybreak in prayer to God. Retreats may vary alike in place and in method. One and the same end may be attained by a variety of means. The end before us is the fostering of love, the deepening of the spiritual life. We are to be brought into closer touch with the Beloved.

In the Song of Songs we find mention of three kinds of Retreat—The Mountain Retreat (iv. 6); The Country Retreat (vii. 11); The Garden Retreat (iv. 16). We have to consider not merely what it is from which we withdraw, but what we go to. One finds refreshment, fruit, comfort, in a garden retreat, to whom the mountain would be barren. Another who would find the fields relaxing, obtains just the kind of bracing and inspiration he needs in the mountain solitude. We must vary our retreats with our need, and with our condition. The tonic that is most useful in one condition of health must give place to the laxative in another. We one day need a stimulant, another day a sedative is required. At one time we can climb, bounding from rock to rock, and crag to crag till we are entirely cut off from the haunts of men—alone with God. At another time we find our greatest delight under the welcome shade of the vine and fig-tree. Let us then away at this time to the mountain of myrrh, and the hill of frankincense.

I. *The need of spiritual retirement* may be stated. It is of supreme importance, if the soul's best interests are to be conserved, that we go often into retirement. We are too worldly.

> The world is too much with us: late and soon,
> Getting and spending, we lay waste our powers.

We find the world, like the sea along our island shores, encroaching. We have to realize that the paramount end of life, as Wordsworth says, is "to promote and fortify the weal of our own being." By weal we understand spiritual well-being.

Many pleas are put in against retreats. *There is want of time.* Personal culture, the needs of the family, the claims of business, civic demands, political duties, the urgency of church life, may all be pleaded. *Loborare est orare;* and we must do our duty. It is greatly to be feared that much of the weakness and failure of modern life—domestic, civil, and religious—is due to the mistaken idea that if a man puts duty first he is safe. "These (things) ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23).

We lack equipment. To enter successfully upon these ventures we must have method, plan, knowledge of the means which secure success, and we plead the absence or want of these. It is a futile plea. For in the first place we have abundant examples in the Word of God. In the next place there are numberless manuals for the guidance of the ignorant; and, finally, we should soon discover for ourselves the best way of making profitable use of retirement. Experience is the best teacher. The introspection, fasting, self-torture, discipline, which seem to be so helpful to some, are useless, and worse than useless to others. We must be masters of our own temperament, needs, and capabilities, then we shall soon learn the best way to meet the soul's demands.

There is want of courage. We cannot face solitude, loneliness, the negation of all we have learned to trust and lean upon. How few are self-reliant. How few drink water from their own well. Hence we are weak. We must have guides and stays. We need a Father Confessor, we desire some one to come up and sit with us that we may understand the Word. Much of this is very distressing. Such confessions shew how little our Christianity is developed. We do not know ourselves, therefore we do not know God. This want of moral courage must be faced.

Again, the soul needs its holiday as much as the body. There is a waste which is the result of growth, as well as a waste resulting from disease. The healthy body needs recuperating as surely as does the unhealthy. And while it is true that the healthy organ can balance waste and decay by growth, yet that growth can only be maintained under certain conditions. The healthy organism needs healthy surroundings, healthy employments, and an adjustment of income with expenditure. There must not be an overdraft. The capital must not be diminished. The strongest man must have his regular and sufficient supply of food and rest: the greatest Christian worker needs to be the most frequently in vital touch with God. How often is this forgotten; till at last a man finds he has been going through the form of service but has lost the life of the soul.

It was a wise saying of Zoroaster that he who would attain the summit must go light-armed. What a boon it is to a man to put off for a time his heavy armour. It is by these acts that we come to understand how many things which we thought indispensable can be done without. The sling and the stone may be of more service to us than the heavy accoutrements of the warrior. Our business would not suffer as we dream it would, if we spent more time alone with God. We could lay aside the cares of office without injury if we spent the leisure in climbing the mountain. Our heavy artillery keeps us from the summit of the mount of God. Brethren, let us lay aside every weight that hinders us from retirement into the secret place of the Most High.

II. *The place of spiritual retirement.* "I will get me to the mountain of myrrh." The mountain! How exhilarating! The word is suggestive of all that is great and strong. We speak of the everlasting hills. But the mountain also suggests the lonely, the weird, the unknown and mysterious. To climb a mountain implies toil, labour, risk, danger, isolation. Yet a peculiar fascination lingers about the mountain in all lands. Who has not felt a longing to scale the mountain? Who, that has once reached the summit, does not look back upon the undertaking with delight, and long to repeat the experiment? From infancy the distant hills, purple, snowcapt, cloudwreathed, mysterious, have

appealed to us; and as the years have gone by we have had an increasing desire to scale the rugged heights.

What have we here but the Higher Life? Is not this the true ideal? Are we not to seek the things which are above? Is it not our duty to be ever rising to higher things? Are we thus going on to perfection? Are we prepared for the fatigue, the toil, the risk? He must be brave and bold who would climb the spiritual Andes and Himalayas. Here are mists, and rarified atmospheres, and intense cold, and awful silences; here are new experiences and rare; but only robust souls are safe in heights like these. But if we cannot climb the highest mountains we may at least attempt some hill of God which it is within our limited powers to compass.

Some characteristics may be mentioned.

1. How valuable is the mountain top for enlarging our views and ideas. We need breadth. Valley life is cramping, narrowing, and belittling. We must get to the highlands, extend our outlook, throw the horizon further back. The world is larger than it seems to most of us. Our ideas are provincial and insular, sectarian and untrue. How swiftly would much of our bitterness, jealousy, misunderstanding, pass away,

Could we but climb where Moses stood.

2. It has been observed that those who climb mountains develope a physique and a character to which the dalesman is a stranger. How shrewd, hardy, robust, intelligent, clear-witted, the people of the hills become. Similar are the characteristics of the men who often frequent the hill of God. Spiritual consumptives, anæmics, weaklings, are not found here.

3. Here is not only enlarged outlook but purer air. How the breeze of the mountain clears the head, blows away the cobwebs, revives the appetite, quickens the pulse. As the sickly European from the plains of India seeks the mountain that he may regain vitality, so should the Christian seek the heights where he can breathe "an ampler, purer air."

4. But here peculiar difficulties are to be met. No man stands more in need of a simple trust, a robust faith, an unfaltering courage than he who essays to climb a mountain. Unfrequented heights are unsafe except an experienced guide attend us.

Let me venture to name some mountain retreats, one or more of which we ought to visit frequently. They are all too much neglected by us.

1. The mountain of myrrh is the mountain of law. Myrrh was bitter, so is the law. Yet the Christian has need of it. Sinai is not to be left unexplored. Is it not to be feared that there is a tendency to-day to regard Christianity as superseding and annulling the law, rather than fulfilling and perfecting it? That tendency is dangerous. The lovely butterfly cannot dissociate itself from the caterpillar and chrysalis. The dragon-fly which

> From head to tail,
> Came out clear plates of sapphire mail,

is ever required first to fill an old husk, as Tennyson reminds us. It is good for us to remember the hole of the pit, the thunder of the law, the voice of Sinai. Some will take exception to this; but I pass on to observe that the mount of law is the fount of revelation. We cannot afford to pass the rugged heights. If we want visions of God we must still repair to Sinai's crest. The dense clouds which gather there are the very garb of God. Here is the secret place of the Most High. Because we are in Christ are we therefore exempt from the law? Not in the least. The truest Christian is the least lawless, the most law-abiding, of men. His life is regulated by law, he walks by rule, he often repairs to the mount of God.

2. The mountain of myrrh is the place of sacrifice. The writer of this poem may have had the very mountain in view which Abraham ascended, with heavy heart and steps of pain, in order to sacrifice his son, his only son to God. Moriah was to Abraham the mountain of myrrh in its bitterness. But as the patriarch returns from his retreat he comes back to the world and to life a richer, stronger, happier man. Only those who have visited the mountain where heavy demands are made on faith, loyalty, devotion, integrity, can tell the joy which such retirement brings; or can understand the stimulating results of such retirement. If sacrifice is not compulsory we should make it voluntarily. If God does not drive us to Moriah, we ought to go there of our own free will. The sacrifice is the more acceptable as it is the more

spontaneous. This is "one of the mountains which I will tell thee of" (Gen. xxii. 2).

3. The mountain of myrrh is the mount of transfiguration. Very memorable and instructive are the accounts which the evangelists give us of our Master's mountain retreats. I could wish to summarize them here, but must forbear. It is impossible, however, to pass by the mount of beatitudes and the mount of transfiguration. When He retired to the mountain heaven came very near to Him. Here He was visited by the great representatives of the past. Moses and Elias appeared in glory. Here He was recognised by the Father, and His authority attested. "This is My Beloved Son, hear ye Him." Here the fashion of His countenance was changed, and His raiment rendered luminous and pure. It was on the mount that He uttered His most memorable laws and teachings. It was here He held sweet intercourse with God, and acquired new power with which to face the world and meet its deepest need.

> Lord, it is good for us to be
> High on the mountain here with Thee,
> Here in an ampler, purer air,
> Above the stir of toil and care.

4. I venture to name one more retreat. From the mountain of myrrh we may get our Pisgah view of Palestine. We must retire like Moses to Pisgah. Quaint old Fuller will show us the way. Here is the mount of visions. Here is the sight of Beulah; here are the Delectable Mountains. In modern days a reaction has set in against the custom of talking largely about heaven. But reactions carry us to extremes. Let us beware lest in our desire to avoid sentimentalism we forego our rights.

III. *Some occasions for spiritual retirement.* "Until the day break, and the shadows flee away." The language of the poet, the seer, the prophet, is ever capable of varied interpretation and application. It is said you can find more in Shakspeare than he himself ever dreamed of. That is true of all inspired men. It is true of our text.

1. It suggests the suitability of evening communion. Jacob wrestled till the break of day. Christ spent all night in prayer to God. The Psalmist meditated on God in the night-

season. So eager was he to meditate in the Word that his eyes prevented the night-watches. God gave him songs in the night, and by night he remembered the name of the Lord. There is a peculiar helpfulness in the evening hours. When the calm of evening settles on the breast the heart turns Godward, and yearns for communion. In the evening the Saviour gathered the sick about Him and healed them all. When the day draws to a close let us seek retirement with God. Let the morning find us on the mountain.

2. Times of darkness are occasions for retreat. "Till the day break." We may work in the day; we may fight while the sun is up; we may be active while the light shines. But there are days when we must be passive. There are occasions when we must stand still and see the salvation of God. How much we lose for want of this thought. How often we fret and fume to our own undoing, when we might win by waiting. The morning comes at last. Many go to the top of the mountain to watch the sunrise. Here first glimpses of the coming day greet the eye and gladden the heart. The sight of sights is a sunrise on the mountain. And after the dark days of the Passion week, which we all have to pass through, what delight can be greater than to see the sun arise on the Easter morn from the mountain retreat? To catch the first rays, to be the first to be reached by the light, and reanimated with the warmth of the Sun of Righteousness —Oh, what a joy is this!

3. Retreat is appropriate when the day is hot, the air stifling, the struggle severe. The text reads in the margin, "Until the day breathe," *i.e.*, until the cool breath of evening springs up, as it does in the east. In the heat of the day men retire, that they may pursue their tasks in the cool of the day. God came down to Adam and Eve in the cool of the day (Gen. iii. 8). Let us go up to the mountain ready to meet Him there.

There are abundant opportunities and occasions for retirement. There are also many unclimbed hills, and unscaled mountains where we may test our powers and find ourselves "alone with God." Let us indulge more frequently than heretofore in spiritual retreats.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* The Beatific Vision

Blessed are the pure in heart for they shall see God—Matt. v. 8.

Introduction :—"To see God." That has been and it is the great object around which men's highest hopes and keenest fears have gathered. "Science! Science"! a modern savant is said to have exclaimed, I would give all the science that I know for a single glimpse of God." Science fails to find Him either in the expanse of the ages, or the universe of nature. It tells us that neither in the heights nor the depth, in the great or the small, is His presence manifest. But in this text The Teacher says that to see Him comes within the range of human powers *here* and *now*.

Is the logic of the promise sound? Will it stand the test of the critical reason? Let us see. A process of analysis may discover three modern "laws" embodied in it.

I. The scientific law of consonance. II. The philosophic law of growth. III. The social law of solidarity.

A. The Law of Consonance : This law illustrated in Tyndall's *Fragments of Science*, where he describes the experiment by which he proved the insensibility of the Optic nerve to the Calorific rays in a sunbeam. After demonstrating the fact he says the reason is because "that nerve is so adjusted that it responds only to those rays of light in a sunbeam *with which it is in consonance*. That explanation illustrates a principle which operates in all spheres of light and thought. (*a*) *Physical*, *e.g.*, beauty can only be seen by those who have "a sense of beauty." (*b*) *Moral*, *e.g.*, greatness can only be apprehended by greatness. (*c*) *Spiritual*, God can only be seen by the God-like. What God is determines what they shall be like who see Him.

1. God is : *A Spirit* (John iv. 24). And therefore : The man who is sensual or sensuous cannot see Him.

2. God is Light : (1 John i. 5). Therefore the man who loves darkness and does the deeds of darkness cannot see Him. (For "deeds of darkness" *cf.* Rom. xiii. 13 ; Col. iii. 5).

3. God is Love : (1 John iv. 8). Therefore the man who is "selfish" cannot see Him. (*cf.* 2 Cor. v. 15).

It is the man who is spiritual, unselfish, pure, not only in outward life, but in heart who shall see God.

II. The Law of Growth : The tense of the verb "to see" indicates not only the "future" but "progressive continuance" (see *Cambridge Bible* for Schools *in loc*). God

may be apprehended in the twinkling of an eye, but He cannot be comprehended through "the eyes of the ages." To every man who resolutely turns the set of his life away from the selfish, the impure, and the sensuous there comes a glimpse of God, and as he continues "in well-doing" the vision grows in splendour and in vastness, and it shall grow from more to more for ever. "Likeness will clear our sight, and clearer sight will bring larger view, and larger view bring truer likeness, and so in blessed interchange these two —likeness and vision—will be cause and effect and secure the eternal progress of our knowledge of Him" (Dr. Maclaren).

III. The Law of Solidarity: According to this law not only do all human beings "stand or fall together" but all are "alike in fundamentals of human nature." St. Jude calls the Gospel "the common salvation." He means it is a Gospel for every man without distinction. What is true of the whole is true of every part and therefore true of this promise.

The condition is not "brain power" or some would be excluded. It is not "fine feelings" or others would be shut out of its scope. The condition is spirituality, purity, unselfishness. All attainable by all. And attainable not merely by effort, but through Him and by Him whose gracious voice spoke this beneficent promise.

Robert J. Wardell.

The above is worked out with the help of Method II. in Wardell's Manual.

The Business of Life

What doest thou here, Elijah?—1 Kings xix. 13.

Introduction:—Elijah, the prophet of God, weary and unstrung, had retired from haunts of men to the desert and was wishing to die. An angel feeds him and causes him to sleep. Twice over. Then comes to him a mysterious whisper recalling him to duty and bidding him remember that he has still some work to do for God and the world. A similar whisper has come to many men in history. It suggests the all-important question: "What is the purpose of life?" That question we try to answer.

A. Everybody knows the first question in the Scotch Catechism, "What is the chief end of man?" and the answer, "Man's chief end is to glorify God and to enjoy Him for ever." This answer was explained by Thomas Watson, a British Divine in the days of Cromwell as follows:— "glorifying God consists in four things, viz., appreciation, advocation, affection, and subjection. This is the yearly rent we pay to the crown of heaven." (For expansion and

criticism of this explanation see "Religion of a Mature Mind," by G. A. Coe). It implies: (*a*) That both God and man are actuated by self-seeking motives. (*b*) That the emphasis of life is to be found in the future.

B. But the "Spirit of Christ" ever in the world, operating on the minds of men and unfolding the "Truth as it is in Jesus," is in our day demonstrating his operation by placing the *emphasis* of life's meaning on the present, and by teaching men that we "glorify God" by fulfilling the purpose for which He has given us life.

That purpose is the fulfilment of *His ideal for manhood.*

C. Two ways of arriving at *Ideal of Manhood.*" (*a*) Abstract: (See Landel's "True Manhood." But all this is theory or precept. Men want "examples" not theories.

D. One chief feature of Christianity is that it furnishes examples of ideal manhood. That ideal Christ.

E. Service: Meaning of Service: Difference between "Service" and "Work." Work has its centre in "self," "service" its centre outside "self" (for expansion of this thought see Dr. Berry's "Vision and Duty," pp. 135 ff.)

F. Service limited by (*a*) Natural aptitude, (*b*) External circumstances, (*c*) Extent and state of our knowledge. (Read the last Sermon in Selby's "Lesson of a Dilemma").

G. Service, however limited, has (*a*) Infinite outlook (see Sermon on this in above book); (*b*) Universal effect; (*c*) is accepted of the Master. ("She hath done what she could").

ROBERT J. WARDELL.

The above is built up in accordance with Method V. in Wardell's Manual.

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*THE CHRISTIAN'S ASPIRATION

Set your mind on things above, not on things on the earth—COL. iii. 2 (R.V.)

I. The Grammar of the text. (Grammar in this sense means "speech or writing considered with regard to its linguistic usage." See *Standard Dictionary in loc*). II. The philosophy or lessons of the text.

I. THE GRAMMAR: There are two phrases that need explanation.

A. Set your mind. These three words represent one word in Greek. It indicates the whole of man's inner nature or self. It is the custom for modern scholars to speak of the inner nature as a unity. They tell us that the mind is not a collection of faculties, but a unity which acts in different ways; *e.g.*, memory is self or the mind employed in looking back. Perception is the mind employed in looking at the

present. Hope is the mind employed in looking at the future. This mind, or self, thinks, feels, wills. And so St. Paul's word means, "Whether you look back, look out, or look forward, look on the things which are above," or "(1) Think about them, (2) Feel after them, (3) Will that they shall be your aim," etc.

B. The things that are above not on the earth. The metaphors are confused. "Above and below are one direction." He means the things that are "transcendent," *i.e.*, that are neither material, nor sensual, nor sensuous. (Read Dr. Findlay's book on "The Things Above"—"Helps Heavenward" Series).

II. The Philosophy of the Text.

A. As found in the context:—It is contained in the particles (*a*) "if therefore," v. 1, (*b*) "For," v. 3.

B. As suggested by a study of human nature and literature. 1. The state of the mind depends upon the selection of the objects of attention. 2. Character, disposition and usefulness are determined by the past status of mind. (Read "In Tune with the Infinite"). 3. The world in which a man lives is determined by the state of his own mind. "Mind makes nature." (Read the chapter on "The Function of Thought," in "Kant" Blackwood's Philosophical Classics).

Because these things are as, if a man "sets his mind on the things which are above" (*cf.* Ephesians iv. 8). He must become heavenly in character, useful and blessed.

Robert J. Wardell.

The above is drawn up in accordance with Method, III. in Wardell's Manual.

Man Left Severely Alone

Ephraim is joined to his idols; let him alone.—Hosea iv. 17.

I. The Idolatry of Ephraim.

1. *It was deeply disgraceful.* Not ignorant and uninstructed idolatry, idolatry blindly but sincerely feeling its way toward the one true and living God. No, it was intelligent idolatry, idolatry committed with open eyes, and with the law of God in its hands. Ephraim knew better than to give himself openly or secretly to idolatry. The Jews were not like the benighted Gentiles. God had said to His ancient people: "I am the Lord thy God; thou shalt have none other gods before me." The command was clear and comprehensive, and a commandment for all the ages. Since God was God alone He had an exclusive claim on their faith, love and obedience. Yet they strangely perverted their gifts, graces, privileges and services; were joined fast to idols of the intellect, the heart, the life—like a man married to his wife;

were the worshippers of strange gods, the servants of unrighteousness. Their devotion to evil was grievous because of the light amid which they lived. And we in Christendom to-day are not like the Chinese or the Hindus. For our idolatry there is no excuse. We have the law of God and the Gospel of His Son. Our worship of idols is truly awful in the nineteenth century of Christianity. The Ephraim of this age is joined fast to his idols of one sort or other; is worshipping wealth, fame, pleasure, or respectability. But any and every substitute for God is idolatry whether vulgar or refined, popular or unpopular, intellectual or sensual.

2. *It was long-continued idolatry.* Idolatry which had gone on from age to age, from one generation to another; first the fathers, then the children, and afterwards the children's children had worshipped idols of the vulgar sort. Idolatry had come to be practised in a kind of regular historical succession. There was a strange repetition of prostituted gifts and services. Not one act of unfaithfulness now and again, not a mere slip occasionally, but a regular law of transgression—bad habits formed and then transmitted to posterity. And we in this age are little better if at all; that is to say, we are handing down to others false ideas, false principles, false feelings, and the worship of false gods instead of making a God of God only.

3. *It was idolatry thoroughly established.* It had grown with their growth and strengthened with their strength, and so had become part of themselves. It was bound up with their lives, with their national existence, with their moral history. And it was found to be no small difficulty to disestablish this long-standing idolatry. We find the same thing in this age. It is a great and hard work in the community to uproot immoral ideas, habits, and customs—to destroy the abominable idolatry in sacred and secular society. The worship of false gods is wide-spread, strong, and manifold. Yet we must not tolerate the displacement of the God who made the heavens and the earth, and the putting in His temple unholy and unworthy idols. We must stoutly contend for truth and righteousness in thought, feeling, deed; in the inner and outer living.

II. EPHRAIM LEFT TO HIMSELF. "Let him alone."

1. *This is surely the sorest punishment.* Ephraim is so infatuated, so joined in a perpetual covenant of evil devotion that God can do no good with him, can make nothing of him, and so gives him up! Let him alone in his present godless mood. Leave him to himself till he becomes conscious of his errors and misery. To be let alone by God and man is surely the most terrible penalty that can be inflicted on any human being. Word of God let him alone. Spirit of God let him

alone. Ministers of God let him alone. People of God let him alone. He is wedded to wickedness, joined to his idols, unconcerned about spiritual and eternal interests, has sold himself to work evil, gone over completely to the enemy bag and baggage, is so settled down in sin that it is no use troubling about him. Looked at in its extreme sense it makes this the most awful passage in the Bible.

2. *The punishment is effectual.* If let alone by God the Holy Spirit is gradually withdrawn, the power of truth becomes weaker, the influence of grace increasingly feeble, and all the means and methods of men useless. We get into a low spiritual state, wander further and further from God, fall finally from grace, grow cold and hard and unfeeling, and our last condition morally is worst than our first. This is the loss of grace by disuse, a principle or law which science itself demonstrates as well as theology. From him that hath not, who does not use what he has, shall be taken away that which he hath. What he originally possessed shall be lost, and he shall be visited with overwhelming and irretrievable retribution. This is a truth which works out intellectually and commercially as well as morally. And the man who neglects or prostitutes his gifts finds himself at last in the outer darkness socially and spiritually. We must be careful how we put law into operation, or we shall find no place of repentance though we seek it carefully with tears, no change in the punitive dispensation of God. Thank God the door of mercy is yet open. But Cain, Judas, Pilate, Herod, Nero, and the impenitent thief are a great caution to the indifferent and trifling in our own day. The finest flowers are sometimes blighted; the noblest tree in the landscape the first struck by lightning. "Let him that thinketh he standeth take heed lest he fall." None of us are out of danger on this side the celestial city. WILLIAM UNSWORTH.

GROWING UP—*St. Luke* ii. 52

This is the only account we have in the Gospels of our Lord's life between the age of twelve and thirty years. But from this we gather the reality of his humanity. Though on the Divine side He was ever perfect, the Deity within was unfolded to Himself and to others in harmony with His bodily growth. From twelve years of age and onwards is the most trying period of youthful life especially to lads; and we may learn hence the true pattern of manly development.

I. STATURE. We never read of Christ being sick; and all we know of Him leads us to believe that He was as perfect in body as in mind; that the Lamb of God was without bodily blemish as His mind was free from the taint of original sin.

Note here the immense value of a healthy, well-developed body. You may sometimes see a poor, weak, sickly body glorified by the God-like soul within; but generally the reaction of the body upon the soul largely influences character and disposition; while work, usefulness and enjoyment depend very largely upon bodily health and strength.

Let each lad remember he is now building the house in which he will have to live as long as he lives upon earth, and whether that house becomes to him a prison or a palace may depend very largely upon his conduct during the next few years. I earnestly entreat our lads to take care to use only good building material; to take plenty of good wholesome food; to avoid strong drink and tobacco smoke which is specially injurious to growing youths; to take plenty of exercise in the open air, to shun vicious habits and companions and not to sow their wild oats. It is wonderful how even a weak constitution may be strengthened in this way, and how a strong constitution may be irretreviably ruined by the sins of one's youth.

II. WISDOM. The education of Jesus at school was no doubt scanty enough; but in the simplicity of village life, the beauty of the natural scenery around Nazereth, and in communion with His heavenly Father, He grew in wisdom. Hence again a word to our lads: Don't imagine your education ceases when you leave school. The mind at that stage has simply been "led out" or trained for use. If your body is your house your mind is yourself, and you always require food for the mind as well as for the body. "Man shall not live by bread alone," else the real man within is starved, as we see only too evidently around us. An unoccupied mind tempts the devil and is at the mercy of an idle companion.

You have five useful senses by which knowledge may enter into the soul; but the horse, the dog and every fully equipped human fool has the same. All depends upon what, or who is behind these senses. A dog, a countryman and a naturalist pass along the same road; the first scents game, the second notices nothing, the third stores up new information of the plant and animal life of the district, together with its geological formation. So it is all through life. We all know the difference between the ignorant stare and the thoughtful searching look; between the idle listless stroll and the purposeful, quick, firm step. Keep the soul awake behind the senses.

Live for what you may become; have a worthy purpose in view. The fool begins to build and then waits to see what his house will be like, but the wise man makes sure of his plan before he commences his building. Choose some favourite and profitable study for your spare time: live day

by day up to the best of your knowledge, for this is wisdom; and so you will grow in it. Remember that to grow bigger without growing better is to become only a greater fool.

III. PIETY. As our Lord's mind expanded it received, approved and appropriated the truth of God. As His affections unfolded they received and responded more fully to the love of His Father. As He grew to realize the great purpose of His life His heart bent toward it; and from the passive innocence of childhood he passed on to a virtuous active manhood.

Mind, affections, purpose and practice—these rightly determined are the line of virtue: thus shall ye know if ye follow on to know the Lord. Accepting the truth so far as you know it, and seeking to know more; accepting Divine love in Christ Jesus and seeking further acquaintance with Him; accepting courageously and hopefully your position and prospects in life and rising toward them with open eyes and heart; responding to all good and rejecting all bad influences;—it is surprising in after life to look back and observe how the whole life has enlarged Godward and how the character has been fixed in righteousness.

IV. PLEASANTNESS. As a boy our Lord was beloved, and more so as He grew older. This shows that His manners were pleasing. He was subject to His parents, probably took part in the work of the firm, and was well-known and beloved in the village.

Some well-grown, intelligent, and even pious people are not well-behaved, and though in favour with God they cause the way of truth to be evil spoken of. But good manners are a credit to any lad, they promote self-respect and open the way into good society; and if joined to piety and good principles they form a good setting to a lovely picture.

These thirty years of quiet home life were His earthly training for His public work. One moral lapse would have disqualified Him for the work He came to do. He fulfilled all righteousness at home before entering upon His career as a public teacher.

So your future depends largely upon the present. One false step has turned many a course downward and the end has been eternal ruin. Many an honourable career has been the natural development of a noble youth-hood. What will you become presently if your life develops upon its present lines? You are now sowing the seed: "O what shall the harvest be"? Aim high; at a noble Christlike life, however humble, and at a glorious immortality: and if ever tempted to despondency remember the young Carpenter of Nazareth and seek a new enduement of His Spirit.

C. O. ELDRIDGE, B.A.

Notes and Illustrations

THE BEATIFIC VISION (Matt. v. 8).—What is Purity of Heart? The word *pure* literally signifies clean, washed, spotless. *Clean* of heart is the expression upon which we must fix our attention. We find it in David's prayer, *Create in me a clean heart;* and in his description of the man who will have a right to ascend the hill of the Lord, *He that hath clean hands and a pure heart.* It means more than honesty and truthfulness; more than the subjection of evil desire; more than the most correct personal habits; more than the most perfect mastery and government either of self or the expression of self. It is the removal from the soul of every moral state which is unlike God or contrary to God. There is no evil in the mind of God, nothing that is not perfectly proper to the idea of the First Cause of all things: there ought to be no evil in the mind of man; that is, nothing opposed to the proper idea of what a man ought to be.—*E. E. Jenkins.*

THE CHRISTIAN'S ASPIRATIONS (Col. iii. 2).—This unworldly temper of the original Christianity runs counter to the spirit of our age. Hymns and sermons about heaven are out of fashion. The world about us has grown comparatively tolerant of our faith, even respectful to it, and we repay its tolerance with interest. The Church has come to realize within our own generation, more sensibly than hitherto, her duty to contemporary society, to the manifold ethical needs of the time and situation. To be practical, up-to-date, in touch with present-day thought, is the demand made upon us from all sides, a requirement that, in the minds of many, forms the sole or the chief test of Christian efficiency. This universal tendency, while it is welcome as a tribute on the world's part to the kingdom of God, and as it indicates a widespread expectation of good to come from the gospel and the people of Christ to man's earthly condition, brings with it a most serious peril. Zealously serving the world, the Church too easily becomes immersed in it, and conformed to it. She may so wed herself to the present as to forget her own country and her Father's house, till her true wealth is spent and her mystic charm vanishes.—*G. G. Findlay.*

THE THINGS ABOVE (Col. iii. 2).—The same expression repeated for emphasis; "You must not only *seek* heaven; you must also *think* heaven" (comp. Phil. iii. 19, 20). Extremes meet. Here the Apostle points the antithesis to controvert a Gnostic asceticism: in the Philippian letter he uses the same contrast to denounce an Epicurean sensualism. Both alike are guilty of the same fundamental error; both alike concentrate their thoughts on material, mundane things.—*Lightfoot.*

FAME.—Yes, there are stories registered on high,
Yes, there are stains time's fingers cannot blot,
Deeds that shall live when they who did them, die;
Things that may cease, but never be forgot:
Yet some there are, their very lives would give
To be remember'd thus, and yet they cannot live.
M. Arnold's "Alaric at Rome."

IN CHRIST.—In Him I hide my raiment vile,
In Him I clothe myself anew,
And in His cross my crosses smile,
And in His joy my joys are true.
And in His love my world is nigh,
His life my pulse, His breath my air,
His will my heart, His light my sky,
His heaven my dwelling everywhere.

George Matheson.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham.

SPECIAL NOTE FOR TUTORS

To secure uniformity in marking papers, it is suggested to the Tutors that 100 marks be assigned as the full mark for each of the six papers despatched from September to February. Then if the sum of ALL the marks actually gained by each student in these six months be divided by 6, the result will be the student's percentage. Only those who send at least five papers are eligible for places in the Honours' List.

GENERAL DIRECTIONS

1. Members may join at any time, but if possible they should do so during the first fortnight in July. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from Rev. C. H. Kelly at the rate of five for 6d. They go through the post for a half-penny.

7. Books, Wrappers. etc., should not be ordered from the Secretary, but direct from Rev. C. H. Kelly.

TUTORS' REPORTS CONTINUED

XII. English Grammar

"Out of a class of 42 students 6 have sent in eight papers, 1 has sent in seven, and 4 others six. None of the rest sent in more than four; the great majority only one or two. The following students have secured more than 70 per cent. of the marks attainable:—Mr. J. Daggett, Mr. A. Gibson, and Mr. E. H. Proctor. The papers of Miss Newing, Mr. T. H. Bolton, Mr. A. Dimsdale, and Mr. F. W. Smith, are worthy of special mention. The subject has presented difficulties. The chief fault of papers that have been well done has been a tendency to load with unnecessary detail in parsing, particularly the parsing of Auxiliary and Defective Verbs. This was distinctly the weakest part of the subject. Apart from this the work of those who have persevered has been very good and painstaking."

A. H. Scholefield, B.A., B.Sc., F.C.S.

XVIII. New Testament Greek

"Fourteen men were put into my class in September. Three of these were ordinary students and had done some Greek, but only one of them, J. E. Hoyle, did satisfactory work during the winter. The other 11 were non-collegiate probationers for the ministry. Four did their exercises and grammar with more or less regularity, but when Spring came there was a general effort to prepare for the June paper set by the Probationers' Examination Committee. One withdrew; another made a poor attempt; F. G. Gatehouse, C. A. Harries, E. Kendall, M. H. Nayler, and T. Witter, all did fairly; F. Flint, well; T. Dring and R. Howett, very well; and T. E. Legg's answers were characterised as exceptionally excellent. This means one failure, five passes, and four honours' papers."

W. T. Derry, B.A.

PRIZE-LIST CONTINUED

English Grammar.—J. Daggett. Honourable Mention: A. Gibson, E. H. Proctor.

I. Homiletics (Elementary)

(A) First Year's Course: Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* *(B)* Second Year's Course: Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Tutors: Revs. J. Edwards, 35, The Avenue, Sunderland; C. Forrington, G. W. Wiles, C. R. Butcher, J. Ellis, T. S. Davies, H. Maldwyn Hughes, B.A., R. E. Brown, B.A., W. B. Allcock, W. J. J. Barkell, T. J. Hillary.

All Members who worked in this Section during the past Session, and who purpose to continue during the Session now commencing; and all New Members joining this Section, should send the September paper to the Rev. J. Edwards, not later than the 30th of the month; they will then receive notification of the Tutors to whom they are severally designated.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

A. First Year

Work for October: State in your own words (1) What a *call* to preach means? and (2) What is the preacher's mission.

B. Second Year

Work for October: What is the main purpose of preaching? What should be the preacher's theme? Illustrate your answers from the chapters on Dale, Farrar, Guthrie, and Parker.

II. Advanced Homiletics

Tutors: Revs. R. J. Wardell, Dovedale, Liscard, Birkenhead; Alfred Hoad, 28, Western Hill, Durham. Text-books: Wardell's *Manual of Sermon Construction*, 1*s.*; and Phillips Brooks's *Lectures on Preaching*, 2*s.* 10*d.*

Work for October: 1. Read the whole of the first chapter in Brooks, giving special attention to the latter part. 2. Describe and illustrate, in your own way, what "preaching" is. 3. Work out two of the exercises on p. 13 in the Manual.

III. Systematic Theology (Elementary)

Text-book: Gregory's *Theological Student*, 2*s.* 2*d.* *(A)* First Year's Course, pp. 1-155. Tutors: Rev. C. A. Healing, M.A., 9, Stanhope Road, South Shields; Mr. Thos. Hester, 20, Ravenslea Road, Balham, S.W.; Rev. John Birtwistle, Barton-on-Humber; Rev. J. C. Williams, Thornhill, Barrowford, Nelson. *(B)* Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester. N.B.—*All the questions are taken from the Questions for Self-Examination, pp.* 273-288.

A. First Year's Course

Work for October: pp. 20-41. What are the two "Preliminary assumptions" of Chapter ii.? Explain in what sense each is an "assumption." Questions 17, 18, 21, 22, 23, 25. Brief exposition of John v. 39, 40, as bearing on authority of Scripture.

B. Second Year's Course

Work for October: Questions 119, 121, 122, 123, 124, 126, 127, 128, 129.

IV. Advanced Theology

Text-book: Banks's *Development of Doctrine in the Early Church*, 2*s.* 2*d.* Tutor: Rev. A. E. Salmon, 21, Penley's Grove, York.

Work for October: pp. 36-61. 1. Who were the Apologists? Name some of their extant writing. From what special standpoint do they regard Christianity? 2. Give a short account of Tertullian. 3. What was Cyprian's teaching concerning the Church and the Ministry?

V. Class for Candidates for the Ministry

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section A. Theology.

Tutors: Revs. J. Conder Nattrass, B.A., B.D., 3, Summerfield, Leith, Edinburgh; G. F. Rose, 12, St. Paul's Square, York. Text-books: Gregory's *Theological Student*, 2*s.* 2*d.*; Banks's *Manual of Christian Doctrine*, 2*s.* 8*d.*, to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288, but full marks will be given only to those answers which show an acquaintance with Banks's *Manual*.

Work for October: Gregory, pp. 42-85. Questions 27, 30, 34, 39, 43, 48, 53, 60.

Section B. Bible Study.

Tutors: Revs. J. T. Waddy, B.A., 5, Albion Terrace, Hartlepool; F. J. Briggs, Trinity Lodge, Radford Road, Leamington; Stanley M. Butters, B.A., 22, Park Road, Forest Hill, London, S.E. Text-books: Cambridge *Companion to the Bible*, 1*s.* 3*d.*; Maclear's *Book of Old Testament History*, 1*s.*; Maclear's *Book of New Testament History*, 1*s.*

WORK FOR OCTOBER: 1. The Mosaic Period. Read Maclear 28-45, Companion 50-55, 124-132. 1. Describe the construction of the Tabernacle, and explain the symbolism of the shew-bread, the ark of the covenant, and the altar of burnt-offering. What did the ark contain? 2. What do we find in the R.V. in place of the following A.V. renderings: "Tabernacle of the congregation," "shittim wood," "meat offering"? 3. Explain clearly the difference between the three principal burnt-sacrifices, *viz.*, the sin-offering, the burnt-offering, and the thank-offering (1) in their mode, (2) in their meaning. 4. Give some acoount of the Passover, Pentecost, the Feast of Tabernacles, the Day of Atonement, the Year of Jubilee. 5. Name any Mosaic laws which Christ repealed or greatly modified. 6. Mention three or four passages which showed that Deuteronomy as we have it was edited after the time of Moses. Give proofs also that much of the legislation must date back to the time when the people dwelt in a camp. 7. Give some acccunt of Balaam. Cite and explain the New Testament references to him (in 2 Peter, Jude, and Revelation). 8. Explain these facts which are evident on glancing at the map of Canaan as divided among the tribes: (1) There is no part allotted to Levi: (2) Two parts are allotted to Dan; (3) Two parts bear the name of Manasseh; (4) There is no tribe of "Joseph." To what tribes did Moses, Joshua, and Caleb belong?

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor: Rev. A. D. Baskerville, Blackwood, Newport (Mon.) Text-book: Dods on *Haggai, Zechariah, and Malachi*, 2*s.*

WORK FOR OCTOBER: pp. 44-58. Hag. i., ii. Questions: 1. Under what circumstances did Haggai prophesy? 2. Write a short epitome of the Book of Haggai. 3. How would you apply the message of Haggai to modern life? 4. Explain Hag. ii. 9.

NOTE: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Moulton, M.A., Calne, Wilts; W. F. Lofthouse, M.A., 19, Byron Street, Bradford; M. W. Mountford, B.A., 30, Cauldwell Street, Bedford; H. Morrison, Mount Pleasant, Leek; G. C. Gould, York Terrace, Beverley. Text-book: Cambridge *St. Luke* (i.-xii.), 3*s.* 4*d.* (Subject for Connexional Local Preachers' Examination).

WORK FOR OCTOBER: Chapters iii-iv. 15. 1. Point out the respects in which the Baptist resembled Elijah (i. 17) in character and work. 2. Explain "publican," "tetrarch," "synagogue." 3. Give a full explanation of iv. 5-13.

VIII. BIBLE ENGLISH

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1*s.* 6*d.*

WORK FOR OCTOBER: Read Chapters v-viii. 1. (*a*) Fully explain "friends of the mammon of unrighteousness"; (*b*) Give the various uses of the word "after." 2. Explain, quoting passages, the Bible use of "meat," "tempt," "carriage," "compass," "debate," "virtue."

IX. Christian Evidences

Tutor: Revs. A. C. Baker, Mundesley Road, North Walsham; Wm. Humphrey, 41, Braithwaite Road, Sparkbrook, Birmingham. Text-book: Banks's *Scripture and its Witnesses*, 2*s.* 2*d.*

Work for October: Section I. Questions: 1. Give the testimony to the authority of the Old Testament which is provided by other parts of the Scriptures. 2. What is the attitude of modern criticism towards the Old Testament? How does it determine the relation between the Law and the Prophets? Give a reply to this contention. 3. Show that "the New Testament of the Church at the close of the Second Century was substantially the same as ours." 4. What is the present position of "the so-called antilegomena or disputed books?"

Note: The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. Church History

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, Manchester. Text-books: Ward's *The Counter-Reformation*, 2*s.* 2*d.*; and Overton's *The Evangelical Revival in the Eighteenth Century* (Epochs of Church History Series), 2*s.* 2*d.*

Work for October: The Counter-Reformation, pp. 58-118. Questions: 1. Who convened the Council of Trent, and what was the business of the Council? 2. Give an account of its progress and issues. 3. Write a short note on St. Teresa. Briefly describe the progress of the Counter-Reformation movement in Italy, and its moral and intellectual effects in that country.

XI. Ethics

Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland. Text-book: Davison's *Christian Conscience*, 1*s.* 9*d.*

Work for October: Section III. The Natural Conscience, its alleged Genesis. Questions: 1. Analysis (see note for September). 2. What is the conscience, according to Hedonist teaching. 3. State succinctly the main objections to the Evolutionist doctrine of conscience.

XII. English Grammar

Tutors: Rev. J. E. Clarke, Par, Cornwall; A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 2, Church Road, Pennfields, Wolverhampton. Text-books: Morris's *Primer*, 1*s.*; and Wetherell's *Exercises*, 1*s.*

Work for October: Morris: Sections 34-55. Wetherell: Ex. 18, 1-8; Ex. 21, 15-20; paper 2 (p. 153), questions 2, 4, and 6; Ex. 25, 1-6; Ex. 28, 1-4; Ex. 31, 1-5; Ex. 34, 1-4.

XIII. English Composition

Tutors: Rev. T. W. Meredith, 11, West Avenue, South Gosforth, Newcastle; A. H. Scholefield, Esq., B.A., B.Sc., F.C.S., 2, Church Road, Pennfields, Wolverhampton. Text-book: Nichols's *English Composition*, 1*s.*

Work for October: Lesson: Read Part I., Chapters ii. and iii. Questions: Write a brief essay on "Holidays."

XIV. Comparative Religion

Tutor: Rev. H. C. J. Sidnell, B.A., Ashton-on-Ribble, Preston, Lancs. Text-books: Geden's *Comparative Religion*, 2*s.* 2*d.*; and Grant's *Religions of the World*, 7*d.*

WORK FOR OCTOBER: Read pp. 37-68, and Chapter i. in Grant's "Religions of the World." 1. Trace briefly the origins of the Egyptian religion. 2. What are the symbols and functions of the deities Ra, Isis, Thoth, Anubis and Maat? 3. Give a short account of the Egyptian doctrine of immortality.

XV. LOGIC

Tutor: Rev. H. C. J. Sidnell, B.A., Ashton-on-Ribble, Preston, Lancs. Text-book: Jevon's *Logic*, 1*s*.

WORK FOR OCTOBER: 1. Explain and illustrate the difference between inductive and deductive reasoning. 2. Define, with examples, abstract, concrete, positive, negative, singular, general and collective terms. 3. Give the meaning in intension and in extension of *tree*, *lamp*, *man*. Read pp. 27-53. The classification by Dichotomy and the "Predictables" (Genus, Species, Difference, Property, Accident) are important. Illustrate a few propositions by diagrams for practice. Draw up a table of the distribution of subject and predicate in the four types of proposition and learn it. The Immediate Inferences are most important. Note the names: 1. *Conversion* § 65. 2. *Conversion by limitation* § 66. 3. *Obversion* § 64. Rule: Negative the predicate and change the "quality." 4. *Contraposition* or *Contraversion* § 70. Rule: "Obvert, then convert." These two terms, *Obversion* and *Contraposition*, are not used, but may be written by the student in the margin.

XVI. PSYCHOLOGY

Tutor: Rev. G. W. Polkinghorne, Egremont, R.S.O., Cumberland. Text-book: Ryland's *Story of Thought and Feeling*, 1*s*.

WORK FOR OCTOBER: Answer the following questions:—1. Explain clearly the nature and characteristic of *attention*. 2. What do you understand by *subconsciousness?* Indicate its importance in our mental experience. 3. "In certain circumstances, when the adjustment is very accurate, we may actually perceive the impression before it occurs." Explain this statement. Read Chapter ii. Distinguish clearly between after-images, positive, and negative, and recurrent sensations: also the various forms of memory-images. Study carefully what is said about defects of memory and conditions of recollection.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A., 19, Holyrood Crescent, Glasgow, W. Text-book: Cooke's *Palestine in Geography and in History* (vol. i), 2*s*.2d.

WORK FOR OCTOBER: (*a*) Read carefully Chapter ii. (*b*) Write a paper on "The Succession of Races in Palestine."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*, 1*s*. 6*d*. Special Fee (in languages) for the Tutor, 2*s*. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., South Bar, Banbury. Subject: Pope's *Epistles to Timothy*, 2*s*. 2*d*. Fee (not including Subscription), 5*s*.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Whitethorn, Frinton-on-Sea, Essex. Text-book: Maggs's *Introduction to the Study of Hebrew*, 3*s*. 9*d*. Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. R. Bond, Pagemont, Victoria Avenue, Penarth; G. E.

Startup, Portishead, S.O., Somerset; W. H. Phipps, B.A., Hove, Brighton; Ed. Greeves, Sidcup, Kent; T. Gladding, 3, St. Andrews Road, Enfield. Text-books: Wesley's *Fifty-three Sermons*, 2*s.* 8*d.*; Wesley's *Notes on New Testament*, 1*s.* 8*d.*; Wesley's *Second Catechism* (cloth), 5*d.* The three will be sent for 4*s.* 10*d.*

WORK FOR OCTOBER: Second Catechism, Chaps. iii. and iv. THE SERMONS—for reading ii. and iii. and xlv-xlviii.; for careful study, vii. and viii. The NOTES on "the Acts." Questions: 1. Write out the Catechism definition of *original sin*. There are four New Testament proof texts given. Summarize what Wesley says on them, what sort of sin is *original sin* opposed to. Define that. 2. What is the value of religious forms and ceremonies? What Scriptures does Wesley quote as expressing the substance of the Gospel? Distinguish between Infirmities and sins of surprise. Is there condemnation for either? 3. Write a *short* clear analysis of the sermon on the wilderness state. 4. What does Wesley say is *shown* in the Book of the Acts? Write a short exposition of Paul's speech at Athens, embodying (but not copying) the Notes thereon.

XXII. TEMPERANCE

Tutor: Rev. A. L. Heap, B.A., 26, Cornwall Street, Pimlico, S.W. Text-book: Spier's *Methodist Temperance Manual*, 2*s.* 2*d.*

WORK FOR OCTOBER: Chapters v-viii. Questions: 1. Demonstrate that alcohol is not a food. 2. Give facts showing that water is the only necessary drink. 3. What are the functions of saliva? How does the presence of alcohol affect its work? 4. Show that alcohol in the stomach hinders digestion.

XXIII. ENGLISH LITERATURE

Tutor: Rev. J. S. Cooper, M.A., 22, Landguard Road, Southampton. Text-book: Wyatt's *Tutorial History of English History*, 2*s.* 2*d.*

WORK FOR OCTOBER: Lesson II. Chapters iii. and iv. to p. 53. Note carefully pp. 26, 30, 31, 34, 35, 49-53. Learn a passage from Faustus, quoted by Wyatt, that you consider specially impressive. 1. Explain the following:—Renaissance, elegy, blank verse, heroic quatrain, miracle play. 2. Give approximately the date of the following writers, mention some work of each and quote a few lines from the poems you mention:—Henryson, Douglas, Wyatt, Surrey, Sackville, Udall, Marlowe. Is Marlowe's conception of hell a Christian conception?

XXIV. NEW TESTAMENT INTRODUCTION

Tutors: Revs. H. Martin, M.A., Lismore, Devizes; J. Elsworth, 369, Holderness Road, Hull; E. W. Trounson, Bury St. Edmunds; E. T. Simpson, B.A., Hall Lane, Hindley, Wigan. Text-book (Subject for L.P. Con. Exam.): Beet's *Key to Unlock the Bible*, 1*s.* 6*d.*

WORK FOR OCTOBER: Study carefully pp. 41-61. Questions: 1. Make a careful analysis of the Second Epistle to the Corinthians. (Do not take any analysis ready-made from a Commentary: *work one out for yourself.*) 2. By the help of Concordance and Dictionary, and careful reading of the chapter, write a note on the meaning of the following words as used in 2 Cor. xv.:—Gospel, Scriptures, Resurrection, asleep, apostle, witness, first fruits, to abolish, to baptize, incorruption, immortality, glory.

[N.B.—Express your answer in your own words, NOT in the words of the Text-book].

XXV. LOCAL PREACHERS' THEOLOGY

Tutors: Revs. S. B. Gregory, B.A., Sutton-on-Sea, Lincs.; W. H. Spencer, Myrtlewood, Landseer Road, Bournemouth West; J. R.

Broadhead, 36, Surrey Street, Norwich. Text-book (Subject for L.P. Con. Exam.): Dale's *Christian Doctrine* (Chaps. iii-v. and x-xii.), 4*s.* 11*d.*

WORK FOR OCTOBER: Chapter iv. [Students will find it an advantage to read the Notes]. Questions: 1. Explain [illustrating your answer by Scripture references] the meaning of the term "Son of God" as understood by the Jews in the days before the Resurrection of Jesus. 2. Discuss the question as to whether Jewish prophecy represents the Coming Messiah as a Divine Being. 3. Define the Gnostic conception of the nature of Jesus. 4. Name and define the heresy which was condemned at the Council of Nicea, and give the date of the Council. 5. Write out the Nicene Creed as far as the words, "Whose kingdom shall have no end." 6. Show (*a*) the value, (*b*) the defect in the revelation of God given in the physical universe. How is that defect made good?

XXVI. LATIN

Tutor: Rev. W. E. Beet, M.A., 1, Montgomery Street, Hollinwood, Oldham. Text-books: Allen's *Latin Grammar*, 2*s.* 2*d.*; Allen's *Latin Exercises*, 2*s.* 2*d.* Special Fee (see Class XVIII.), 5*s.*; Minimum Subscription, 6*d.*

WORK FOR OCTOBER: *Test Paper:* 1. Decline *vîs.* Translate *Ex.* § 1:—3, 4, 8, 10. § 2:—1, 3, 5, 6, 8. 2. Decline *ager.* Trans. § 3:—10, 12. § 4:—3, 7, 11. 3. Decline *corpus.* Trans. § 5:—8. § 6:—5, 7. 4. Decline *cornu.* Trans. § 9:—7, 9. § 10:—4, 7. 5. Decline *spes.* Trans. § 11:—5, 6. § 12:—4.

N.B.—Answers should be written in exercise books supplied.

XXVII. EXPERIMENTAL BIBLE STUDY (SPECIAL CLASS FOR LEADERS OF SOCIETY CLASSES)

Tutors: Revs. J. W. Duthie, 5, Warren Terrace, Wakefield, Yorks; James Todd, 12, St. Mary's Road, Cheetham Hill, Manchester; G. D. Mason, Victoria Road, Morley; J. L. White, Mount Pleasant, Redditch. Text-book: Wilberforce's *Heroes of Hebrew History*, 2*s.*

WORK FOR OCTOBER: Read Psalms vii., viii., ix., xcvi., cvi., cvii. three times, and Wilberforce, pp. 57-130. Questions: 1. What do the following verses teach regarding God's character:—Psa. iii. 8; vii. 9; viii. 3, 4; ix. 9; cvi. 2; cvii. 9. 2. Name the seven reasons suggested in the following seven passages for rejoicing in the Lord:—Psa. xcvi. 6; cvi. 5; cvii. 1; cvii. 9; ix. 2; viii. 9; vii. 10. 3. Describe very briefly what you regard as the greatest religious lesson learned by (*a*) Joseph, and (*b*) Moses.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Oct. 4—HAPPY INMATES OF GOD'S HOUSE—*Psa.* lxxxiv. 4

We like to be with those we love. Love demands fellowship: the more intense the love, the more intimate the fellowship desired. "Home" is to live with those we love. The good man's happiness is to live continually in the presence of God, breathe the same atmosphere, share His life.

As the shrine of God's presence His house represents to the psalmist the most intimate association with God that was open to him on earth.

He envied those whose lot it was to minister continually there: as the Queen of Sheba said to Solomon (1 Kings x. 8), these were the happiest of men. Living with God always they would know Him better and their life would be a joyous psalm. To those who love God there is no happier task than offering acceptable praise.

We still associate God with His house. He is pleased to reveal Himself there to worshipping people, and they get in company blessings they could not get alone. Matt. xviii. 20. It is our meeting with Him that makes the place holy and blessed. Without Him it is common ground.

The most essential house of God is within our own spirit. Isa. lvii. 15. John xiv. 23. There we may ever realise His presence, enquire of Him, and offer reverence and thanks.

Those who prize this inner sanctuary are the more eager to join in public worship, that they may witness before others their life and hope in God. 1 John iii. 14. It is those who do not love God in their hearts who are uncomfortable in His house and stay away.

Oct. 11—An Earthly Sceptre in Heaven—2 *Sam.* vii. 16

David's highest ambition was to build a house for God and establish it as the visible centre of Divine government in Israel. This purpose was a worthy crown to a life which, notwithstanding many faults, kept God's kingdom and glory steadily in view. These faults, however, were fatal to such an object. 1 Kings viii. 17-19.

God showed approval by the promise of a greater honour. David sought to make on earth a throne for God: God promises him a throne which shall stand for ever. The text applied to any earthly king sounds like exaggeration. Its only parallel is the promise to Abraham (Gen. xxii. 18). The latter universal in effect; the former eternal.

The promise is fully realized only through Christ. The earthly succession and sway of David's line has long since failed, but as Abraham is the spiritual father of the faithful in all ages, so David was the ancestor of Christ according to the flesh, and he reigns more truly through Him than ever he did through Solomon. "God shall give unto Him the throne of His father David." Luke i. 32. The enthusiasm for God which was the glory of David's character is acknowledged, taken up, enlarged and fulfilled in "Great David's greater Son."

Thus, Godly government on earth is merged in the Eternal Sovereignty. All that is just, righteous and God-honouring, is of God and to God. As the reputed "Jacob's pillow," an ordinary looking stone, is the foundation of the Coronation chair of British kings; and as an iron nail (reputed of the Crucifixion) is embedded in the golden crown of Italy; so God honours good government on earth by building it up into His eternal throne. Rom. xiii. 1.

Oct. 18—The Need of New Creation—*Psa.* li. 10

This is the cry of every one who tries to live the good life. It is the cry of conscious failure; inward failure, not from strong temptation but moral weakness; failure before God if not before men; constant failure; shortcoming at best and ever running into transgression. Our failure is not in

what we do or do not, but in what we are—naturally sinful. "I aim at Thee, yet from Thee stray." We all try to establish our own righteousness and the conviction of failure is a healthy sign. It is a recognition of facts: self-righteousness is self-deception.

This moral failure can only be cured by re-creation. By nature and self-effort our case is hopeless (Prov. xx. 9), but if we yield ourselves up as raw material into the hands of Him who first made man in His own image, He will, by a spiritual operation, re-make us in Christ. 2 Cor. v. 17. This is called "a new birth," "regeneration," "cleansing," "a new heart," and here "a new creation," but it is always a supernatural operation, the direct work of God through the Spirit, and the change is as miraculous as the first Creation. John i. 13. Until this miracle is wrought in us we have no part in the spiritual kingdom of God. John iii. 3.

A clean heart, then, is a cleansed heart, one that was once defiled. Ezek xxxvi. 25. None are pure-born. Psa. li. 5. Matt. vii. 18. It means sins forgiven (Col. ii. 3); blotted out (Isa. xliv. 22); stains removed (Isa. i. 18). It means also a pure heart; a heart kept pure. Matt. v. 8. 1 John i. 7. Jude 24.

A right spirit is one in fellowship with God. It is the Spirit of Christ (Rom. viii. 9-11): a mind set on the will of God (Phil. ii. 5). It is a steadfast spirit constant in devotion and watchfulness (Matt. xxvi. 41): kept in the love of God (Jude 21).

Oct. 25—BLESSEDNESS FOR THOSE WHO HAVE SINNED—*Psa.* xxxii. 1

What a welcome Benediction is this! and to those who most need and could least expect it. We envy angels who kept their first estate and even the untried innocence of babes: "Blessed are the pure in heart": we feel we have no part in the blessedness of such. But though we may not rank with the pure, we may with the purified, and that has its own special joy. The worst sinner that ever defied God and wronged his neighbour may come into the bliss of the purified.

Forgiveness is blessed because it is through Divine grace (Eph. i. 7; ii. 5); a miracle of love (Tit. iii. 4); the happy surprise of the universe (1 Peter i. 12); the free gift of God (Rom. iii. 24; v. 18; vi. 23); for all who repent and receive Christ (John iii. 16; Acts iii. 19). Forgiveness must be a precious thing to us when it cost God so much; it must be of infinite significance to both God and us when it could be only achieved by such a way as the Cross. Isa. liii. 4-6.

The forgiven man is happy because he knows he is forgiven. John ix. 26. Rom. viii. 16. Heb. xi. 4. 1 John iv. 16. He has not to wait till the books are opened to be sure of his acceptance with God. The relief from sin's burden, misery, and dread comes when he believes, and the joy is all the richer by contrast with the sense of guilt which preceded it. This is the very gospel of God: "The joyful news of sins forgiven."

Do you know this blessedness as an experience? It is the basis of all others: without it none are truly happy in life or death. We all need forgiveness for all have sinned. 1 John i. 8, 9. We may all have it now. 2 Cor. vi. 2.

REVIEWS

The Sermon on the Mount. A Practical Exposition of St. Matthew vi. 16—*vii.* 27. *Manchester: James Robinson*, 4*s.* 6*d. net.*—Another of Mr. Robinson's useful collections of Sermons. There is great variety, but there is also an abundance of power in the homilies here gathered together. Among many excellent sermons we have noticed specially Dr. Goodrich on vi. 19-21, Mr. Milligan on vi. 34, Mr. Rowlands on vi. 33, Mr. Morgan Gibbon on vi. 34, Mr. Selby on vii. 3-5 and on vii. 15-20. The book abounds in good illustrations and quotable passages.

Studies in the Psalms. Aids to Life and Devotion. By C. H. Perry. London: A. H. Stockwell. 2*s.* 6*d.*—"These studies are intended as aids to life and devotion." As such they have a distinct value and a place in the rich literature of the Psalms. Occasionally Mr. Perry dogmatises unwisely, as when he says of Psalm cxix., "it was composed by Ezra." The whole study of this beautiful Psalm loses its point if this assumption is not accepted.

The Goal of the Universe, or the Travail of the World's Saviour. By S. W. Koelle, Ph.D. London: Elliot Stock.—A careful and elaborate work which is not very easy reading, nor can we always accept the author's contentions in regard to the doctrine of the Incarnation, the Restitution of all things, etc. At the same time it contains much food for thought and many expositions which will commend themselves to intelligent readers.

Sermons by Free Methodist Preachers, with Portraits. London: A. H. Stockwell. 2*s.* 6*d. net.*—This volume is, to judge by the portraits, the work of comparatively young men; and they display considerable ability, though perhaps no sermon rises to a very high level. Several sermons strike us as too free and easy in their style. One discourse begins with this sentence: "Although our Lord did not organize church tea-meetings, He provided in a miraculous way, a good feed for the people." It is dangerous to have too much dignity in the pulpit, but in our day the peril lies in the opposite direction.

Fettered Lives and Other Addresses to Men. By Rev. G. E. Weeks, M.A., B.D. London: A. H. Stockwell. 2*s. net.*—These addresses were given in Durban, but would have been heard with interest anywhere. Without descending to clap-trap or commonplace the author succeeds in arresting and keeping attention. He does not deal with merely passing topics or attempt to gain a hearing by the use of catch-word titles. Preachers who have to address working-men will find much that is helpful here.

The Rockingstone Schoolmaster. By Harry Lindsay. London: C. H. Kelly. 3*s.* 6*d. net.*—A series of pleasant stories by a very popular writer. It will be welcome alike in the School Library and the home circle.

THE FIRST-CALLED APOSTLE

BY THE REV. PROFESSOR J. G. TASKER

St. John i. 35-42 (R.V.) ; vi. 4-9 (R.V.) ; xii. 20-22 (R.V.)

THESE three short passages contain all that St. John tells us of his friend Andrew, the first-called of the "Glorious Company of the Apostles." In the other Gospels there are only two passages where the mention of Andrew's name has any meaning. "And walking by the sea of Galilee, He saw two brethren, Simon who is called Peter, and Andrew, his brother, casting a net into the sea ; for they were fishers. And He saith," etc. (Matt. iv. 18-20). "And as He sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be ?" (St. Mark xiii. 3). Having read these narratives, we may turn to the list of the Apostles' names, "Simon, whom He also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called Zealot, and Judas the son of James, and Judas Iscariot, which was the traitor" (St. Luke vi. 14).

If we are to learn some of the lessons of Andrew's life, we must understand *his position amongst the Twelve*. In all the lists of the Apostles, the names are arranged in three groups of four. The first group always consists of the pairs of brothers Peter and Andrew, James and John. They were the leaders of the Apostolic band. The second group consists of men who were cast in a gentler mould,—Philip, Nathanael, Matthew, and Thomas ; they may be described as men of thought rather than as men of action. The third group consists of men concerning whom our information is scanty, James the Little, Simon the Zealot, Jude, and Judas who was appointed Treasurer ; they have been called "the business men" of the Apostolic company.

Now, as then, our Lord has need of men who possess the utmost possible variety of gifts : men who are fitted by nature and grace to be leaders of others in holy enterprize,

and men who are constitutionally too timid to take the lead, whose doubts may compel them to "prove all things," and thus to help others "to hold fast that which is good"; whilst both these classes of workers need the co-operation of such men as are found in the last group of the Apostles. The men of action need them to consolidate their work, and the men of thought need them in order that their thinking may not waste itself in dreamy speculation, but may be compelled to face the real problems of life.

Andrew has a place in the first group; our Lord counted him worthy of this place of honour to the close of His earthly life. On the Mount of Olives, when the heart of Jesus is exceeding sorrowful, Andrew is with Peter, James and John as they venture to disturb that sacred privacy, and to ask the Lord to explain the mysterious words of doom He had just spoken concerning the Temple. But Andrew's true position is that which he always has (except when his name is linked with his more famous brother),—he is *the last in the first group*. It is impossible to place him on the same level as the favoured three—the only men who were with Jesus in the hour of His greatest glory and in the hour of His deepest anguish. Indeed, Andrew's name is more frequently joined with Philip's as though he were a central figure amongst the Twelve, specially intimate with His Master, and yet more approachable by his other comrades than the first three who were early known as the "Pillar Apostles" (Gal. i. 9).

Now, as then, our Lord adapts the revelations of Himself to the state of His disciples' minds and hearts. He never "dazzles by excess of light," He grants the brightest manifestations of His glory to those who have the keenest and the strongest spiritual vision. It is no dishonour to Andrew to say, that he was a man of more common gifts than the man of Rock or the Sons of Thunder. At different angles of character, these twelve men reflected the light which shone upon them from Him who was the Sun of their souls; as in "bodies terrestrial, one star differs from another star in glory," so there is one glory of Peter, and another glory of John, and another glory of Andrew. It is not claimed that Andrew was a star of the first magnitude;

nevertheless he was a bright and shining light, and his example may be not less helpful and inspiring to us because he was not the most distinguished of the Apostles. We may learn from him how to use our common gifts so as to win the highest place in the esteem of Christ, for as one of the truly wise, who know how to win souls, Andrew's name shines for ever as the brightness of the firmanent.

Andrew's life is divided by that great event which was the crisis in his history.—his introduction to Jesus. Before Andrew knew the Lord, he is *an example to all who are seekers after God;* after he had found Jesus he is *an example to all who are workers for Christ.*

Our knowledge of Andrew as a truth seeker is derived from the first chapel of the Fourth Gospel, in which St. John takes delight in tracing the various steps by which his friend came to know Jesus for the Christ. Andrew was a disciple of John the Baptist, and this implies that he was an *earnest* seeker, that he had not been offended by the stern preaching of the Messiah's fore-runner, that he was not cherishing the delusion that he was one of the just persons who have no need of repentance; Andrew had taken the first step which all must take who come to Christ. Andrew was *expectant* as well as *earnest;* he was one of the devout souls who in those days were waiting for the consolation of Israel. He was like one who climbs the mountain top that he may see the first streak of the coming dawn. Andrew was also *eager* for the light, willing to welcome it from whatever quarter it might shine upon him. This appears in his interview with the Baptist: John has only to say, "Behold the Lamb of God," and Andrew is ready to follow, anxious to find out where Jesus dwells and to secure, if possible, an interview with Him.

Now, as then, seekers like Andrew never seek in vain. No one ever turns towards Jesus to find the Saviour's face turned away from him; the first faint foot-falls of the seeker who has turned and begun to follow Him, it may be very far off, are heard by the Lord. To every such seeker he speaks the same three words, and He always speaks them in the same order, *Come, see, follow.* Come unto Me and find in Me your

own soul's rest ; see in Me the glory of the Father revealed unto His children's hearts ; follow Me in lowly paths of self-denying service.

First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
'Till thou have scanned His features well
And known Him for the Christ by proof.

Then, potent with the spell of heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
'Till he, too, see his Saviour plain.

In the joy of his first love for Christ, Andrew did his first work for Christ. As you see him leave his first communion to find his brother and *bring him to Jesus*, remember how long Andrew had looked forward to that communion, how eagerly he had anticipated it, how intensely he enjoyed it, and yet how promptly he forsook it that he might invite his brother to share his bliss. It is not, however, with this incident alone that we are concerned. Contrast the action of Andrew with that of Philip, in presence of the hungry crowd. Philip is busy with his thoughts, he calculates how many pennies must be spent to give everyone a morsel, the plain inference being that a meal is out of the question ; meanwhile Andrew has been busy doing the one practical thing that needed to be done ; he has found out how many loaves and how many fishes they possess, he knows they are insufficient, but he *brings them to Jesus*. On a later occasion, when Andrew and Philip are together, the Greeks ask Philip to introduce them to Jesus. Although Philip had introduced Nathanael, he hesitates ; these enquirers were not Jews but Greeks, and their request raises problems which Philip cannot solve. Happily he consults Andrew, who appears to have had no more light on the subject than Philip had ; Andrew cannot solve the problem, but he can do the one practical thing that needs to be done ; he can, and he does, *bring it to Jesus*.

Now, as then, every disciple of Christ may bring everything to Jesus. If prayer be what we sometimes say it is, if it is no mere sentiment when we sing

What a privilege to carry
Everything to Him in prayer,

then in the hour when we realise most deeply our insufficiency, we may bring to Jesus our scanty store of gifts, and ask Him so to bless them as to make us a blessing to others; and in the hour of sore perplexity, we may also bring our difficulties to Jesus, confident that His light will illumine what would otherwise be dark and mysterious to us. In brief, our few talents that he may accept and use them, our problems that He may solve them, and, above all, our friends, that He may bestow on them eternal life—one and all we may bring to Jesus.

From an incident to which no reference has yet been made we may learn another characteristic of Andrew as a worker for Christ; the *consecration of personal influence to Jesus*. Andrew heard the call of Jesus by the Galilean Lake, and received the promise, "I will make you a fisher of men" (Matt. iv. 19). To Andrew, as well as to Peter, this great promise was fulfilled. There are fishers of men who, when they throw out the Gospel net, sometimes enclose a multitude of fishes; their joy angels in heaven might covet. Nevertheless these successful evangelists are not the only fishers of men. At the end of the day his joy may be as great, whose basket is well stocked with fish, that one by one he has drawn out of the waters of death and saved unto everlasting life (*cf.* Luke v. 11, "Thou shalt catch men alive," R.V. margin). Disciples of Jesus who can never become fishers of men like Peter, may become fishers of men like Andrew. It was a good day's work for Jesus when Andrew brought to Christ the man who preached at Pentecost. About twenty-five years ago, twelve young men in Chicago formed themselves into the first "Brotherhood of St. Andrew." The members of this brotherhood promise *to bear witness for Christ amongst equals*. But this vow, which embodies the spirit of Andrew's example, is binding upon every disciple of Jesus; and when every Christian fulfils this vow, the days of the rapid spread of Christ's Kingdom will have come. Are not such witnesses the greatest need of the Christian Church to-day? And if we are honest, must we not confess, that it is easier to go round a few street corners and work for Christ there, than it is to do all that is involved in this bearing witness for Christ amongst equals?

Apart from this use of Andrew's name, he is remembered only in connection with war. His cross upon our national flags, reminds us of the Union of the kingdoms. Scotch soldiers covet the Order of St. Andrew or the Thistle. In Russia, too, where according to tradition Andrew preached the Gospel, the highest military distinction is the Order of St. Andrew. This is one of the ironies of history; for when the happy day comes on which

> The war-drums throb no longer
> And the battle-flags are furled,

then the true glory of Andrew will appear. His glory is that his name is written for ever on the foundations of the New Jerusalem as one of the Twelve Apostles of the Lamb. In the Revelation, St. John speaks of those who "Follow the Lamb whithersoever He goeth." Of Andrew it may also be said that from the day on which the Baptist said, "Behold the Lamb of God," he followed the Lamb whithersoever He went. Doubtless that early fellowship with Jesus prepared him for the call to

> Turn from home and toil and kindred,
> Leaving all for His dear sake.

The condition of happiness in Christ's service is the same in heaven and on earth; it is to follow the Lamb, and to follow Him fully. If Andrew was not equal to the first three in gifts, he was equal to any of them in that which makes up for the lack of many gifts, and that without which the most brilliant gifts are sometimes rendered useless. He was second to none of the Apostles in his personal love for Jesus, in his practical devotion to His service, and in his earnest enthusiasm for the spread of His kingdom. The outward surroundings of our call will differ from those of Andrew's, but in principle it is always the same,—a call to forsake all other and to cleave only unto Him.

> Jesus calls us; o'er the tumult
> Of our life's wild restless sea
> Day by day His sweet voice soundeth,
> Saying, "Christian follow Me."
>
> Jesus calls us from the worship
> Of the vain world's golden store,
> From each idol that would keep us,
> Saying, "Christian, love Me more."

In all probability, most of the traditions about Andrew are false, but one might have been true. It is said that when he was on his way to Russia, sailing along the shores of the Black Sea, he gazed upon the mountains which broke the horizon in the dim distance, and said to his companion, "Do you see yonder hills? I tell you that over those hills shall one day shine the Christ of God." This at least is true, that disciples like Andrew see the bright visions of the coming glory. It is not the Sunday School teachers who take gloomy views about Christ's work amongst the children; it is not the missionaries who have doubts about the coming of His kingdom amongst the heathen. It is the disciples who have much joy in fellowship with Jesus,—fellowship in work as well as in prayer—who have also the courage and the faith to say, as they see the mountains over which hang the mists of superstition and the gloom of sin: "I tell you that over those hills shall one day shine the Christ of God."

[*Notes of a Sermon Preached in Centenary Chapel, Camborne, and reported by a hearer*].

MEN AND BOOKS : A MONTHLY SURVEY

Dr. Sutherland's Fernley Lecture

THE Fernley Lecturer has this year made a new departure and annexed new territory. Up to the present the subjects treated have been either theological or theologico-philosophical; but the new "lecture" is distinctly historical, and deals with the origin and development of The Methodist Church in Canada. We hope it will have a good reception, and be the forerunner of several volumes of the same kind. The method adopted by Dr. Sutherland might well be applied to the story of our Missions in Ceylon, in Fiji and the South Seas, in Australia, in South Africa, in the West Indies, etc., etc. Such books, if well and attractively written, would stimulate the present movement for Missionary advance; and bring home to the people as nothing else could do the marvellous success which has attended the labours of our missionaries.

Dr. Sutherland's purpose, as stated in his own words, is to give "a brief statement of what the Methodist Church in

Canada is at the present time, and then so much of its story as would show how it came to be what it is. . . What I have to relate is not the method whereby men of mingled passions like ourselves planned and reared a Babel tower to their own ambition, but it is the process of a Divine evolution whereby God made them to be a people that were not a people, and raised up the weak things of the world to confound the mighty. To change the figure, I have to tell something of the story of how a grain of mustard seed was planted in unpromising soil, but how in the space of one hundred years it grew into so stately a tree that to-day one million of people, or nearly twenty per cent. of the whole population of the Canadian Dominion, gather under its shadow and are called by its name."

This purpose is in the main carefully followed. The story, as told by Dr. Sutherland, is extremely interesting; and we hope it will be widely read. It is "a story of heroic endeavour inspired by a lofty purpose," and is full of romantic incident and marvellous success. It shows how the aggressive pioneers of old-time Methodism were able to adapt themselves and their methods to the needs and circumstances of the people; and in times of difficulty and danger, to build up a triumphantly successful Church.

The history of this Church is traced from its early beginnings, through its rapid spread, its subsequent struggles and difficulties, to the time when its various branches were fused and amalgamated into one vigorous and united church. A capital account is given of the noble stand taken by the leaders of Methodism during the long protracted struggle for religious liberty, and for a system of education free from all ecclesiastical trammels and leading strings; and their ultimate and complete success. The spirit of freedom thus developed, joined with an intense and aggressive evangelism, won for the Church a power and influence which make it at length the leading Church within the whole Dominion.

Perhaps the most graphic and interesting pages are those which describe the origin, and pourtray a typical example of a camp-meeting in the backwoods. We quote a few sentences, but the story should be read in its entirety to make its full impression on the reader :—

As the decisive hour draws near interest is intensified. No one can tell when the culminating point will be reached, but come it will. Perhaps it is during an evening service. A multitude is there. Every seat is occupied, and on the outer circle hundreds are standing, most of them careless, unawakened people, some of them scoffers, and some of the rowdy type, it may be, bent on mischief. A chosen band of reliable men patrol the outskirts of the crowd ready to check the first symptoms of disorder. On the stand all the preachers are seated, save the brother who is to officiate, and he is in the inner room, prostrate on the floor, his face resting on his open Bible, pleading with God "with groanings which cannot be uttered," for "grace to help in" this "time of need." Fires have been kindled on the light-stands, and the resinous pine roots send up shoots of flame that light up the whole encampment with a lurid glow and penetrate the gloom of the surrounding forest. What a scene for the pencil of a Rembrandt or the pen of a Dante! . . . Now it is time for the service to begin. . . Prayer follows, earnest, pleading, tender, and importunate by turns, as if the suppliant would storm the very mercy-seat and compel the blessing he so much desires. A portion of Scripture is read . . . now the congregation settles down, and with faces turned toward the stand, where the preacher has just arisen to announce his text, await the message that is coming. . . A wave of deep emotion sweeps over the congregation, for they know the crisis of the battle has come; and the feeling is intensified when some careless onlooker, perhaps a scoffer at holy things, is seized with pungent conviction and falls to the earth with a loud cry as though stricken suddenly in battle. Before the bystanders have recovered from their amazement another and yet another is similarly affected, and in a short time a score, it may be, who, up to that time, were careless and unconcerned are now prostrate on the ground, some still and silent as if already dead, others convulsed with agony and crying aloud to God for mercy.

The whole account is full of stimulus, and one can readily understand the value of such services in the sparsely populated districts in which the meetings originated.

We heartily commend the volume to all students of the history of Methodism.

One or two repetitions occur in the text which call for careful revision; and they should be expunged in future editions.

Dr. A. B. Davidson's Sermons *

Dr. A. B. Davidson has long been known as one of the most influential Biblical scholars and critics of the Free Church of Scotland; but the traditions of his preaching power were until recently the heritage only of the few.

* "*The Called of God*," by *A. B. Davidson, D.D. T. & T. Clark.*

This volume of sermons—published since his lamented death—will help to reveal his power; and to show that in the scholarly and retiring Professor there was the making of a great preacher.

The sermons included in the volume are all—as the title suggests—concerned with "the call of God," as that call came in its various forms to the men whose lives are recorded in the Old and New Testaments. The significance and issue of the call is generally the preacher's theme, and is carefully dealt with; and the discourses may be regarded as the characteristic utterances of a great mind. They are not sermon models, or even "great sermons" in the usual sense of that phrase. You must not seek for perfect sermon architecture, or for brilliant flights of eloquence; but if you care for compact speech and suggestive idea, for "words that breathe" and *sometimes* "thoughts that burn," you may find them here. We quote a few of his suggestive sentences.

Shallow Religion

Now this was the characteristic of Saul's mind. He wanted religious depth. He was not quite an irreligious man, least of all was he an immoral man; but religion was not able to make much of him. He had general notions of what religion demanded, but he could not realize it in its depth. And this peculiarity of his character was not a common defect merely; in him it was notable. Even the common people remarked it. It was to them, with their often keen insight into character, very observable. Hence they thought it even amusing, when Saul was seen in the company of the prophets; and it gave rise to a popular proverb at his expense, "Is Saul also among the prophets?" It was quite incongruous to them, this consorting with men of profound religious convictions and experiences, on the part of one who hitherto had not only shown no liking for such company, but who, anyone could see, had no capacity for such a life and such duties as the prophets undertook.

Elijah at Sinai

Elijah's methods were tried on himself—power, force, law, Sinai. And the effects were nought. The Lord was not in the earthquake nor in the fire. Did the prophet wonder now at the obdurate queen? What had he been plying them with, all his days? With miracle king, at the besotted people, at the fickle crowd, at the mad vindictive on miracle, a gloomy demeanour, heavens of brass, famine, thirst, death, with law and force. Does he wonder at the result now, after his present experience? Or is it not his wonder rather turned in upon himself? He had been enabled to sound the deeps of that conception of God, which had all his life fascinated him; he had come to His chosen place, and he found that God was something different from his idea of Him, and that His highest power was not of the kind he imagined.

May we not learn something from this? Does not the conception of God, which any of us has, need to be supplemented? Do not we work somewhat too much on one idea of Him, thinking it perhaps a full one; and, in consequence, our work is less successful than it should be."

Christ and Nicodemus

Christ's grave enunciation of the law of His kingdom went to the bottom of the difference between Him and the Pharisee. The two had altogether different theories. "Thou art a Teacher," said the one; "Except a man be born again," said the other. "Educate" was the watchword of the one; "Regenerate" the watchword of the other. Mankind is perhaps but one large Pharisee. Socially, a Pharisee, with what diligence and gravity of decorum he keeps cleaning the outside of the cup and of the platter. Morally, a Pharisee, with what proud display he builds the tombs of the prophets saying, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." No, the ancient world has recourse to bloodshed; the modern resorts to famine. The ancient moral world was like the ancient whited sepulchre—simply whitewash without, uncleanness within. The modern moral world is like the modern churchyard—elaborate flowers above, and corruption below. The explanation of Nicodemus against any thoroughgoing and inward cleansing would certainly be sympathised with and be re-echoed by it.

It should be added that a brief but comprehensive and beautiful biographical sketch of Dr. Davidson is prefixed to the volume; a sketch which will be eagerly read by all who have felt the powerful influence of the Professor's writings.

J.E.

New Edition of the Theological Student

Mr. J. Robinson Gregory's Theological Student has been one of the most widely read handbooks of Methodist Theology. Since its publication in 1892 it has been frequently reprinted. The ninth edition will shortly be issued. This has been very carefully revised throughout and important additions have been made in order to make the work thoroughly up-to-date. For Methodist students it is recognised as the best handbook for those who are commencing the study of Systematic Theology. Local Preachers on Trial and Candidates for the Ministry will find it a most reliable and interesting introduction to the greatest of the sciences. The carefully prepared Questions for Self-Examination add greatly to its value both for private study and use in Theological classes.

THE WRATH OF THE LAMB

BY THE REV. HENRY MARTIN, M.A.

THE wrath of the Lamb—what a paradox! "The wrath of the Lion" (Rev. v. 5) we could have understood; but "the wrath of the *Lamb*"! Yet how better could the Seer of the Apocalypse have expressed the inexpressible terror of the Day of Wrath? For what is more terrible than the anger of the meek when once it is roused? The anger of the gentle Christ, the wrath of the meek Lamb of God—it must be a consuming fire!

This paradox is a stroke of genius. By it he who was at once Son of Thunder and Apostle of Love reveals two opposite elements in the ideal character. To see in Christ only the Lamb,—only His gentle meekness, humility and ruth, is to see but one side of His nature. There are others: one, an inflexible sternness that sometimes blazed out like the lightning in scathing irony and scorching indignation. Yet both elements, the lamb-like, and the lion-like dwell in Him in perfect harmony: even His wrath is the "wrath of the Lamb."

It is this too little noticed side of the character of the historic Christ, His Indignation, that I wish to study. Let us first watch it as it flashes out from time to time in the Gospel narrative.

The first flash lights up the very threshold of Christ's public ministry, His first cleansing of the Temple. That this was an act of righteous indignation I gather from its effect upon the disciples, and upon the Jews. As the awe-struck disciples watched Him as "He cast all out of the Temple," the passage that came irresistibly to their minds was the Psalmist's fervent cry, "The zeal of Thine house shall eat me up" (John ii. 17). A burning zeal for the sanctity of worship, they saw, inspired the act; a zeal that must in time ("*shall* eat up"—καταφάγεται) consume like a fire the strength of mind and body. And as to the Jews—the unresisting and unprotesting stampede of the traffickers, as He swept them out of the Temple Court before Him, was the cowering of guilty consciences before a blaze of holy anger. Even His answer, "sudden as a flash of lightning," to the cautious expostulation of the priests, tells the same tale. In its intentional obscurity and almost contemptuous curtness it

is a scorching breath from a heart hot with righteous indignation.

Wherefore this fire? Two things in that Temple traffic kindled it. His stern command, "Take these things hence: make not My Father's house a house of merchandise," reveals one: the desecration of God's house of prayer and the fatal interference with spiritual worship by the profane hubbub and babel of an Eastern market. His sterner saying, when, at the end of His ministry He cleansed the Temple a second time, reveals the other: "My house shall be called a house of prayer; but ye make it a den of *robbers*" (Matt. xxi. 13). The Temple market was not only a defilement of the place of worship; it was a public scandal. For, according to Dr. Edersheim,* we must identify it with the notorious "Bazaars of the Sons of Annas," a monstrous monopoly in sacrificial animals, out of which the permanent priestly officials made extortionate profits. No wonder the great heart of Jesus was hot against the shameless greed that so unscrupulously traded on the religious instincts of the people!

This fire flashed out again one Sabbath later on in His ministry in the Capernaum Synagogue, when the Scribes and Pharisees cunningly tried to use His Divine pity for suffering to entrap Him into a technical breach of Sabbath law. We are not left to inference here; Mark's words are: He "looked round about on them *with anger* (μετ' ὀργῆς), being grieved at the hardening of their hearts" (Mark iii. 5). The Evangelist must have owed that graphic touch to an eyewitness of the scene who, in the abashed silence that followed the Master's awkward question (ver. 4), had marked with awe that searching gaze of sorrowful indignation, in which anger and compassion seemed to alternate. What kindled that anger here? Partly the determined steeling of the mind against truth on the part of the Pharisees, and partly their heartlessly callous use of a fellow-man's suffering to further their own selfish and malicious ends. For they had "watched Him whether He would heal him on the Sabbath day," not from any pity for the sufferer, but "that they might accuse Him" (ver. 2).

It is to the graphic Mark again that we owe another

* "The Life and Times of Jesus the Messiah," vol. i., pp. 367-376.

example. From his account alone do we learn that the emotion raised in the Lord's heart by the disciple's officious attempt to keep the children from Him was that of anger. "When Jesus saw it He *was moved with indignation*" (Mark x. 14). The word so translated (ἠγανάκτησεν) is a strong one, and the A.V. rendering of it "was much displeased," is quite inadequate. It implies a profound and intense anger. Nothing so quickly or so thoroughly roused the passionate indignation of Jesus as an injury or even a slight to a little child. We hear the deep note of that indignation in His warning, "See that ye despise not one of these little ones"; and it sounds out loud and ominous in one of the most terrible sayings that ever passed His lips—"Whoso shall cause one of these little ones which believe in Me to stumble, it is profitable for him that a great mill-stone should be hanged about his neck, and that he should be sunk in the depths of the sea."

Lastly, there is that "strange tumult of indignant excitement" in which Jesus approached the grave of Lazarus. The words in which the author of the fourth Gospel records it should be carefully studied. "When Jesus therefore saw her (Mary) weeping, and the Jews also weeping, He groaned (ἐνεβριμήσατο) in spirit and was troubled" (John xi. 33); and again, "Jesus therefore groaning (ἐμβριμώμενος) in Himself cometh to the tomb" (ver. 38). There seems to be little doubt that the word translated in A.V. and R.V., "groaned," "groaning," has really the meaning given to it in the R.V. margin, "moved with indignation." The verb ἐμβριμάομαι means literally, of animals, to snort or growl: then, metaphorically, to be very angry, indignant; then to command sternly. The emotion, then, which the weeping of the mourners awakened in the heart of Jesus was not merely trouble or sorrow, but a passionate indignation. "His whole frame was moved. A storm of wrath was seen to sweep over Him."

But what was there in the sad weeping of mourners to rouse indignation? Certainly not their helpless grief, nor even the weakness of their faith; and there is no hint that there was any hypocrisy in their wailing. Nay, His indignation was not against them at all, but evidently sprang out of

His intense sympathy with them. Stier expresses the probable reason of it well :—"it is not over the weeping of these weepers alone that He is moved and incensed in His inmost being . . . but over human misery generally as at that time exhibited, over the bitter death-lamentation of a world of sinners, but especially . . . over that essential misery in misery, death in death—*sin*." It was His intense sympathy with the human race flaming forth in hot anger at all the misery and anguish and death that sin had caused it and still would cause. Every true lover of mankind has at some time felt in his heart some degree of the heat of that fire.

These are, perhaps, the brightest flashes of the indignation of Christ ; but in many other cases, though we may not see it clearly, we can feel its heat. His words often burn so hot with it as to remind us of the ardent philippics of the stern Hebrew prophets. The most scathing denunciation of canting hypocrisy and religious sham ever uttered are His eight tremendous "woes" against the Scribes and Pharisees. The words glow with a restrained but passionate indignation that rises to a white heat at the climax—"Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell?" We can feel it in the stern rebuke with which He cast demons out of the possessed, in the indignant, "Ye hypocrites" with which more than once He exposed the malice of the Pharisees, in many of His parables of judgement, and in the majestic silence with which He met the false charges of Caiphas, and the shallow questionings of Herod.

We must ever remember, however, that Christ's anger was a white and pure heat ; for our noblest human anger is too often a flame lurid and smoky with many an unworthy element, such as temper and personal resentment. His anger, in contrast to the rage that masters a man and makes him that pitiably weak object, a slave of his own passion, was always His servant, completely under His control. Though with His own hand He impetuously flung over the money-changers' tables He would not even touch the gentle and innocent doves. And the greatest personal insult and injury offered to Himself could only draw from His lips the prayer, "Father, forgive them ; they know not what they do!"

Every word spoken against the Son of Man was in truth freely pardoned. But let a priestly caste profane true worship and oppress the poor, let men heartlessly use another's sufferings for their own base ends, let a little child be grieved, and He flamed forth in the sternest indignation.

The anger of Christ was always anger at some wrong done to others, or some sin against the ideal of goodness. It was ever utterly selfless, ever measured, and ever just. "His was holy fire; it was the flame of truth consuming falsehood, of justice attacking wrong, of love burning against selfishness."

In fact it was always the "wrath of the Lamb." It was part of His love. He who thundered against the hypocrites wept passionately over doomed Jerusalem. The cold, selfish, calculating heart can remain unmoved by the greatest wrongs and sufferings of others, not from self-restraint, but from lack of love. But with the true "philanthropist," the true man-lover, the intenser his love for his fellows the intenser will be his anger at whatever ruins or injures them. Because Christ's love for men was the intensest and the purest, His anger was the intensest and the purest, too. It is the warm summer days that, brooding, generate electricity and produce the lightning flash and rumble of thunder.

In conclusion, the character of Christ is a double revelation. On the one hand He is the great revelation of God; "He that hath seen Me," He said, "hath seen the Father." Then His indignation is the human expression of something corresponding to it in the Divine Nature. The old prophetic burden of "the wrath of the Lord" has become unpopular to-day. It has no place in the popular conception of God as an easy-going, good-natured parent, nor in the feeble sentimentality that goes down in so many quarters as Gospel teaching. "God is love," we are told, and therefore the idea that He "is angry with the wicked every day" is a relic of a dark and barbaric religious age. But if we take Jesus Christ as our standard revelation of the character of God, we must admit the Hebrew prophets were right. Their language was coarse and faulty because, as all our language about God must be, it was so frankly anthropopathic; but it revealed a great truth—the eternal antagonism of the Holy One against all evil. "God is love": yes; and *therefore*

His heart burns, to put it in our human way, with an eternal hatred and holy anger against sin. His wrath is one aspect of His love. "Our God is a consuming fire."

On the other hand Christ is the ideal of perfect manhood, the revelation of all a man ought to be. Then a capacity for righteous indignation is part of true manhood, and no man can be a complete man without it. No man can be a follower of Christ whose heart never grows hot with His indignation against wrong. As Prof. Seeley well says in "Ecce Homo": "The Enthusiasm of Humanity creates an intolerant anger against all who do wrong to human beings, an impatience of selfish enjoyment, a vindictive enmity to tyrants and oppressors, a bitterness against sophistry, superstition, self-complacent heartless speculation, an irreconcileable hostility to every form of imposture, such as the uninspired, inhumane soul can never entertain." If, as one has said, our age "has lost the genius of indignation," it is a grievous loss. And yet the indifference of public opinion to great moral issues, the difficulty of rousing anything but the most languid opposition to public abuses where self-interest is not concerned, the decay of chivalry, seem to justify the charge. Things that roused our fathers to a white heat of indignation, leave us cold and unmoved to-day. Yet it is not that there are no wrongs left to right. Even the poet's grim catalogue is not exhaustive.

> Is it well that while we range with Science, glorying in the Time,
> City children soak and blacken soul and sense in city slime?
>
> There among the glooming alleys Progress halts on palsied feet,
> Crime and hunger cast our maidens by the thousand on the street.
>
> There the master scrimps his haggard sempstress of her daily bread,
> There a single sordid attic holds the living and the dead.
>
> There the smouldering fire of fever creeps across the rotted floor,
> And the crowded couch of incest in the warrens of the poor.

God help us, to learn to *love* more intensely, to get nearer to the great Heart of Love, so that, catching fire with His holy indignation against wrong, we may

> Swoop
> Down upon all things base and dash them dead,
> The knights of Jesus working out His will
> To cleanse the world.

ASPECTS OF THE SCOTTISH REFORMATION

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

THE European Reformation of the 16th Century varied greatly in manner and extent in different countries. In some, new forms of worship and Church government arose; in others, the general order of the Church was preserved in much the same way as before. No country changed less than England, none changed more than Scotland. It was this pontentous change that led Carlyle to say that the history of the Scottish people has nothing of "world-interest at all" but the Reformation by Knox. But the saying is not one which, so strongly put, we can all approve. It is necessary clearly to keep in view the state of the country at the beginning of the Reformational period, that it may be seen what the Reformation movement saved it *from*.

From the death of David—from 1153—the Scottish Church had been thoroughly Romanized. At the beginning of the 16th century, the Church in Scotland was no exception to those lands in Western Christendom in which ignorance and corruption prevailed. The clergy had lost all hold upon the people by their immorality and irreligion, their love of wealth and abuse of spiritual powers. It were easy to prove these averments. Suffice it now to call three testimonies. The first shall be that man of culture, Sir David Lindsay, of the Mount, whose influence on the religious development of Scotland was second only to that of Knox himself. More a patriot and social reformer he, no doubt, was rather than a religious one. And his work was negative and iconoclastic. Yet it paved the way for the more positive and reconstructive work of Knox. Lindsay's poems, whose satire was better known to the people than the apostolic writings, abounded in odious pictures of the bishops and clergy. They shew the life of the people to have been peculiarly profane. Another testimony is that of a no less considerate writer than Dean Stanley, who feels compelled to speak of what he calls "the hideous and disproportionate corruption which took possession of the Scottish Church during the last two centuries of its existence." Further, Dr. M'Crie prefaces his dark picture of the times by telling us that "the corruptions by which the

Christian religion was universally depraved before the Reformation had grown to a greater height in Scotland than in any other nation within the pale of the 'Western Church.'" We see, then, what things we have to begin with. Briefly, they are: a Church corrupt, a clergy illiterate not to say immoral, a people profane, a nobility jealous and turbulent, and a country politically wild and unsettled. A gleam of comfort in this state of things lay in the fact that its remote situation from the centre of European life had not kept the country from regular intercourse with such continental nations as Germany and France. The Crown had here less power than in France, and had allied itself with the Church in its willingness to enrich the clergy for the sake of diminishing the importance of the nobles, who were at the head of powerful clans. James V., the reigning King of Scotland, was prone to Catholic efforts to retard the Reformation. But the Reformation leaven was effectually working. The cruelties of Cardinal Beaton did much to make the Romish Church disliked. But now a striking feature of the Scottish Reformation development must be pointed out, ere we go further. It is sometimes said by Church historians that the Swiss Reformation was peculiar in that it followed a double line of development, in respect of place, Zürich and Geneva, in respect of personality, Zwingli and Calvin. But we are unable to agree as to the peculiarity, for Scotland also has two centres of gravity in her Reformational out-working. These are, in respect of personality, Knox and Melville, with two relative centres of documentary basis, the First and Second Books of Discipline.

The First Book of Discipline—due to Knox—drew out a plan of religious reconstruction, and is a document of great interest. It dealt with the officers, permanent and temporary, of the Church, and also outlined a magnificent system of national education. There was still hard fighting for the Reformed Church to be done after Knox breathed his last in 1572. But triumph came to the Reforming party only because it had Knox to cope with so perfidious a queen as Mary. No small abuse has been heaped on his memory, bigot and hypocrite being the sum of certain estimates. But

the character of Knox speaks for itself. If not so learned as Calvin, nor so genial and human as Luther, he was possibly more courageous than either. No doubt, there are indiscretions to be overlooked in Knox, but these may well be accounted as the small dust of the balance in view of the work he was enabled to accomplish—a work so great that by it the whole face and future of Scotland were changed. Savonarola is the man with whose work Knox may most fitly be compared, and Knox is more practical and less visionary. Knox, in fact, focussed and embodied in his own vital and dominant personality the collective energies of his countrymen in a way most rarely seen in the most outstanding personalities of any country whatsoever. He it was who voiced the dignity, the independence, the rugged and fearless strength, of Scottish manhood two hundred years before Robert Burns was born. It was the dominating sway of his spiritual earnestness that gave such vigilance, energy, and greatness to his work. Taken all in all, and judged by the standard of his own generation, Scotland has known no greater among her sons. The successor of Knox was Andrew Melville, to whom fell a task hardly less important than that of his great predecessor. This was the formation of the polity of the new Church. Melville championed the cause of Presbytery against Prelacy, and was more uncompromisingly hostile to Episcopacy than Knox.

For the Second Book of Discipline we are indebted especially to Melville. In it the constitution of the Church was defined with great precision and ability, so that the ecclesiastical organization of the Church became completed. By this time the Reformation had become secured in Scotland, Protestantism having firmly rooted itself in the affections of the people. The old Romish Church was more completely overthrown than obtained in Germany or in England. But there were other aspects besides the churchly one. The Reformation led to the breaking off of old alliances with France, and it brought an independent national life—a new national self-consciousness—to the Scottish people. Froude was right in saying that Knox created a nation while he reformed the Church. "It was not a smooth business," says Carlyle, who properly continues,

"but it was welcome surely, and cheap at that price;—as life is." Another aspect of the Reformation in Scotland was its less political character than that of England. The Reformation was a necessity of political life in England, where it depended more on the arbitrariness and caprices of princes. In Scotland, it was more purely religious—a necessity of the free spiritual life of the people. In estimating the work of Melville, it must be remembered that he has suffered by his proximity to Knox. It is sometimes said that Scotland has produced four great personalities—Buchanan, Knox, Burns, and Carlyle—but, while not entering on the claims of any others, it must be said that, in greatness of moral personality —in strength of moral nerve and fibre—Melville is not to be put behind any one of them. That greatness may be said to appear in three forms: his academic work and influence were surpassingly great as Principal at the Universities both of Glasgow and St. Andrews; his ecclesiastical greatness, in which are scenes, wherein he figures as not one whit behind Luther at Worms; and, lastly, his strong and massive personality, which leaves him without a superior in Scottish history, and makes him an inspiration for all time.

We have not spoken of Hamilton and Wishart, nor of such other outstanding figures of the period as the Regent Murray, Maitland of Lethington, and scholars like Row and Buchanan. For we have preferred to speak now only of the Reforming Movement and its two great luminaries, with certain aspects of the work and its issues. Its thoroughness we have set forth as remarkable in the light of the untoward state of things at its inception. The yoke of Catholicism was here shaken off almost at once, and the people, so far from adapting their religion to political exigencies, rather altered their old political attitude to suit their new religious condition. An instance is found in the way the Scots in 1560 took the English as their allies to fight side by side with them against their old allies, the French, for already they felt more in sympathy with Protestant tendencies in England than with the Catholicism of France. The reforming movement in Scotland was more like that in the Netherlands than in any of the other reforming countries, for there the desire for freedom, and the feeling of resistance to Spain, had been

fostered mainly by the Reforming principles. In Scotland, there had been desire for freedom from French domination and for rectification of maladministration of the civil power. The contention for liberty had to be carried into matters churchly and religious. No sooner had the First General Assembly of the Reformed Church in Scotland met in 1560, than that able politician, Maitland of Lethington challenged its right to meet by its own authority. Said he: "The question is, whether the Queen allowed such conventions." To which it was replied, "If the liberty of the Kirk should depend on the Queen's allowance, we are afraid we shall be deprived not only of assemblies, but of the public preaching of the Gospel." "No such thing," was Maitland's rejoinder. Whereto Knox replied, "Well, time will try; but I will add, take from us the freedom of assemblies, and take from us the evangel." Nor was Knox mistaken. But, even with such a protagonist as Mary, Knox did not fail to make his influence supremely felt. His pulpit utterances were veritable calls to battle, for he was no mere pulpit disclaimer. The bold stand of Knox and Melville for spiritual liberty also advanced the cause of civil freedom, for these rise or fall together. Hardly ever, in the whole history of the Church, has it been given to preachers to perform services so memorable and lasting, as were those of Knox and Melville, fruitful in result beyond all anticipation. But it is from the spiritual intrepidity and scorn of consequence, in these men, that we must learn, if we would be centres of spiritual force and influence in our own time. The reforming work which they carried to so successful an accomplishment may be summed up in these five gains for the country:

1. The Reformation brought it, in the Calvinism of the time, a new *theology* which, whatever its faults or demerits, at least suited the speculative genius of the people.

2. It gave the country a new form of *religion* adapted, in its austere garb, to the earthly interests and ideals of the people of this somewhat severe and inhospitable clime.

3. It gave it a new *morality*, which certainly did not lack in power to inspire strong moral personality, being, in fact, guided and inspired by the powers of the world to come.

4. It brought to it a new *Church*, as social, as it was spiritual, in its working conceptions.

5. It gave it a new system of *Education*, which no country of that time could parallel.

A movement, which brought to the nation blessings so many and great, has surely a title to everlasting gratitude.

AN AMAZING CONTRAST

For Temperance Sunday

BY REV. S. T. BOSWARD, B.A.

Be not drunk with wine . . but be filled with the Spirit—Eph. v. 18.

IT has puzzled some people that the Apostle should set before us these alternatives, so utterly unlike each other. The antithesis is as wide as infinity. The association of ideas is the most distant that can be imagined. Yet the Apostle was perfectly logical, as always. The best preventive and safeguard against drunkenness is doubtless that which he here recommends: Be filled with the Spirit. The exhortation is very characteristic of St. Paul. He delighted in these immense contrasts. When he would save us from the most degrading vice, he calls us to the loftiest of spiritual privileges. This is in accord with the genius of the gospel. It takes the most abject and makes him king and priest. It glories in mightiest miracles and most "wondrous new creations."

I. The Evil. Be not drunk. Intemperance is a sin against God, not merely against self, or society. This can be proved in many ways.

1. The service of God demands the active employment of the understanding, but drunkenness darkens and debases, and finally deadens the understanding, makes the man "brutish."

2. The service of God requires the healthy exercise of the affections, but drunkenness blunts the affections, or else it gives them a wild, unnatural activity, degrades them into vile passions.

3. The service of God can be truly rendered by nothing less than the whole man, body, soul, and spirit, but every element in our complex nature is ruined by this destructive evil. How can a being thus deteriorated and degenerate be engaged in the service of God on earth or in heaven? Impossible. No need of any arbitrary decree excluding the drunkard from the kingdom of God. His admission would be a violation of all moral and all natural law.

4. Perhaps the most terrible thing about this vice is that it has the power of destroying the *will*. The noblest talent entrusted to us is freedom.

> The gift which from our Maker's bounty flows,
> Most perfect, most resembling His own good,
> Is liberty of will.

But this precious possession may be frittered away. We have met with those in whom the power to choose their course in life has been apparently destroyed, at any rate, so paralysed as to be of no effect. They wish to be right, they bewail their weakness, but the sinew of their manhood has been sapped away. Down to a hopeless grave they go, without the power to make one resolute effort to avert their doom. They have dishonestly wasted the most precious talent entrusted to them by their Lord. What can be their doom?

II. The Preventive. Be filled with the Spirit. Let your spirit be possessed, inhabited by the Spirit of God. Let the *spiritual* in you have dominion over the *sensuous*. Let your desires, affections, feelings, all be purified by the Holy Ghost. Be *filled* with the Spirit. Leave no room for the base and grovelling. Three main reasons for the exhortation:

1. Be filled with the Spirit, because that will give you *courage*. Intemperance, and indeed most other vices, are closely associated with moral cowardice. Men who have yielded to the force of temptation are cowed and crushed by its overmastering power. Finding themselves again and again defeated, they sink into the slavery of despair. What they need is the inspiration of courage, and the surest way to obtain this is to be filled with the Spirit. Then like the Psalmist they will say, "Though a host should encamp against me, my heart shall not fear, though war should arise against me, even then will I be confident." The greatest

heroes the world has ever known have been those in whom the Spirit of God has dwelt. And we—though never known to fame, yet being filled with the Spirit—shall be heroes too, in the power of that Spirit facing a world of foes, and in the confidence of faith commanding mountains to remove.

2. Be filled with the Spirit because this will give you *strength*. There is a sense in which it is true that "all wickedness is weakness." What a picture of moral weakness is that which St. Paul gives us in the seventh chapter of Romans. "The good which I would I do not; but the evil which I would not, that I practice." That is the experience of thousands who have become the victims and thralls of intemperance. What is needed is the incoming of the Supernatural, the Divine. There is much precious teaching for us in those old Hebrew records which tell of the Judges and Saviours of ancient Israel. These men were weak as others until the Spirit of the Lord came upon them. Then they wrought wonders of strength. So, when filled with the Spirit, we shall work moral miracles, we shall conquer monstrous forms of temptation, we shall strike down giant evils. We shall wield a strength that is unconquerable and inexhaustible.

3. Finally, be filled with the Spirit, because this will give you satisfaction. This of all things is the most difficult to gain. It is easy to find pleasure, enjoyment, excitement. Sin offers these and gives them. The world promises these and keeps its promise. But it cannot give satisfaction. It can satiate but not satisfy. When it has given all, the cruel craving will remain. Satisfaction is only found in God. When we are reconciled to Him, when such harmony has been produced that the Spirit of God abides in us and fills our whole being with His presence and grace, then at last we have the peace which passeth understanding, we have the portion which we sought so long in vain. In a word our souls are satisfied. Then we are independent of those sources of pleasure to which the world continually resorts, always to meet with more or less of disappointment. We have within us a perennial spring of joy,

> And a perpetual feast of nectar'd sweets
> Where no crude surfeit reigns.

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

* Golden Counsels for Temperance Sunday

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded.—1 Peter iii. 8.

We may fitly meditate on these golden counsels as we consider our relation to the Temperance Movement. They are words that are charged with meaning when applied to the important question.

I. Be ye all Likeminded, or, as it might be rendered, "*of one mind.*"

The colossal force of Intemperance demands the united effort of the Church to bring it to nought. The liquor traffic is highly organized. Its power in the Empire is appalling. Lord Rosebery once said: "If the State does not control the liquor traffic, the liquor traffic will control the State." To the Church the call comes to remove this question entirely out of the range of party politics. "Be ye all of one mind." The unity of the Church is a grand reality even now. Underlying apparent diversities the Church is one. But from another point of view the unity is ideal.

We must strive to realize the ideal by opposing gigantic evils which war against the soul. Satan's work is division; we must seek unity. "One heart, one way," may be our motto.

Upon a lower plane of unity we may in Temperance legislation join hands with all who seek the common weal. The abstainer may in this direction work shoulder to shoulder with the moderate drinker. Hence we welcome all Licensing Reform. We may thus do something to stem the torrent of wrong. But Christian workers will, many of them, feel compelled to unite upon a higher plane. They will abstain totally for the good of others. Legislation, broadly speaking, does not affect the moderate drinker. It is levelled mainly against immoderates. Only by persuasion, from a higher than the legal platform, can the moderates be reached.

The special efforts made on Temperance Sunday affect not so much the man in the street as the man in the pew. The greatest argument to such a man is that of Paul—"All things are lawful, but all things are not expedient." Expediency is higher than law—it is the compass of a free spirit—directing it to noble activity.

II. Be Compassionate, or Sympathetic. If we are to be unanimous we must be sympathetic. We must learn to understand the varied experiences of others. Especially must

we study the condition of those who are solely tempted, of those who are ready to fall. We must go down into the homes of the slain. Men often take to drink in very bitterness of spirit. We must try to feel the depths of their sorrow, that we may show to them a way of escape. To many a public house is itself a snare; the mere smell of liquor is a diabolic incentive to excessive drinking. We must realize this, and with the compassion of Christ's servants, we must succour those who are tempted. Think what the loss of self-respect means! Having lost that, it is so easy to tread the downward path. Oh that the Christian women of England might sympathize with those poor women —their name is Legion—who in secret drink the fatal cup!

III. Be Loving as Brethren.

(*a*). Be loving as brethren in the Christian brotherhood. We are first of all in our outward relations bound to the fellow-members of the body of Christ. Indeed, it is almost paradoxical to speak of "outward relations" to such. "There is one body." A countless multitude of souls linked to us by this deepest tie of Christian brotherhood are directly or indirectly affected by this traffic. In countenancing it we are causing our brother to stumble.

One of the strongest appeals to the heart of the Christian is this solemn fact, "My callousness may embitter and offend many who feel deeply this curse."

(*b*). Be loving as brethren in the larger brotherhood of humanity. Every man is a possible brother. Christ died for all. The solidarity of the race emphasizes this duty. We cannot afford to neglect any man. All claim the love that uplifts and saves.

IV. Be Tenderhearted. In hearing the oft-told tales of woe caused by alcohol we need a tender heart, one that is sensitive. A tender heart does not mean an overflowing tear-duet merely. True tenderness is exhibited in kindness, in responsiveness. It is not a weak, empty thing. "In profane Greek, the word is only found to mean 'strong-hearted.'" (Dr. A. J. Mason). It is a manly thing to let a tender heart bud and blossom.

The world would have said as it looked on the woman who had seven devils, "let them have her." Jesus delivered her from their grasp. As we think of those who know the agony of *delirium tremens*, let us be tender-hearted, following in the footsteps of our great Master.

Perhaps the misery of the children of drunken parents impresses us most. For their sake let us seek to remove those temptations which we can, so that home-life may be restored to them, and they need no longer crouch in terror at the sound of a parent's footsteps.

V. Be Humbled-minded. As we think of the sins that beset us, we may well be humbled-minded. Sin unites the race. We cannot turn to our brother and accuse him, for we have been convicted by our own conscience. This giant curse is only a vivid illustration of the plague that touches all men. Only God's grace can save the drunkard, or anyone else.

But in a state of grace, as well as in a fallen state, humility is to be our characteristic. The lofty, haughty mind is not the mind of Christ. He was among us as one that served. This liquor traffic must be met by the Church going forth to war as soldiers of the Most High. That warfare is the warfare which is waged with the weapons of Christ. Unanimity, sympathy, loving brotherhood, tenderheartedness, humility, these are sure and trusty weapons.

So may the Church win a glorious victory in this pitched battle; fighting that it may save, wounding only that it may heal!

Richard H. Wray.

Karur, India.

The Fight of Faith

Fight the good fight of faith—1 Tim. vi. 12

Introduction: "The word 'faith' is used in seven senses more or less" (see Dr. Watson's "Mind of the Master," pp. 142ff.). Sometimes it means the acceptance of an alleged fact. Sometimes it indicates trust or confidence in a person's character. Sometimes it stands for spiritual vision. (Read Sermon by Dr. Maclaren on "Commander of the Faithful" in "Christ in the Heart"). Sometimes it suggests *an energy of the soul—a matter of resolve—an act of will*—a Fight. That is the sense in which it is used here. In that sense let us endeavour to apply it to the conditions of modern life.

A. The average man may know little about philosophy but cannot prevent himself being influenced by it. (See Fairbairn's "City of God," pp. 3 f). Two systems of philosophy are contending for preeminence over the minds and consciences of men to-day. According to one the human will has little to do with human character, or life, or circumstances. Ancestry. History. Circumstances account for all. Moral obligation is a delusion. According to the other the act of the human will is fundamental and determinative. (Read, if possible, Chapters iv. and vii., in Rayce's "Spirit of Modern Philosophy").

B. The "fight of Faith" *may be* described as an effort of will in the direction of the highest and best.

1. It may be described as a struggle within one's *self*. There is a legend told about a man who imagined that he was being pestered and pursued by an awful fiend. One night he lay in wait for it and in the gloaming he saw it. He rushed and seized it by the waist, He struggled with it. Staggering, reeling, falling, rising again. At last he overpowered it, and was about to kill it when a ray of moonlight fell on its face and he saw to his horror that the face was his own. Man's nature is so organized as to necessitate the exercise of will within the limits of that nature. To exercise it aright he must have faith in the essential goodness of his nature and in the high destiny of his manhood. To attain to that high destiny through struggle is one aspect of the fight of faith. (For some very suggestive sentences and illustrations on this subject read the first sermon in Watkinson's "Bane and Antidote").

2. It may be described as a struggle with circumstances. In one way or another every man has a hard battle to fight. The hardships of life may be divided into three classes. 1. Material want. 2. Bodily sickness. 3. Mental distress. There are two attitudes of mind possible in the face of each or all of these. (*a*) The attitude of grim and hopeless despair. (*b*) The attitude of *hope*.

> Blind souls: who say that hope is blind
> She only sees aright:
> Her's only are the eyes that find
> The Spirit's central light.
>
> She lifts—while other's grope and pry
> Her gaze serene and far;
> And they but see a waste of sky,
> While she can see a star.

To set the will to maintain this attitude of mind in the face of the sad things and experiences of life is another aspect of the "fight of Faith."

3. It may be described as a struggle with surrounding evil. "There is a battle constantly going on, in which the humblest creature is not incapable of taking some part, between the powers of good and those of evil, and in which every, even the smallest, help on the right side has its value in promoting the very slow and often almost insensible progress by which good is gradually gaining ground from evil. . . To do something in life on even the humblest scale, if no more is within reach, towards bringing this consummation ever so little nearer is the most animating and invigorating thought which can inspire a human creature" (John Stuart Mill). (For illustrations of the struggle of good with evil and possible ways of helping it read "Heart of the Empire").

To take part in this struggle successfully "Faith" in man and God necessary and therefore the exercise of will in this direction may be described as "Fight of Faith."

C. In order to "fight this good fight of faith" the will needs two things: 1. *Training.* If you cannot resolve for a life-time resolve for TO-DAY. 2. *Reinforcement.* This comes through reading, meditation, prayer. (Read Jowett's "From Strength to Strength" on "The Education of the Will").

ROBERT J. WARDELL.

The above outline is drawn out in accordance with Method III. in Wardell's Manual.

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* PROVIDENCE IN INDIVIDUAL LIVES

I GIRDED *thee, though thou hast not known Me"*—ISA. xlv. 5.

INTRODUCTION: These words refer to Cyrus the Persian—a man so great that "he is the only man of whom both sacred and profane history speak with any sympathy and at any length" (see G. A. Smith on "Cyrus" in *Expositor's* "Bible Series"). He was the second emancipator of the Children of Israel. Moses was the first. Moses led them out of bondage in Egypt. (For a finely drawn parallel see Horace Bushnell's sermon on this passage in "The New Life").

This sentence tells us that Jehovah "girded" Cyrus for his task, and it is that word which is to form the point of this sermon.

The Hebrew word for which it stands is translated in several ways by different scholars. It may be said to be like a *prism*, because just as a prism is a piece of glass with three sides, so this word represents an idea which has three sides to it. It has not more than one meaning, but its meaning may be regarded from three points of view.

Looked at from one point of view it tell us: *A That God "prepared" Cyrus for his work.* From another: *B* That God "placed" Cyrus where be could best perform his task. From another: *C* That God "guided" Cyrus in the achievement of his task. And all this was done without Cyrus knowing that it was being done.

What was true of Cyrus is true of every man. That is the point I want to develope.

I. GOD PREPARES EVERY INDIVIDUAL FOR SOME DEFINITE TASK.

That is a truth hard to believe in these days. We find it easy to believe that God orders the stars. That he controls the history of humanity for a purpose. That He prepares great men for great epochs. But the individuals in the "common herd" are the difficulty. For three reasons:

(*a*) Because *modern science* has so belittled "man's place in the universe." (*b*) Because *modern social movements* tend to loose the individual in the "mass." (*c*) Because *modern philosophy* tends to account for all a man is by the operation of mysterious and inevitable laws.

It is one of those many truths which cannot be proved, but whose veracity is attested by their practical effect on human life. It was one of the principles of Emmanuel Kant that there are two kinds of reason—theoretical and practical. (For use of this principle in the matter of Christian doctrine see latter part of Romanes' "Thoughts on Religion"). To the theoretic reason this truth is impossible. To practical reason it is most precious, because (1) it gives a common man an uplifting sense of his own dignity ; (2) It sets a high value on his talent ; (3) It inspires him with a high purpose in his work. Thus its veracity is proved by its fitness.

II. GOD "PLACES" EVERY MAN WHERE HE CAN BEST USE HIS GIFTS.

A. That truth also seems at variance with the facts of life. Somebody has said that of every two men one *thinks* he is in the wrong place, and of every two women one *is certain* that she is. "Round men in square holes" are not uncommon.

B. The solution of this apparent contradiction between the truth and the facts is only to be found in that insoluble mystery "the interrelation of the Divine will and human wills."

The Divine will is "our sanctification" or the formation of character and so it may be that "round men are in square holes" to make them men and become square, etc.

Human wills often frustrate God's purposes and plans. In the ultimate analysis this truth like the last is part of "the Faith," and verifies itself by its effects on practical life.

III. GOD "GUIDES" EVERY MAN ALONG HIS LIFE'S PATHWAY." This guidance comes through (*a*) *conscience*, (*b*) *God's word*, (*c*) *circumstances*.

CONCLUSION.—The three truths in unison mean (*a*) That every man has some specific duty (read Ruskin's "Unto this Last" ; (*b*) that every man must *trust;* (*c*) that every man must follow the "Kindly Light" which "leads."

ROBERT J. WARDELL.

The above is drawn out in accordance with Method III. in Wardell's Manual.

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* THE WORLD GIVEN TO CHRIST—*Psa.* ii. 8; *Isa.* xlix. 8-13

Isaiah was looking forward, under the Inspiring Spirit, to the Messiah and His times, and here states most important truths respecting His great mission. It is customary for some

kings to grant to favoured ones whatever they request. God says to His Kingly Son, "Ask of Me, and I shall give Thee," etc. (Psa. ii. 8). Isaiah represents Him as having asked, and this is the answer and the assurance that JEHOVAH would in His own good time make Him the means of salvation to all mankind. The world is given by covenant to the Son of God, and in due time He shall reign over mankind.

I. THE PROMISED UNIVERSAL DIFFUSION OF THE GOSPEL (Isa. xlix. 12). The most distant nations shall be evangelised and submit to Christ. Converts shall come from every part of the world. China with her four hundred millions, shall gather round the central point of bliss—the largest kingdom of the world shall be converted. (Most commentators are agreed that "Sinim" refers to China). The world shall be lifted out of its moral darkness and degradation (Isa. vi. 8). The light of the Gospel shall penetrate into the darkest regions, and all flesh shall see the salvation of God (Luke iii. 6). No obstacles shall prevent—mountains shall be as roads, and as highways lifted up. The nations shall flow in from all sides to the Redeemer's kingdom (Chap. ii. 2; xi. 10; lx. 1-5).

1. *It was commenced in the Apostolic age.* "The Word of the Lord grew and mightily prevailed" over the various and subtle forms of error, superstition, idolatry, etc. Soon spread to the west of Palestine, and Europe has been the principal seat of its influence and power. From a western world, unknown to Isaiah, millions have come to the Christ, Who was the theme and end of his prophecy.

2. *It has been continuing through all the ages to the present.* Rapidly and extensively during the past century. America, with its twenty-seven thousand ministers and millions of Church members. The ancient temple of Indian superstition trembles to its fall, and the light is breaking. "Poor Fiji," the bye-word of the nations, is become more Christian than the land that sent her the Gospel. Christianity has gained more converts during the last century than in the previous eighteen centuries.

3. *It will be fully accomplished in "the fulness of time."* Among many reasons for believing this we have: 1. The present aspect of the world—practically open to evangelising agencies—facilities for intercourse between the nations—extension of commerce—numerous translations of the Bible—the extension of the English language—the progress of public sentiment in regard to "the world for Christ." 2. The adaptation of Christianity, above all other forms of religion, to be universal. The doctrines, worship, system of moral duty, are all equally adapted to universality. 3. The faithful and unerring promises of Jehovah. Psa. xxii. 27; lxxii. 17.

Isa. xl. 5; xlix. 2. The chief ground of our confidence. What human sagacity could not perceive, nor history foreshadow; what poetry could not dream of, and philosophy vainly sigh for, the Word of God reveals as a blessed certainty to Christian faith and hope. What the mouth of the Lord hath spoken, the zeal of the Lord will perform. Believe these promises. Labour and pray for their accomplishment. Pray especially for the saving power of the Holy Spirit to render all the means employed effective. Ponder them as a source of continual encouragement.

II. THE EXULTANT PRAISE WHICH SUCH GLORIOUS PROSPECTS SHOULD AWAKEN (v. 13). It is usual with Isaiah thus to interject a song of praise on the announcement of any great and glorious event, and to call on the heavens and the earth to rejoice together (Chap. xii.; xlii. 10, 11; xliv. 23). We should raise this song:

1. *Because of the glory which the fulfilment of this promise will bring to the Triune Jehovah.* Here we have a test to apply to ourselves. Every true Christian spontaneously rejoices in this expectation, just as every true patriot rejoices in the future glory of his country.

2. *Because of the blessings the Gospel will bring to the wide world.* The universal prevalence of righteousness, peace, benevolence, social elevation and secular prosperity. Wherever Christianity is received, it effects marvellous changes in the moral and social condition of the people. What has it done in our own and other lands? Christ will rectify all wrongs, and when God is glorified man shall be honoured. Animating, delightful, glorious prospect! When will it be realised? All calculation respecting it vain. Labour to hasten the arrival of the happy day. Nothing shall be permitted to interfere with the accomplishment of God's purpose to save the world by the instrumentality of His Church. "Notwithstanding disappointments, short-comings, delays, multiplied difficulties, the promise and prophecy are never forgotten. The forces are being gathered, the plan of the campaign is formed, and it is being carried out. Some impatiently cry, 'How long?' and some impetuous ones act rashly. Our Captain sees all from the loftiest survey, and guides all with unerring wisdom."

CONCLUSION. Has this Gospel come to you, not in word only, but in power, and in the Holy Ghost, and in much assurance? It has come in word, but unless it comes in saving power also, it has not accomplished its design. Nothing but experience will avail. The Spirit will not compel you—salvation not compulsion. To the dignity of a *willing* allegiance Jesus invites you. Receive Him as your

Saviour-King, submit to His reign in your heart and life, and suitably express your allegiance. "Blessed are all they that put their trust in Him" (Psa. ii. 12; Matt. xxi. 44).

ALFRED TUCKER.

A Divine Call to Heroism

Be ye strong and of a good courage—DEUT. xxxi. 6

Moses is taking a solemn farewell of Israel. The national Israel is a type of the spiritual Israel, therefore these words may be applied to all "the Israel of God." The Church and the world want heroes.

I. A SUMMONS TO RELIGIOUS HEROISM. Its distinguishing qualities are here enumerated. We are summoned to exercise

1. *Strength.* Play the man, act like heroes, Throughout the Bible this watchword rings out, especially in the Pauline Epistles (Eph. vi. 10). Naturally we think ourselves strong, but one of the first lessons the Spirit teaches us is our utter weakness. Only in union with the "Strength of Israel" can we be strong. Out of weakness we are made strong. The indwelling of the Spirit is the real secret of strength. We *need* be strong in these times, for there is much that must be resisted. Left to ourselves we cannot achieve a single victory. "Our sufficiency is of God." By the might of weakness we overcome (2 Cor. xii. 10; xi. 30; Phil. iv. 13). Our religion must not only be gentle, but it must be muscular. We must not always be weak babes. Unless we are strong we shall effect little or nothing. God will give the power to obey the summons.

2. *Courage.* We need courage as well as strength. We can conceive of strength apart from courage. A coward may be strong, but his strength is employed, not in vanquishing the foe, but in fleeing from him. Courage *with* strength is the great desideratum—courage to fight our foes. Both our cause and our Captain are good. God-inspired courage performs "exploits."

3. *Fearlessness.* Often had Moses thus summoned the hosts of Israel, but their faith repeatedly yielded to fear. We are like them. But He that is *for* us and *with* us is more than all that can be against us. Trust and not be afraid.

II. A RATIONALE FOR RELIGIOUS HEROISM. A series of reasons are assigned.

1. *For God is with His people.* Not only collectively, but individually. How inspiring. Realise that Blessed Presence and fear will fly.

2. *For God is the all-sufficient helper of His people.* He will not disappoint their expectations in any strait. Human sources of help are feeble and fickle. The Divine helper is all-sufficient.

3. *For God is faithful.* "He will not forsake you"—He will not leave you to yourselves, or desert your interests (Heb. xiii. 5). His honour is involved. Whatever your circumstances, your faithful God "will remember the word unto His servants, upon which He has caused them to hope."

CONCLUSION. This language cannot be addressed to all. The guilt and peril of the unconverted should awaken fear. It often does. Regard those fears for there is reality in them, and conscience, and God. Regard them before they are translated into awful facts when it will be too late.

ALFRED TUCKER.

A NORMAL CHRISTIAN

A man full of faith and of the Holy Ghost.—ACTS vi. 5.

In this chapter we have the first distinct delegation of financial work in the church to the laity, the agents being chosen by the people and solemnly appointed to their office by the apostles. It is instructive to note the three original qualifications for stewards in the Church of Christ. 1. *Of honest report*, and therefore such as the public can trust; 2. *Full of the Holy Ghost*, and therefore in full sympathy with the spiritual work of the Church; and 3. *Full of wisdom*, men of business, capable of managing money matters properly and keeping clear accounts. These three qualifications are as much needed in stewards to-day as ever.

First among those chosen is Stephen who is further described as "full of faith and power." He appears to have speedily developed capacities for work more directly spiritual which culminated in his becoming the first martyr of the Christian Church. But granted his natural gifts and environment and all that followed was the normal outcome of his being full of faith and of the Holy Ghost. Here then we have—

I. THE NORMAL CHRISTIAN. "A man full of faith and of the Holy Ghost."

In apostolic times this was regarded as the proper standard of ordinary Christian experience and life. It should be so still.

Faith is spiritual eyesight. As by distinct natural vision we become definitely acquainted with our surroundings, and conduct our life accordingly; so by faith we become aware of the spiritual and Divine environment in which we live. But even in things temporal faith comes in to supplement sight, for by far the greater portion of the earth's surface and of the events daily taking place upon it are beyond our sight and we become acquainted with these only through faith in those

who see them; so faith is the universal extension of sight making far distant things and events real to us. And it is the same with things Divine and eternal which are at present beyond our experience: we know them by faith in the testimony of those who have experienced them, and by faith in the Word of God in which they are revealed to us.

A distinct perception of our surroundings leads to the committing of ourselves to such a course of life as promises success, and we are daily taking our observations and steering our course accordingly; thus in all the ordinary matters of life we walk by faith; faith in our surroundings, personal and otherwise. And in precisely the same manner we commit ourselves to those things we apprehend by faith, and steer our course among things unseen and eternal.

Fulness of faith brings these things distinctly and vividly into the apprehension of the soul. Then we realize that "things eternal are much more considerable than things temporal, and that things not seen are as certain as things that are seen." Hence the man who is full of faith has a distinct apprehension of divine and eternal things, and moves about among them with the same certainty as among things seen; and with the same assurance he commits himself to the stream of tendencies which they furnish, being confident of thus securing a glorious final result.

Faith indeed is spiritual sight, but the Holy Ghost is the very life of God in the soul of the believer; it is His gracious influence which at first makes the truths apprehended by faith living truths, convincing the heart and subjugating the life; and it is His gracious indwelling, when the soul is yielded to Him, that joins his with Christ as a branch to the vine, and energizes him for whatsoever work Christ would have him to do. A man full of faith and of the Holy Ghost is thus ready for the exercise of every talent he possesses as opportunity may arise.

II. The Manifestations of Normal Christianity.

In tracing these as exemplified in Stephen we must make allowance for his special natural endowments, which energized by a vivid faith and the power of the Spirit lifted him far above the average. But as only a master can show what a musical instrument is capable of, so no one can tell the measure of his capacity for usefulness in the Church till he is brought fully under the power of the Holy Ghost. Many a believer has thus become extraordinary, and such as have not been lifted beyond their previous standing have shone with a clearer lustre amid the common experiences of daily life. In a greater or less degree the four outstanding marks of the proto-martyr may be traced in all who are full of faith and of the Holy Ghost.

1. *Power.* In Stephen's case this was manifested in the working of great wonders and miracles among the people. Usually it appears in the underlying steadfastness of the Christlike life which enables the believer to walk in Christ's steps, to manifest His Spirit, to triumph over temptation, and to do effectually whatever work for Christ he feels called to undertake.

2. *Convincing speech.* In Stephen's case this was specially evident in controversy. Ordinarily it is shown in the tone of strong conviction with which one bears witness for Christ, and the wisdom with which he unfolds from Scripture the things he has verified in his own experience. "It is not ye that speak, but the Spirit of your Father which speaketh in you."

3. *Calmness when confronted with danger.* Charged before the Council with the capital offence of blasphemy they "saw his face as it had been the face of an angel." So it has often been in the experience of those who were called to suffer for righteousness' sake, and also when faced with the common calamities of life or when death drew near.

4. *Triumph over death.* For the unseen world was revealed to him and he saw Christ in His glory; he caught His Spirit of forgiveness of his murderers and committed his own spirit into the hands of his Redeemer. Outwardly it was death by violence under the rage of popular tumult, but within it was the rapture of a heavenly vision, a falling asleep in Jesus. "O may I triumph so."

Things Divine and eternal are the same now as ever: O for the faith to apprehend them and to live under their power! The Holy Spirit still dwells in the believing heart: O to be filled with the Spirit! It is still within the reach of all to be filled with faith and with the Holy Ghost.

C. O. ELDRIDGE, B.A.

Notes and Illustrations

THE DOINGS OF DRINK.—At the entrance of one of our college chapels lies a nameless grave; that grave covers the mortal remains of one of its most promising fellows, ruined through drink. I received not long ago a letter from an old school-fellow, a clergyman, who, after long and arduous labour, was in want of clothes, and almost of food. I enquired the cause: it was drink. A few weeks ago a wretched clergyman came to me in deplorable misery, who had dragged his family down with him into ruin. What had ruined him? Drink. When I was at Cambridge one of the most promising scholars was a youth who, years ago, died in a

London hospital, penniless, of delirium tremens, through drink. When I was at King's College I used to sit next to a handsome youth who grew up to be a brilliant writer; he died in the prime of life, a victim to drink. I once knew an eloquent philanthropist who was a very miserable man. The world never knew the curse which was on him, but his friends knew that it was drink. And why is it that these tragedies are daily happening? It is through the fatal fascination, the seductive sorcery of drink, against which Scripture so often warns. It is because drink is one of the surest of "the devil's ways to man, and of man's ways to the devil."

Silent Forces.—Workmen in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your head and think, "Well, if *iron* wedges will not do, how is it possible for *wooden* wedges to be used successfully?" Just wait until we explain. The sharp, well-made, wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron fails to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workman's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example never fail.—*Alexander Clarke.*

Cyrus (*Isa.* xlv. 5).—It is when the sun is in eclipse that the astronomer is able to see the fountains of glowing hydrogen that rise out of the inner substance of the sun and project their splendour for thousands and tens of thousands of miles beyond its surface. The strange and superb spectacle is visible only on the margin that lies between the incandescent body, and the sphere of less luminous space that surrounds it. And so there are sublime illustrations of God's providential love and care that can be most nobly seen in contrast with pagan darkness. The name of this humane and truth-seeking king, on the border-line between the elect people and outside heathendom, is identified with a manifestaion of tender grace and beneficent favour, and help more beautiful and suggestive perhaps than some of the manifestations that occur amidst the scenes of light and revelation. God works in the region that lies beyond the sphere of clear, conscious knowledge, outside the Sheckinah-lit tabernacle and the community of its worshippers, to show that all providence has its motive and main-spring in His own heart of ungrudging love. "I girded thee, though thou has not known Me."—*T. G. Selby.*

BROTHERLINESS (1 *Peter* iii. 8).—The sense of the brotherhood of Christians is strongly marked in all the New Testament Scriptures. It is the name by which our Lord claims fellowship with men, being not ashamed to call them brethren. It is the designation of the Christian body from the first (Matt. xxiii. 8), is constantly found in the Acts and the Epistles (Acts vi. 3, ix. 30, xi. 29), and has been used of the Church in every age, marking how as one family we dwell in Him. Next comes the word which is not St. Peter's alone: *Tender-hearted.* St. Paul has it (Eph. iv. 32), but it is no Greek notion. It was a Jewish idea that deep feeling was closely connected with some of the organs of the body, and in the Old Testament, as in the story of Joseph (Gen. xliii. 30) and elsewhere (1 Kings iii. 26), we come upon such phrases as "his bowels did yearn upon his brother." This Hebrew notion the LXX. has conveyed into Greek by the word which St. Peter here uses, and which those translators had used and consecrated long before. For them so exalted was the thought contained in it that they employ it in the prayer of Manasses (ver. 7) to express the tenderness of God towards the penitent, the yearning love of the Father, who sees the prodigal afar off, and has compassion.—*Lumby (Expositor's Bible).*

THE RETURN TO GOD (*Isa.* xlix. 8-13).—The people returning home are represented as a flock. By the roads that they take to their homes, they are able to obtain sufficient pasture, without being obliged to go a long way round in order to find a sufficient supply, and even upon bare sandy hills (chap. xli. 18) there is pasture found for them. Nothing is wanting; even the *shârâbh* * (see chap. xxxv. 7, p. 79) and the sun do not hurt them, the former by deceiving and leading astray, the latter by wearying them with its oppressive heat: for He whose compassion has been excited by their long pining misery (chap. xli. 17-20) is leading them, and bringing them along in comfort by bubbling springs of real and refreshing water. Jehovah also makes all the mountains into roads for those who are returning home, and the paths of the desert are lifted up, as it were, into well-made roads. They are called *My* mountains and *My* highways (differently from chap. xiv. 25), because they are His creation; and therefore He is able to change them, and now really does change for the good of His people, who are returning to the land of their forefathers out of every quarter of the globe.—*Delitzsch.*

GLADSTONE ON THE ART OF SPEAKING.—1. Study plainness of language, always preferring the simpler word. 2. Shortness of sentences. 3. Distinctness of articulation. 4. Test and question, your own arguments beforehand, not waiting for critic or opponent. 5. Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words. 6. Remember that if you are to sway an audience you must, besides thinking out your matter, watch them all along.—*Morley's Gladstone.*

* Mirage.

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham.

SPECIAL NOTICES

1. For Tutors and Text-books see October Magazine.

2. Members need to be careful in the use of the Special Answer Books. No letter must be enclosed or any sentences of the nature of a letter when only a half-penny stamp is used. Also, if any hints or criticisms are wished from the Tutor, a wrapper addressed for return and bearing a PENNY Stamp should be enclosed.

GENERAL DIRECTIONS

1. Members may join at any time, but if possible they should do so during the first fortnight in July. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

6. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from Rev. C. H. Kelly at the rate of five for 6d. They go through the post for a half-penny.

7. Books, Wrappers, etc., should not be ordered from the Secretary, but direct from Rev. C. H. Kelly.

PRIZES AND HONOURS REPORTED LATE

CLASS I.—HOMILETICS: Honours, B. H. Jackson.

I. HOMILETICS (ELEMENTARY)

(A) First Year's Course: Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* *(B)* Second Year's Course: Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Rev. J. Edwards, 35, The Avenue, Sunderland.

All Members who worked in this Section during the past Session, and who purpose to continue during the Session now commencing; and all New Members joining this Section, should send the September paper to the Rev. J. Edwards, not later than the 30th of the month; they will then receive notification of the Tutors to whom they are severally designated.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s*.), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

A. AND *B.*

WORK FOR NOVEMBER (*1st and 2nd Years*): Write outline of sermon for Christmas Day, on "The Birth of Christ," or "The Incarnation."

II. ADVANCED HOMILETICS

WORK FOR NOVEMBER: 1. (Brooks) Read over the first 13 pages of Chapter i. and the whole of Chapter ii. 2. Write a short paper on "The Truth of Christianity," and show what it implies with reference to preaching. 3. Work out two of the exercises on page 15 in the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

N.B.—*All the questions are taken from the Questions for Self-Examination, pp.* 273-288.

A. FIRST YEAR'S COURSE

WORK FOR NOVEMBER: pp. 42-62. Questions 27, 30, 31, 32, 34, 38. Brief doctrinal exposition of Isa. lvii. 15.

B. SECOND YEAR'S COURSE

WORK FOR NOVEMBER: Questions 130, 131, 132, 133, 134, 136, 137, 138. Give exposition of Acts ii. 42.

IV. ADVANCED THEOLOGY

WORK FOR NOVEMBER: pp. 63-89. 1. Give a brief account of the Alexandrian School. 2. Mention some of the works of Origen. 3. What was Origen's teaching concerning our Lord Jesus Christ? 4. Give some account of Athanasius and his defence of the truth.

V. CLASS FOR CANDIDATES FOR THE MINISTRY

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section A. Theology.

WORK FOR NOVEMBER: Gregory, pp. 88-142. Questions 62 (first part), 67, 72, 79, 82, 85, 93, 98.

Section B. Bible Study.

WORK FOR NOVEMBER: Joshua to David. Read Maclear, 54-92; Companion, 55-60, 132-138. 1. Mention the names of the seven peoples who oppressed the people of Israel, and give the name of each "judge" who effected their deliverance. 2. Show the importance of the Book of Ruth as shedding light on the following points:—(1) The Jewish law of inheritance; (2) The relation of the people to the surrounding nations; (3) The chronology of the whole period. 3. Estimate from the data given in Scripture the characters of Eli and Saul. 4. Trace the adventures of the Ark of the Covenant from its removal from the Tabernacle at Shiloh to its installation in the Tabernacle at Jerusalem. 5. Explain the following, in connection

with their context:—"And all to brake his scull." "Is Saul also among the prophets?" "The book of Joshua." "I am this day weak though anointed king." 6. Examine David's conduct with regard to (1) Saul and (later) Saul's family; (2) his officers, Joab and Abishai; (3) his own sons. 7. How do you account for Saul's apparent ignorance of David's identity (1 Sam. xvii. 55) after actually employing him and sending him to meet Goliath? 8. Who were Jotham, Ichabod, Michal, Abigail, Abner, Ittai, Shimei, Barzillai, Adonijah?

VI. Bible Study (Old Testament)

Work for November: pp. 59-79. Zech. i-iii. Questions: 1. Show that these chapters apply to the time of Zechariah. 2. What is the teaching of the vision of the horseman among the myrtle trees? 3. What is known of Joshua the high priest? 4. Explain Zech. iii. 9.

Note: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. Bible Study (New Testament)

(Subject for Connexional Local Preachers' Examination).

Work for November. Chap. iv. 16—v. 26. 1. What is the leading idea of Luke's Gospel? Show how it is manifest in the first five chapters. 2. What is the relation between the call of Peter in Chap. v. and that related in John i. 3. Explain v. 22-24.

VIII. Bible English

Work for November: Read Chapters ix-xii. 1. Point out the pitfalls in the following verses:—Rom. xv. 8; 1 Thess. ii. 11; 1 Tim. ii. 2; Eph. iv. 13. 2. Why are "son and nephew" used together in the A.V.? What relations?

IX. Christian Evidences

Work for November: Section II., Chapter i. Questions: 1. Outline the Scriptural doctrines of (1) Monotheism, (2) Redemption, (3) Union of Religion with Morality, and show the distinctiveness when compared with other faiths. 2. Contrast the general teaching of Christianity with that of Buddha. 3. Compare the ethics of Christianity with those of the Greek moralists. 4. Explain the terms: Henotheism, Animism, Fetishism, Pantheism, Pessimism.

Note: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding. The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. Church History

Work for November: The Counter-Reformation, pp. 118-196. Questions: 1. Describe the effect of Catholic efforts in Great Britain. 2. How did the Protestant divisions aid the progress of the Counter-Reformation. 3. Account for the arrest of the Movement described in this volume. 4. What is meant by saying that "the conflict was merged in the Great War"?

XI. Ethics

Work for November: Section IV. The Natural Conscience, its Basis and Character. Questions: 1. Analysis (see note for September). 2. Discuss the question of Free Will. 3. "Conscience proclaims its own authority—there is no possibility of going behind it." Refute this statement.

XII. English Grammar

Work for November: Morris, Sections 56-70. Wetherell: Ex. 37, 1-6; Ex. 41 (a) 17-20; Ex. 43, 1-6; Ex. 46, 1-10; Parse Ex. 43, 1-2.

XIII. English Composition

Work for November: Lesson: Read Part II., Chapter i., Section A. Questions: 1. What are the uses of the Comparative and Superlative degree, respectively? 2. Distinguish between the use of "shall" and of "will." 3. Write a brief essay on "The Four Seasons."

XIV. Comparative Religion

Work for November: Read pp. 71-125. 1. What is known of the Cuneiform Tablets? 2. Give some account of the "Epic of Creation." 3. What is the system of grouping adopted in Babylonian deities, and make fuller reference to Anu, Shamash, and Ishtar? 4. Indicate the characteristics of the worship of the Babylonians, and of their doctrine of a future life.

XV. Logic

Work for November: 1. Define genus, species, difference, property, accident, and use the terms *man* and *house* to illustrate. 2. What is a proposition? What are its parts? What are the four types of categorical proposition? How are their terms distributed? Give a diagram for each type. 3. Explain conversion, obversion, contraposition, apply each process to the propositions: All metals are elements. No bats are birds. Read pp. 53-76. Learn carefully definition of the parts of a syllogism § 74, 75, and learn verbatim the six rules of the syllogism. Under hypothetical syllogisms the main rule is important and the change from hypothetical to direct (categorical) form. Make examples of your own, illustrate by diagrams, and work through the exercises at the end.

XVI. Psychology

Work for November: Questions: 1. Describe clearly the different types of after-image known to you. 2. Point out the most important defects of memory. 3. What are the principal conditions of recollection? Read Chapter iii. Note carefully what is said about Perception, and that a large element of inference is involved in it. The nature of *illusion* and *hallucination* should be clearly grasped, and also the distinction between them.

XVII. Biblical Geography

Work for November: (*a*) Read carefully Chap. iii. (*b*) Write a paper on "Galilee in the time of Jesus."

XVIII. New Testament Greek

Special Fee (in languages) for the Tutor, 2*s*. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. Advanced New Testament Greek

Fee (not including Subscription), 5*s*.

XX. Hebrew

Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

Hebrew (Advanced)

The Book of Judges. Text-book: Moore's *Judges in I.C.C.*

XXI. Special Class for Local Preachers on Trial

Work for November: Second Catechism, Chapter v. The Sermons—for reading xxxviii-xli. and xliii. and xlv.: for special study, ix. and xii. The Notes,—on Romans. Questions: 1. Explain carefully the words—Redemption, Atonement, Propitiation, Vicariousness. Choose and write out from the Revised Version—four texts that contain these ideas in reference to Christ's death. 2. What three states of the soul does Wesley describe in Sermon ix.? "This is our

rejoicing, the testimony of our *conscience* that in *simplicity* and *godly sincerity* . . . . . we have had our *conversation* in the world." Explain the words in italics. 3. Write down the Titles, Texts, and Skeleton Outlines (*e.g.*, Introduction I., II. *a* and *b*, III. application) of the six sermons you had to read this month. 4. What has Wesley to say on the Two Adams and on the special privileges of the Jews? Where in his argument does St. Paul bring Abraham in and why?

XXII. Temperance

Work for November: Chapters ix. to xii. Questions: 1. Give some account of the functions of the liver, and show how alcohol injures this important organ. 2. Describe the work done by the lungs. What is the effect of alcohol upon their structure? 3. Write a short essay on the circulation of the blood. 4. Describe the action of alcohol upon the heart.

XXIII. English Literature

Work for November: Shakespeare. Study specially and carefully pp. 53-71 of Chap. iv. You are sure to possess a copy of Shakespeare. Read Love's Labour's Lost, Henry V., Much Ado about Nothing, Hamlet or Macbeth, The Tempest. Refer to the Notes of your edition only where you do not understand the text. Try to read each play through at once and mark passages that arrest your interest; do not expect to be able to admire all that Shakespeare writes. Get a general idea of the plots and try to remember passages that seem to you to contain great poetry. Exercise: 1. What is meant by Shakespeare's "Universality." 2. Write a short account of his life. 3. Name any characters in any of the above plays you would single out for special mention and give your reasons. 4. Quote some lines of Shakespeare that contain great religious truths.

[N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.]

XXIV. New Testament Introduction

(Subject for Local Preachers' Connexional Examination).

Work for November: Study pp. 61-85. Questions: 1. Carefully trace Paul's *line of thought* in 2 Cor v. 14—vi. 2. 2. Mention all the passages you can find in the Bible which describe (1) the Christian and the Christian life under the metaphor of *soldier* and *battle;* and (2) man's relation to God under that of *clay and potter*. Comment on the teaching of both metaphors. 3. Give very briefly the main teaching of the following parables:—*The Unjust Judge* (Luke xviii 1-8), *The Leaven* (Matt. xiii. 33), *The Ten Virgins* (Matt. xxv. 1-13). In each case show what part of the parable is essential, and what parts are details that belong to the earthly story but not to the heavenly meaning.

[N.B.—Express your answer in your own words, NOT in the words of the Text-book]

XXV. Local Preachers' Theology

(Subject for Local Preachers' Connexional Examination).

Work for November: Chap. v. (Students will find it an advantage to read the Notes). Question: 1. In what respects were the prayers of Jesus different from those of other men? 2. Contrast the moral authority of Jesus with that of other teachers (*a*) in its claims, (*b*) in its effects. 3. Enumerate the claims of Jesus which imply His Divinity, and show how His Divinity is proved in the religious experience of individual Christians. 4. Distinguish the philosophical idea of God from the religious idea, and show how the religious idea of God is realised in Christ. 5. Define and give the origin of the term Kenosis. Show that Scripture teaches the Deity of Jesus.

XXVI. Latin

Work for November: *Test paper:* 1. Decline *bonus* and *tristis*. 2. Give comparative and superlative of *Audax*, *nequam*, *Sacer*, *Supra*, *prœ*, *digne*. 3. Decline *ego* and *idem*. 4. Trans. *Ex.* § 14:—2, 5. § 16:—1, 8. § 18:—2, 7. § 22:—11, 13, 14, 21. Read *Gr.* §§ 38-51. The verb must be thoroughly memorised. The task appears more formidable than it really is, as the tense endings are much alike in all conjugations, as may be seen by reference to the table in § 56, which will be found of great assistance after the first conjugation is thoroughly learnt. The principal parts, § 45, should be committed to memory; this will greatly assist in the learning of the tenses. Note differences of form, in the several conjugations, of the following tenses:—Pres. and Fut. Simp. Ind. and Pres. Subj.; also that Pres. Inf. appears throughout Impf. Subj. *Eg. Amarem*, and Perf. Inf. in Plupf. Subj.; Perf. and Aor. are the same throughout. This month we are concerned with the active voice alone. *Ex.* §§ 24-37.

N.B.—Answers should be written in exercise books supplied.

XXVII. Experimental Bible Study (Special Class for Leaders of Society Classes)

Work for November: Read Psalms xv., xvi., xvii., xcvii. cviii., cx., three times, and Wilberforce, pp. 131-197. Questions: 1. Quote a precious promise from each of the six Psalms. 2. What fault should each of the following verses correct? Psa. xv. 3; xvi. 6; xcvii. 11; cviii. 1; cx. 3. 3. Describe very briefly what you regard as the greatest religious lesson learned by (*a*) Joshua, (*b*) Samson.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Nov. 1—Next to God—*Exod.* xx. 12

God put parents next to Himself in honour. Theirs is first among human relationships. This makes our duty to them very sacred and religious; the foundation of all duties to man. If neglected no other can make up for it. Matt. xv. 3-6. God regards honour to parents as honouring Him also. Eph. vi. 1. Col. iii. 20.

The reason for this is that their relation to us reflects that of God to the human race. It is a creative relation, in that, after the flesh, we owe ourselves to them: a providential relation; they are the feeders of the family (1 Tim. v. 8); the guardians of their offspring, responsible to God for their trust: a relation of love (Isa. xlix. 15); a love which in worldly parents rises above self-love. In a unique sense, then, our life and our love are a debt due to them; our honour is bound up with theirs, and theirs with God's.

We can only truly honour them through love. Cold respect, formal obedience, and legal care are not enough. Only love can repay love, and if we love, we shall reverence, obey, endeavour to please by realising their hopes concerning us, and tenderly care for them in need or age. This love will not fail if we remember all we owe to them.

The Commandment is necessary because sin has disturbed our relations with both God and man; it has made human nature selfish, so that obligations are ignored when they become irksome, and we seek our

own way and advantage before others. The command is to show the obliquity and unnaturalness of this and direct us to the more excellent way.

The Promise marks God's appreciation of right relations between children and parents. Eph. vi. 2. Filial love and the happy home life that attends it make for long life. All human experience confirms the promise.

Nov. 8—THE SIN OF FOLLY—*Prov.* xvii. 25

The folly of the text is not mental weakness but moral defect. We suffer fools—"naturals"—gladly and pity their infirmity. What is more pathetic than an imbecile child? But many who are not fools in this sense, act foolishly, allowing the whim or passion of the moment to suspend their judgement; so that their conduct is that of the fool.

Such folly is sin. It does not sin for the sake of sinning but "for the fun of the thing." The evil wrought for want of thought, is not the less evil, and the thoughtlessness must not blind us to that fact. It is said of some "They are good-natured at heart but foolish at times." This is their condemnation not their excuse. If, despite generous instincts, they follow the wild impulses of a selfish nature, they are the more blameworthy.

Because it ignores the rights and feelings of others. Folly is self-infatuation. It may not of set purpose and malice aforethought seek to injure others, but by not staying to ask what will be its effect on them, it wantonly exposes them to pain and wrong, and then tries to condone the sin by a polite "I didn't mean to hurt you."

Anything that brings grief and bitterness to parents stands self-condemned as sinful, whatever other name it may bear. Young people in Christian homes are more likely to offend under the name of folly than sin. But the vanity, conceit, self-opinionativeness and waywardness which hide under folly, are all symptoms of a sinful heart, and work mischief and sorrow alike in the fool and his parents.

Nov. 15—THE DIVINE SHEPHERD—*Psa.* xxiii. 1

The business of a shepherd is to care for his flock. Each exists for the other. The sheep cannot care for themselves, yet on their well-being depends the shepherd's wealth: he therefore makes himself responsible for their pasturage and safety, and by following him their wants are supplied.

This is the relation of God to His people. Psa. xcv. 7. We belong to Him and our prosperity in goodness is His wealth and delight. He undertakes for us; feeding (Isa. xl. 11); guiding (John x. 4); defending (John x. 10-14); He takes the peril of the flock upon Himself—"The Shepherd who died His sheep to redeem." If one is ailing or astray, He is hurt, and takes no rest till He restoreth that soul. Luke xv. 6, 7. He will gather His flock safely home and keep them in peace. John x. 16.

Our relation to God, therefore, should be that of trust. "I shall not want." God is regarded as the Divine Shepherd not only because He so describes Himself, but because His people, as a flock and as individuals, have proved the title true. Psa. xxxiv. 9, 10; lxxxiv. 11. Whatever the future may bring God shall supply all our need.

This trust is only effective through obedience. We cannot say "My

Shepherd " unless we follow whither He doth lead. Should we seek our own pasture and fold we must not be surprised to find ourselves in the wilderness among wolves, for in such matters we are but as sheep.

Nov. 22—WINE PERSONIFIED—*Prov.* xx. 1

One means of showing the true nature of vice and its agencies is to personify them. While, *e.g.*, we regard alcohol merely as a chemical compound, an article of commerce, a liquid in common use, we may regard it as a subordinate thing, inanimated and therefore not to be feared; but if we treat its effects as the doings of a person, moving freely amongst men, with subtle methods, base design and deadly weapon, we begin to see its dangerousness and take warning. That is what is done in the text.

Wine is a mocker, a scorner, who has no respect for anything good or honourable. He mocks youth and age; strong men and little children; happy homes and prosperous businesses; none of these are worth a thought in his sparkling presence. Truth, purity, and religion are trampled under foot at his inspiration. Nothing is sacred to him.

Wine is a brawler, who loves to stir up strife and provoke the passions of men to a rage: the instigator of quarrels, fights and murders.

Wine is a deceiver, going about, not in his true colours, but attractively with fair promises of physical health, elevation of soul and pleasant companionship; and when he has fascinated his victim, turns him out a "reeler," whom men mock at as a drunken fool.

You need not be deceived by him. "By their fruits ye shall know them." Look at the doings of drink chronicled in the daily papers—written in sighs, groans and blood—and you will know his real character and avoid him entirely. Only the unwise fail to see through his mocking pretence.

Nov. 29—RIVAL TRUSTS—*Prov.* iii. 5

Our earthly life calls for trust all through. We are surrounded by mystery and uncertainty: emergencies for which we cannot provide beforehand meet us at every turn. The anticipation of these would paralize us, but for the trust that we shall surmount them. Apart from its religious bearing it is true that we are saved by faith. But though saved from fear, we may yet fail of success through a misplaced trust.

We may lean on our own understanding, knowledge, judgement, shrewdness, foresight, and resourcefulness. But it is said, "the man who is his own lawyer has a fool for his client," and it is more surely true that "he that trusteth in his own heart is a fool." The heart is deceitful; the brain has a limited range, and the cleverest is no match for the unseen and unknown. If we use our understanding aright, it will teach us that

Our wisdom is to trust in the Lord and commit our way to Him. "I'd rather walk in the dark with God than walk alone in the light." We are not to neglect the faculties He has given us, but we must not lean on them as sufficient without Him.

Trust is of the heart, rather than the brain; it is the instinct of a love which recognises the love which is behind God's wisdom and power and rejoices in the security it gives to His beloved. On Him we may lean without reserve—all our heart, for He betrays no trust; and our trust should be manifested in implicit obedience to His will and an abiding peace in our hearts.

REVIEWS

Sermons on Immortality and Other Subjects. By Bernard J. Snell, M.A., B.Sc. Congregational Pulpit, Vol. I. London: A. H. Stockwell. 2s. 6d. net.—"My thesis is,—That nothing but the continuance of human life beyond death can vindicate God in the hearts of us men, His children. As we postulate ether to interpret the phenomena of light, heat, and electricity, so we are driven to postulate immortality, to explain the moral phenomena of 'this weary world,' as Shelley called it, 'this present evil world,' as St. Paul described it." In this paragraph, Mr. Snell defines his position. The sermon from which it is taken is entitled *Man's Claims on God for Immortality.* The other sermons also are thoughtful and reverent presentation of a doctrine too much disparaged by some teachers. The last of the series of discourses *The Readiness is All* (Matt. xxv. 13) is most solemn and impressive. There is vastly too little of this tone in modern preaching. After six sermons on Immortality come nine on miscellaneous subjects, including the Emmerson Centenary.

The Sermon on the Mount: A Practical Exposition of the Lord's Prayer. Matt. vi. 9-13. Manchester: James Robinson. 4s. 6d.—A series of sermons by Mr. E. Griffith-Jones, Dr. Forsyth, Mr. Greenhough, Mr. Frank Ballard, Principal Stewart, and Mr. W. B. Selbie. They are very suggestive and though the literature of the Lord's Prayer is large and rich this volume will be welcome in every preacher's library. Principal Forsyth's two sermons on *The Problem of Forgiveness* are very fine and deal with a subject too often neglected by the pulpit.

Addresses to Boys, Girls, and Young People. By T. Rhondda Williams. Manchester: James Robinson. 3s. 6d. net.—Twenty addresses to young people of various ages, two being specially prepared for Boys' Brigade Services. They are bright, full of illustrations, and catch the attention readily. The subjects are well chosen.

Sermons by Primitive Methodist Preachers. Vol. I. With Portraits. London: A. H. Stockwell. 2s. 6d. net.—These are very fair specimens of modern preaching, but we should have been glad to find more of the old evangelic fire and fervour for which Primitive Methodists used to be famous. The discourse which has impressed us most is one by the Rev. John Holland on *The Call of Moses.*

Arthur's Rest. A Story of Trial and Conquest. By M. A. Fulton. London: A. H. Stockwell. 3s. net.—A well-told story written to excite interest in young people engaged in shops, whose moral and physical well-being is too often entirely overlooked both by masters and customers. This is Miss Fulton's first book and is certainly not without promise.

Christian Dogma. By "Centurion." London: A. H. Stockwell. 1s.—A pamphlet of much dogmatism but little argument. Questions which have perplexed the profoundest intellects for many centuries are settled in a few off-hand paragraphs. It gives no help in relieving the difficulties it discusses.

MEN AND BOOKS : A MONTHLY SURVEY

"The Religious Sense in its Scientific Aspect" *

THIS volume of essays is similar in design to the late Professor Drummond's "Natural Law in the Spiritual World"; and will commend itself to all those who delighted in the teaching of that once famous book. As the title suggests, the author has limited his field; and confines himself to the task of showing the reality of the religious sense, and tracing its origin in the lower forms of life. His two chief propositions are—(*a*) "that the law of life is pervaded by a marvellous uniformity of method and purpose, which becomes more apparent as we acquire knowledge, and that this law enfolds all creation in a mighty brotherhood or sharing of inheritance"; and (*b*) "that the religious sense exists germinally in all forms of life."

Probably few who have studied the subject will acknowledge that the author has fully proved his case; but all will agree that he has succeeded in giving us a new and forceful argument from nature, and in showing that the demands made by the Christian religion are neither contrary to, nor contradictory of, the laws of life as they are revealed in the lower creation.

The author's arguments are more particularly concerned with the great ideas of Service, Renunciation, and Freedom; and his illustrations, drawn from such familiar objects as the sponge, the daisy, the guelder-rose, etc., are fresh and forceful and are calculated to attract many readers who do not care for abstract arguments. Incidentally, the writer discusses some of the profounder problems of life; and throws at least a little light on the great mysteries of sin and suffering. We give one or two quotations :—

The Secret of Life

The essential of protoplasmic life appears to be a power of holding in check the physical forces that destroy it as soon as its life departs and leaves it mere matter. And herein we may say lies the secret of life; it

* "*The Religious Sense in its Scientific Aspect.*" *By Greville Macdonald, M.D. Hodder & Stoughton.*

has power over all those forces and elements that we can measure in our laboratories and define in our text-books with absolute precision. More than this, as every biologist must admit, each individual element, whether simple as an amœba or complex as a man, is not only holding in check chemical forces that will destroy such element as soon as its vitality wanes or departs, but it is actually at warfare with other forms of life that can destroy it no less surely than physical forces. And when either amœba or man dies, the material forms which each had built, inhabited and controlled, are assailed by myriad life-forms, be they bacteria or worms, which prey upon the abandoned garments of life.

Life and Service

All life above the lowest, I strongly suspect, lives solely in virtue of service. No life truly lives save in work. If it seek to do otherwise, be it amœba, worm, or man, it dies or degenerates and becomes a parasite. All life is but a great brotherhood ; and the laws of the parental roof, though it be as wide as the canopy of the heavens, are the same for all. There is no life possible but in service and work ; and there is no good work or pure service possible save in the strength of an ever-growing intent. The life of the acorn is its power of growth ; and the life of man is his power of increasing freedom in an ever-growing capacity for service in renunciation.

The Obligation of Duty

Morals and the laws of beauty are not as the small minded philosophers would have us believe. Duty is more than an idea evolved by the exigencies of society. Duty is not merely a quality of good citizenship ; nor is it something contrary to our nature and taught us by priests that we may overcome our nature and save our souls. Duty lies at the very root of life ; it is life and growth ; it is work, service, renunciation. Duty, as I shall yet show you and you shall come to believe, is freedom itself. And when we understand better in science and in wisdom the true import of duty and the ethics of freedom, we shall come nearer to interpreting the master-law of life, which holds in leash all lesser laws, despite their apparent conflict and confusion . .

I believe that the more you observe for yourselves the facts of Nature, the more surely will it be revealed to you that life cannot be divorced from religion without disaster. This the prophets have ever taught, and their words have been true only because their master is the Will of the Law.

It should be added that the diagrams add not only to the value of the book, but help the reader to understand the argument.

Abraham in the Light of the Newer Criticism *

This little volume will be intensely interesting to Bible students, especially to those who are interested in the methods

* "*Abraham*," *by Rev. Prof. Duff, D.D. J. M. Dent & Co.*

and results of the "Higher Criticism." Dr. Duff aims at shewing what use may be made of Hebrew history and literature after the critics have analysed the documents and dispelled the old ideas respecting the Biblical heroes. He says :—

> This study of Abraham may be regarded as an object lesson upon what may be profitably done with the remainder of the impressive Bible story. Many teachers have come to the author in despair, stating that old methods of Bible study are breaking down in view of the more modern methods that are being pursued in public schools with respect to secular subjects, and which naturally come to be applied to the study of Biblical themes. . .
>
> Have not many men in churches and homes laid Genesis and the like aside as scarcely usable? True, but a host of advancing investigators tell us something new about the mysterious tangle of sayings and stories of Scripture that were laid aside and unread. Their reformed method counts all of this literature so sacred as to be taken into the brightest search-light. They tell us there is no mystery at all in the supposed tangle and inextricable confusion. It is like all such intricacies, simply to be unravelled by following the various threads of entanglement. The student unravels all, and shows us an interwoven series of many writings. He sets these before us almost in pristine completeness, and every one may read them easily. Along with such clearness interest is growing everywhere. Never before did the press so teem with Biblical works.

We appreciate the spirit in which this is written, but we doubt if the methods of the author and his friends are likely to fulfil his aims. He seems to us to have taken out of the story of Abraham's career just that which gives it its coherence and power as the record of a man "of like passions with ourselves." A man who was by no means perfect, and whose career was marked by many inconsistencies and failures ; but who was under discipline, and at last attained to a clear understanding of, and perfect trust in, the will of God.

In this particular example of Biblical study the methods of the so-called advanced critics are implicitly followed, and it is these methods—based as they frequently are on merely subjective criticism, which we distrust. What is needed to-day is a series of text-books written by a competent hand, and with all the fascination of a good, clear English style ; but with truer insight, and far less reliance on mere subjectivism. A few such volumes would go far toward restoring the Old Testament to its rightful place in Christian teaching.

"Are the Critics Right?" *

This little volume written by Wilhelm Möller, and translated under the auspices of the Religious Tract Society, comes to us with the high commendation of Bishop Moule and others. It requires and will repay careful reading; but cannot be taken up as the recreation of an idle hour. The author's purpose is—in his own words—to "create in students a desire to study even the literature on the other side, but above all to make them hesitate in the confidence with which they follow modern criticism. I myself was immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis, so long as I allowed it alone to have an effect upon me. But after my attention was once directed to its weaknesses (first by Kohler in Erlangen), after I had studied with some thoroughness the scientific literature on the other side, this hypothesis seemed to me more and more monstrous. By discussions on the subject in the Theological Societies at Erlangen and Halle, and in the Theological Seminary at Wittenberg, as well as by frequent conversations with friends and acquaintances, my own view was confirmed and elucidated, so that I hope that the change which took place in my case may and will be effected in others also."

The author aims at showing that many of the results of the critics respecting Old Testament *sources*, *dates*, *etc.*, are not justified by the facts, and cannot be accepted without further enquiry; and that a careful examination of the matters in dispute show that the late date assumed for Deuteronomy and the "Priestly Code" cannot stand. He goes even further, and seeks to show that many of the difficulties and obscurities in the documents can only be explained when we assume that they originated in Mosaic times;—although he is willing to admit that the various books concerned have been codified and re-edited (perhaps several times) since that date.

Those of our readers who wish to know something of the difficulties in the way of accepting all the conclusions of the critics should read this volume. It is a wise, sane, and discriminating plea for suspension of judgement on many

* "*Are the Critics Right?*" *By Wilhelm Möller.* *Religious Tract Society.*

points, and for readjustment of view on some others. It is not based on panic, and does not shut out the fresh light which comes from true historical criticism, but aims at showing that some of the more sweeping hypotheses are built at least on insecure foundations.

The President of the Baptist Union on the Sunday School

On Wednesday, October 7th, Mr. George White, M.P., delivered the Presidential Address to the autumn Assembly of the Baptist Union, taking for his subject "The Nonconformist Conscience in its relation to Child Life."

After reviewing the present position and difficult problems of our educational system; and asserting the reasonableness of the Nonconformist demands; he uttered some strong bold words respecting the need of better methods and a greater enthusiasm in regard to our Sunday School work. Speaking from a full knowledge of the interest and activity shewn by the Free Churches in Sunday School work, he urged that our schools are not what they ought to be, and that they cannot in their present condition, adequately discharge the duties which the new conditions of education have already thrown upon them, and which will inevitably increase in the near future. He then contrasted the influence and equipment of American Sunday School Teachers with those in our own country, and said :—

> In actual operation we have happily got far ahead of the Robert Raikes school of a century ago, but not so far in the estimate formed of it by many of our neighbours. And yet I unhesitatingly say the Church will *lose itself* if it does not work more earnestly for the salvation of the children. The thing most lacking is self-sacrificing enthusiasm for the cause of the Master; for, though I have said much about methods, it is spirit, inspiration, Divine force, that we most need. Is it to be said, as is already hinted in some quarters, that this work will have to be carried on by trained and paid teachers, or it will fail? The glory of our Free Church life has been its voluntary character both in service and money; and shall we fail here? If the increased responsibility which is coming upon the Free Churches is not met by giving of our best to Sunday School work, we shall have to pay others to do it, but whilst it may be perfectly legitimate so to do, I say it will be a sorry day for the church when its volunteers, fully equipped and trained, are not forthcoming for such a great and abiding work.

These are wise and powerful words, and will, we trust,

rouse attention to the pressing need there is for giving a better training and equipment to those who form one of the noblest and most effective regiments in the army of Christian workers.

Has the Gospel Failed?

In an address given to a large Men's Class at Stoke Newington a few days ago, the Bishop of London replied to this question with an emphatic *No*! He showed that the individual experience of all who accepted it proved that it had not. Its apparent failure was where men had failed to accept it. Dr. Winnington Ingram said he could quite understand the attitude of the man outside who, pointed to the hold drink, gambling, and impurity had upon the people; to the bitterness of the Education controversy; and to the attitude of Christian Powers toward the Macedonian question, as signs of the failure of the Gospel. But it must be remembered that every individual of every new generation needed to be brought under the Gospel; and the comparatively slow progress of the Kingdom of God must be estimated in the light of that fact. No! fairly judged, the Gospel has not failed! More and more "it wins its widening way."

J.E.

The Preacher's Magazine

Our publisher is making a special effort to secure a wider recognition for the Preacher's Magazine amongst those who are likely to be interested in it. In the first place it has been decided to change the price from *fourpence* to *threepence net*. As most of our readers have been accustomed to secure the usual discount this change is more nominal than real, but it will probably be found convenient.

The serious problems which confront the preacher to-day make it all the more essential that he should "give diligence to present himself approved unto God, a workman that needeth not to be ashamed handling aright the word of truth." The well-known retort that if the Lord has no need of our learning He has still less need of our ignorance is more and more widely appreciated. Every preacher must be a student both of books and men. John Wesley would have nothing to do with preachers who boasted that they read

nothing but their Bible, and bade them go home again. We are very far from believing that a Theological College can provide all that the true preacher needs or that everything he ought to know can be found in books. On the other hand the man who preaches to the simplest village congregation should give them the results of honest labour and thoughful study. In other professions and occupations the workers are careful to read the review or newspaper which deals with their own special craft. Should not the preacher also be expected to keep himself acquainted with at least some portion of the special literature of his own high calling ?

We have never attempted to bring the PREACHER'S MAGAZINE into competition with the great critical reviews. Ours has been the less ambitious but equally important task of helping the preacher in his own duties, and we are thankful to know that our work has been greatly valued by very many. May we venture to ask our readers to co-operate with our publisher in the special effort he is making by commending the PREACHER'S MAGAZINE to their friends ?

THE FUTURE LIFE

A MISSING NOTE IN MODERN PREACHING

BY THE REV. J. SHORT

THERE is a missing note in modern preaching which even the casual observer cannot fail to have noticed—we mean the absence of preaching on the future life. The pulpit of to-day is, to a great extent, silent on both the brighter and darker aspects of the life to come, and as a consequence religious life is suffering. The prominence which social questions have assumed of late has tended to draw our thoughts from the future and fix them on the present. There are gross injustices in our midst calling for remedy. In our great cities if the masses are to be reached at all by the churches a great deal of social work must be done. The housing of the poor, the question of sweating, caring for the unfortunate, the curse of drunkenness, all these subjects demand earnest attention. And the

Church of God is realizing, as never before, that her work lies very largely in that direction. Dr. Watson in a recent article wrote :—

> Dying people of, say, 1850 were solely concerned with the question of what would become of themselves on the other side ; dying men of to-day forget themselves in thinking what is to become of their wives and children. Appeals to the individual to escape hell because of its suffering, or to make sure of heaven because of its joy, have very little effect. . . . When the West-end, the dwelling-place of Simon the Pharisee, takes on its shoulders, as it never yet has been done, the burden of the East-end, and is prepared to make sacrifices and to agonise till its misery be relieved, then will the East-end be ready to hear the Gospel of Christ's salvation, and just as the Church establishes the Kingdom of Heaven on earth so shall she be able to commend the Kingdom of Heaven in the soul. When Christianity has at a great cost given a home to the humblest of the people, she will find a welcome home in the people's heart.

With this we heartily agree, but we venture to suggest that social work will be all the more successfully accomplished if it draws its inspiration from the fact that man is a creature destined for an endless life. Hence it is that the great social efforts made to uplift the people are chiefly inaugurated either by Christian men or Christian Churches. Those engaged in this kind of work have everything to gain and nothing to lose by constantly bearing in mind that their best work will be accomplished by having a vivid view of man's future destiny as their chief inspiration. Mr. Jowett has felt the force of this truth and given expression to it in one of his sermons. He writes :—"We have built on the erroneous assumption that the contemplation of future glory inevitably unfits us for the service of man. It is an egregious and destructive mistake. I do not think Richard Baxter's labours were thinned or impoverished by his contemplation of 'the Saints' Everlasting Rest.' When I consider his mental output, his abundant labours as Father-Confessor to a countless host, his pains and persecutions and imprisonments, I cannot but think he received some of the powers of his optimistic endurance from contemplations such as he counsels in his incomparable book. . . . I cannot think Samuel Rutherford impoverished his spirit or deadened his affections, or diminished his labours by mental pilgrimages such as he counsels to Lady Cardoness: 'Go up

beforehand and see your lodgings. Look through all your Father's rooms in heaven. Men take a sight of the lands ere they buy them. I know that Christ hath made the bargain already; but be kind to the house ye are going to, and see it often.'" Writing of the hymn-book compiled by Dr. Dale, he says:—"Under the heading of heaven is to be found one of the largest sections of the book. A greater space is given to 'heaven' than is given to 'Christian duty.' Is it not significant of what a great man of affairs found needful for the enkindling and sustenance of a courageous hope?" The Apostle Paul loved to contemplate "the glory that shall be revealed" and looked for "the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ," and his labours were not diminished but increased thereby. And the fires of our own enthusiasm, whether for spiritual or social work, will be enkindled by contemplating the glorious destiny which awaits man hereafter.

The ideals of the Christian Church at the present time are not high, and there is a very visible slackening of her energy. Decadence has set in and how it is to be arrested is not easy to determine; but a revival of preaching on the lines we have suggested might at least do something to check the sad degeneracy. Already there are signs that the missing note is beginning to be sounded forth again. The Rev. R. J. Campbell recently wrote:—"May it not be that much of the indifference and spiritual satiety of the present day are due to the nervelessness with which we handle the great doctrine of the future life? Perhaps our accent lacks emphasis when we speak of these things. . . . A little more other-worldliness would do us good; we should not do our duty less well in the seen, because we drew our sanctions of conduct from the unseen. Life gains in value when we think of it in the light of eternity. The Gospel of healthy-mindedness should gain, and not lose, from the faith in a life beyond the grave. . . Would not all lethargy, time-serving, worldly-mindedness, baseness, selfishness, treachery, lewdness, covetousness, sink self-condemned if men realized beyond all possibility of question that death is no death, but only a call to give account of deeds done in the body?"

These words suggest to our minds that the darker side of

the Hereafter has also been much neglected. No one cares to dogmatise unduly on the fate of the lost. Theology has its own limitations. But there are stern truths which we may not omit from our preaching or pass over lightly. Retribution is a reality even in the present life. Sin is a fact which we cannot get rid of. However much we may wish there were no sin, no pain, no death, these all exist. Wishes are no guides to truth. Fixity of character goes on day by day, and character must deepen hereafter. Man's will has the power of resisting all the good influences of the Holy Spirit. An awful darkness hangs over the lost soul. Men seek to relieve the gloom and find refuge in various theories of the after-life, but Prof. Salmond (a safe guide) in his "Christian Doctrine of Immortality" goes no further than the following words indicate :—

> The future will be an existence in which we shall go on and grow on either in knowledge, love, and power of service, or in their opposites. But if so the decisive matter is the trend of life with which we enter that future. The mercy of God extends to the last hour of life. The grace of God may be efficacious with many as it was with the robber on the Cross. Death itself may be their purgatory. In multitudes of human beings, where we see only ignorance, sin, or defiance, there may be in the crisis of death, or in the valley of the shadow, the faint workings of a change in the principle of their life, and what may thus begin shall grow. If there be at the decisive point of life, however late it may come, the tremulous inclination of the soul to God, the feeblest presence of that which makes for righteousness and faith in heathen or Christian, it will be recognised of the Judge, and under the conditions of the new life it will grow to more in the power and in the blessedness of good.

These words are well and sanely expressed and breathe that milder atmosphere which characterises theological thought of the present day. We have discarded the gross literalism of our forefathers when dealing with this subject. An iron age tended to produce an iron theology. When wars were common, when prisoners were mutilated and allowed to rot in fever-smitten dens, when men were hanged for sheep, stealing, when women and children were cruelly treated, when the ducking-stool and stocks were in use, we might naturally expect theology to reflect the spirit of the age. These things, happily, have passed away and a kindlier spirit prevails, which makes its influence felt upon theology. The danger now is that the kindly spirit is being displaced

by a spirit of latitudiniarianism. There is a danger of losing the right balance, and warning voices are already being heard. The Rev. T. G. Selby says:—"A sleeping and unfaithful Church wants a sleeping God and a theology which is pure sunshine. A religion without the great doctrine of vicarious sacrifice and retribution at its core will find its chosen object of worship in One who is slack to emphasize with impressive sanctions the distinctions of right and wrong as they traverse human history." And in a similiar strain Mr. Jowett writes:—"The God whom we commonly conceive is lax, loose, kindly, easy-going and good-natured; a God with whom we dare to trifle, a God with whom we dare to take liberties without being afraid of the consuming flame—an easy-going God. Why should I fear? God is love. Why should I take the shoes from off my feet? And so there are a number of words that have become almost obsolete; they are quite dropping out of our religious vocabulary—awe, fear, trembling and reverence." And is not our religious life all the weaker for the loss of these words? There is a crying need for a firmer handling of the great doctrine of the future life and so recovering this missing note of modern preaching.

THE STUDY OF ENGLISH LITERATURE IN RELATION TO PREACHING *

BY THE REV. J. SIDMOUTH COOPER, M.A.

ENGLISH Literature is considered by Englishmen to be the greatest literature of Europe. One sometimes hears the supreme position of England as a nation questioned by one's own countrymen. But no Englishman who has seriously tried to estimate our literature has very much doubt that, as a whole, it is the most wonderful in the world. The

* It will have been noticed that in connection with the U.B H.S. a class has been started this Session in English Literature. It is the object of this short paper to explain and defend the concern of a Union for Biblical and Homiletical Study with a subject so apparently secular.

practice of polishing a sermon and giving it artistic finish is becoming less and less common. For it is pretty certain that the truth which the Holy Spirit may give a man to utter often loses in vitality as much as it gains in literary form. The words and letters of ambassadors do not often live in literature, and, clearly, the preacher is first of all Christ's ambassador. The study of English Literature is not urged on the preacher because he is to turn his sermons into literature. The vast majority of men would fail if they tried.

I

Literature crystallises thought. In reading the best books and especially the best poetry new thought is not necessarily to be discovered. Even Browning, the most unusual of poets, is often expressing under the guidance of his illuminated imagination what is at once recognised as true. Again and again Browning's very thoughts have been the reader's own. But the reader himself has never been able to crystalise those thoughts into language that clearly, tersely, expresses them. This is some of the chief work a poet has to do.

Constantly, in preparing the word of God for utterance, one feels that the argument is sound but unconvincing. Well-told illustrations will enforce the point sometimes, and very few successful preachers find they can do without these. But after all no amount of illustration can take the place of a direct utterance of the truth itself. It is this that literature places within the preacher's reach if he knows where to find it.

But, it will be urged, there is a short and easy way to all this. For a few shillings a collection of apt quotations may be purchased, which arranges for you gems of literature under such headings as Peace, Redemption, Blessedness, Judgement, and the like. In this may be found thought crystallised and collected without the necessity of any direct and intimate knowledge of literature itself. Why bother oneself with a course in the outlines of English Literature when somebody—perhaps a sound scholar—will do all the bothering for you at so trifling a cost to the purchaser? The answer is this—Quotations to be effective must undergo a moulding in one's own mind. In preparing truth the mind is

searched for words and ideas that may express some mysterious word of God. It is at once manifest that only words and ideas, already fitted into the mind striving to utter this high truth of God, can possibly harmonize with this particular presentation of truth and produce an effective music of expression. The collection of literary gems may give correct and forcible description but if a hold upon the hearers is to be secured, not for a moment must the preacher turn away from his own mind. As the clever Emperor of Germany put it the other day, "You are intended to be a personage." The word you speak must be your own, individual, distinct. A congregation may suddenly lose its interest in some presentation of Christ because its interest has been suddenly called away to Shakespeare. Quotation only helps the preacher when it has become his through the coining process of his own thought. It must be his as really as it is the poet's who first give it expression. Only what a man has personally chosen is ever peculiarly his own. It is actually possible to give quotations in a sermon so evidently greater than one's own personality that they appear as mere excrescences. They are of interest merely for their own sake rather than as an exposition of the truth the preacher has in hand. Only when one chooses and quotes what has fitted quite naturally into one's own system of thought is the preacher's personality, rather than the writer's, made impressive.

II

The best English writers serve the preacher as models for work. Take Chaucer for example. He is our greatest story teller in verse. His descriptions of typical men are unsurpassed. The little that is good in the modern ephemeral storyette is all, with so very much besides, in Chaucer's unique work. He illustrates all the eternal principles of the art, and if a man has any real gift for introducing such material into his sermon Chaucer can teach him all he can ever learn.

Take Marlowe, again. In the words of his damned Doctor Faustus we are told, "For vain pleasure of twenty-four years hath Faustus lost eternal joy and felicity. I writ Lucifer and Mephistopheles a bill with mine own blood: the

date is expired; the time will come and he will fetch me." Marlowe's Faustus reveals the awful progress of this tragedy. He works out convincingly, stage by stage, the evolution of a lost soul. He will dash upon his scenes now and again the sickly light of a grim humour. He will assure you that, from man's standpoint, there is no possible hope of arresting this process of death.

Now as soon as ever one understands the inwardness of the commonplace sinner of to-day, quite as momentous a tragedy as this one of Faustus reveals itself. And with the conditions changed the story of Faustus is the story of one's next-door neighbour. Study Marlowe's method of portraiture. The glamour and interest of his own tragic career is gone, but his work remains because it possesses the essential qualities of truth. And if the common sinner of to-day is depicted along lines like those of Faustus much will have been done to convince men that the way of transgressors leads to death and is hopeless unless the Evangel of the mighty Christ be true.

What further shall be said of those thoughts of Milton "that wander through eternity." If there is one part of the preaching of to-day weaker than another, it is that part which has to do with heaven and hell. And why? The partial answer undoubtedly is that our language fails us. It is either an ineffective artificial tirade or the mere reiteration of tiresome truisms. To every true preacher visions of the eternities at times appear. How seldom we translate these visions into the words of men! But Milton from one end of his Paradise Lost to another is doing this very thing. By a single phrase, sometimes by a mere word, Milton crystallises all one needs to say to make the eternal things real for the men of earth. Milton, too, set out upon his way conscious of a Divine call. He believed, as he himself said, that his work could only be completed by "himself being a true poem" and "by devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out His Seraphim with the hallowed fire of His altar to touch and purify the lips of whom He pleases." And that very prayer must surely be enshrined for us in the third book of his great poem as he pleads

Celestial Light,
Shine inward, and the mind through all her powers
Irradiate: there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

III

Finally, anyone who has learnt to read can obtain in literature the companionship of great men and of great men at their best. In opening almost any history of English Literature one is struck with the mass of unknown names. Even Stopford Brook's little shilling Primer contains scores of these. Does the reader as he glances over the pages and finds one name after another dismissed in a line or with a mere mention, quite realise that everyone of those names stands for greatness. One may read a bookshelf full of present day sermons and novels, and never once approach a great soul. But it would be impossible to read a single book that Stopford Brook mentions as literature and not be in the company of someone truly great. And whatever anybody else may read a preacher's reading must consist of something worth storing. It should be gold fit for coinage. And if such gold is to be found connected with names so obscure what fine gold the great names of our literature will reveal! If one mentions only the names, mines of wealth open up to view! Chaucer, Langland, Bacon, Spenser, Shakespeare, Milton, Taylor, Bunyan, Johnson, Burke, Richardson, Gray, Coleridge, Wordsworth, Scott, Tennyson, Thackeray, Ruskin, Browning. School and College days are opportunities for cultivating the friendships that will endure. Some have failed to grasp those opportunities. To others the opportunities never came. But the opportunity of a communion with the very greatest is open to every Englishman. Many have but little time for books. How urgent is the necessity of using that little time not in the company of what is merely smart and attractive, but amidst literature that is great and enduring!

ST. PAUL'S NAME FOR GOD

Outline of a Lecture to Young Students

BY THE REV. R. J. WARDELL

The Father of our Lord Jesus Christ—Col. i. 3

THAT is St. Paul's name for God. It is not a mere label. It is a shining transparency. It reveals his conception of the nature of the Deity. For that reason it claims our attention and will repay our study.

A. Some form of thought for God we must have. It must be such a form of thought as will serve both as a mould into which we can pour our thought about Him, and as a fountain which pours forth His revelation of Himself. It cannot be comprehensive but it must be clear. It cannot contain all the truth about Him but it must contain the truth.

Whilst such a mental form has been one of the prime needs of humanity since the beginnings of mental and moral life, there are certain facts about the life of our day which seem to push this need into projecting emphasis. For example

1. *No man can live in the intellectual atmosphere of the day without having some idea of God, whatever the contents of that idea may be.* The chief religious question of the past generation was "Does God exist?" The orthodox science of the time threw mistrust on His being. There were men of great intelligence and moral worth who thought that evolution pointed the way to an atheistic conception of the universe. They looked on the universe as self-contained and self-sufficient, uninfluenced by any life or any mind except such life and mind as are connected with visible and tangible material bodies.

The test of a generation's thought on any important subject is to be found in the utterances of those who are its spokesmen, and the pronouncements of many of the spokesmen of the past generation are full of polite tolerance and often tinctured with impolite scorn for the men who dared to hold fast by the doctrine of the existence of a Supreme *Person*. A spirit of coarse atheism was in the air affecting the resistent as well as the submissive.

But the "temper of the time" has changed. To-day "if we look at things, and not merely at words, we shall soon see

that the man of science has a theology and a God—a most impressive theology and a most awful God" (see "Natural Religion," by Professor J. R. Seeley, p. 19, second edition). The sum total of scientific knowledge is unintelligible without the idea of God. (See Prof. Jas. Ward's Lectures on "Naturalism and Agnosticism," p. 24, Vol. I.) The controversy between religion and science is no longer a controversy as to the being or not being of God. The outstanding difference between the two hinges on the questions, "How may we conceive Him?" (See Professor Oliver Lodge's article in Vol. I. of "The Hibbert Journal," p. 56ff.).

2. One result of this change of temper or atmosphere is that *there has come a revival of interest in the master-science of Theology or the doctrine of God.* Modern theology may be divided into four classes.

(*a*) *Physical Theology.* The sort of theology which is a reflective study of the facts of external nature for the purpose of "finding God." It builds up arguments on the data supplied by science. It aims to tell of God all that can be told of Him from an examination of physical facts. [For the difference between Physical Theology and the "Natural Theology" of the School of Paley read first chapter in Professor W. Wallace's "Natural Theology and Ethics." Read as samples of such books Professor J. Fiske's "Through Nature to God" and Dr. Smyth's "Through Science to Faith"].

(*b*) *Psychological Theology.* This consists of a reflective study of the facts of consciousness. It deals with what is known. It draws inferences from the nature of our knowledge and the impressions of experience. It aims to tell of God all that we can tell of Him from an examination of the facts *within* us—what we feel and what we know. It has succeeded in establishing two great principles on a sound scientific basis. The first is that "knowing in the strict sense" is not limited to the testimony of the senses or to the results of logical scrutiny. The second is that the deepest doubt that can be formulated about the universe or the things in it, presupposes, implies, demands, asserts the existence of an Infinite Self. "We *must* think of Him in some way" (Read Caird's "Philosophy of Religion," Chaps. i.-iv.,

Romaines "Thoughts on Religion," pp. 92-101, and if possible read Prof. Fairbairn's "Philosophy of Religion").

(*c*) *Social Theology.* This consists of a reflective study of the facts of Society. It deals with the relations in which men stand to each other. It draws inferences from the history of communities and the phenomena of social life. It's aim is to shew that history is not a chronicle of chaos but the story of the growth of a moral purpose. "For the first time in history this purpose has risen into clear consciousness." It is bringing to men "a larger ideal of human life and a deeper sense of responsibility." This larger ideal and this deeper sense of responsibility are at once the product and the guarantee of the Divinity that shapes our ends rough hew them how we will. (See Prof. Muirhead's Article in "Hibbert Journal," Vol. I., p. 152 ff. Read King's "Theology and Social Consciousness").

(*d*) *Biblical Theology.* This consists of a critical study of the statements contained in the Scriptures concerning God. It traces the history of God's revelation of Himself to men through the medium of the literature of the Bible. It aims to tell all that may be told about Him from an examination of the material contained in the Old and the New Testaments. Books of this kind abound more and more. (See the catalogue at end of Brigg's "Biblical Study." Read Chapter iv. in Clarke's "Outlines of Christian Theology").

B. The most determinative idea, the idea that does most to shape men's lives and mould their conduct, the most important factor in life and practice is the conception men have of what God is. (For the elaboration of this idea, and illustrations of the truth of it read Chap. i. in Carlyle's "Heroes and Hero Worship," and the whole of Fairbairn's "Religion in History and Modern Life.")

For these three reason then: (1) Because of the new attitude of scientific thought towards the doctrine of God; (2) because of new search for God in all the regions open to the research of the human mind; (3) because of the importance of the idea of God for man individual and corporate: it is a matter of vital necessity that we should seek for and be able to give to men that conception of God which by its reaction on our lives and theirs shall produce the highest and truest and

most gracious form of conduct. And I would submit to you that the highest and truest and most gracious conception of God ever introduced to the human mind is the conception embodied in and suggested by the words, "The Father of Our Lord Jesus Christ."

That is a great deal to say, but let me offer for your thought three considerations in justification of the statement.

1. *It is a description of God that is comprehensible without suggesting irreverence.* You know how the late Matthew Arnold poured scorn on the irrevent familiarity of those aggressive people who talk about the Most High as if He were their next-door neighbour, and there is a great deal that might be said, and that, perhaps, ought to be said, against that way of thinking and speaking of God as if He were altogether like one of ourselves. But when all is said it still remains true that men should be able to think of Him in some way that has real meaning for them. If "the presence of God is the one all-pervading fact of life, from which there is no escape" (Herbert Spencer), it is a matter of necessity that we should be able to conceive Him and to speak of Him in a way that makes Him real and familiar to us.

Well then: If we go to philosophy for a lesson on this matter the best lesson it gives us is that we must keep on thinking that we do not know anything about Him, or it gives us a set of terms which impress us by their erudition, but do not convey a *definite* thought to our minds. If we go to the theologian with the question "How shall we think of Him whom we cannot but think about?" we get an answer like this, "God is a spirit, infinite, eternal, unchangeable in His being, wisdom, power, holiness, truth," and however much we may be and must be impressed by the intellectual greatness of that answer, we feel it is too remote from our ordinary thought to have any definite and practical meaning for us. What the terms "infinite," etc., mean we do not know. All this is true about Him but what men want is some *working notion* of this august and awful Personality that makes Him real and near to us. And I submit that to think of Him as "the Father of Our Lord Jesus Christ" is to have a real, definite, thinkable, and familiar conception of Him. You take this simple thought and you come not to the idea of

God in all His transcendant majesty, but you do touch the hem of the garment of the Deity. He is no longer vast, vague, inaccessible, but a definite object of our intelligence, and an object which does not suggest undue familiarity but commands intelligent reverence.

2. *It gives us a conception of God which is attractive without loss of sublimity.* It is told in the Book of Daniel that the prophet was one day walking by the side of a river when a sudden glory shone round him, and a shining angel stood to address him. But the prophet hid his face in the dust, a great quaking fell on him, his tongue clave to the roof of his mouth, and his strength departed from him. It was not till one *like unto a son of man* touched him and he felt the sympathetic contact of a warm human hand that he dared to stand on his feet and listen. So to think of God in some vague way as the "Almighty Monarch of immensity" who filled the firmanent with its millions on millions of suns, whose wisdom planned all and whose power upholds all, who framed the world and for ever rules with majestic sway the vast forces of creation is to be overwhelmed, dumb-smitten but not attracted. We must bow before Him in humility and reverence, but we cannot feel any great desire to enter such an august and transcendent presence very often. We are not *drawn* to God by thinking of Him in that way. But how attractive it makes Him to think that His highest glory is not to be seen in the march of glittering suns or the splendour of the earth but in the lowly form of Him who went about doing good.

> Tis the weakness in strength, that I cry for; my flesh that I seek
> In the Godhead! I seek and I find it. O Saul, it shall be
> A face like my face that receives thee; a man like to me,
> Thou shalt love and be loved by, for ever; a Hand like this hand
> Shall throw open the gates of new life to thee! See the Christ stand!
>
> (Browning's Dramatic Lyric "Saul."

3. It is a conception of God most useful without loss of nobility. Sometimes conscience tortures us because we have sinned. We tremble and fear. Why should we? Some say that conscience has no authority beyond the fact of its being the tabulated record of certain social conveniences which have come to bear the appearance of moral requirements, because they are useful for the existence of society. But

when a man's conscience is thoroughly roused *he knows* that

> Whatever creed be taught, or land be trod
> Man's conscience is the oracle of God—(Byron).

At that moment the urgent need of his life is to know that God can forgive. (Read the words and study the acts of Jesus). And if God be thought of as the Father of Jesus nothing is more sure to a man than that "there is forgiveness with Him."

Sometimes sorrow comes, the sorrow that makes the heavens black and the earth one big grave, and life one long desolation. Then the urgent need of life is to know that God cares. That He can sympathize. (Read again the words and acts of Jesus). If God be "The Father of our Lord Jesus Christ" then nothing is more certain than that He understands and He sympathizes, and somehow and somewhere we shall find all is well.

In ways like these, does this definition of God touch men's lives at the points of their greatest need, and the great truth that God is "the Father of our Lord Jesus Christ" responds with such accuracy and adequacy to the deepest needs of the lives of men that its truth is guaranteed by its fitness. And it is for God as "the Father of our Lord Jesus Christ," that we must learn to claim men's homage and love and service. They will, they must respond if that conception is presented as it should be and may be.

THE HARVEST LAW

Gal. vi. 7, 8

A Homily for the Closing Year

BY THE REV. JOHN REID, M.A.

WHAT could the farmer do if this law did not act—that whatsoever a man soweth that shall he also reap? How could he do his work at all if there were any uncertainty in this matter? What would be the use of the toil of sowing, if the law of the harvest was not absolute? No man would sow on these conditions. It is because the law works irreversibly, unalterably, that the man sows in hope or

confidence of reaping. He needs the stability of this natural law to enable him to make the venture of faith which is involved in sowing. He knows that from the beginning of time this law has worked and that to the end of time it will work. "Whatsoever a man soweth that shall he also reap."

It is then a matter of general, universal acceptance that this is the law of nature. It is even seen to be a most benificent law. It is of the mercy and wisdom of God that he should so ordain it. But Paul draws our attention to a danger to which we are exposed—of thinking that this law does not work in human life as well. We may look out on the fields and thank God for His great and merciful law, and never think that the law is not confined to the realm of the natural world. We are exposed to the danger of not recognising that in human life the same law is working as irreversibly, as unalterably as in the fields.

It is one of the unhappy things of life that often men seem to be unaware that there is any such thing as law in human life at all. They act as if they were the masters of their fate and could fence off the working of any law if such there were. They seem to imagine that they sow one kind of seed in thought and desire, in word and thought, and reap a harvest in after time, which will be in accordance with what they wish. To these Paul says "be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

The danger of deception is very great. For one thing the interval between the sowing and the reaping is much longer than in the natural world, and the connection between them is not clearly seen. Think of a child which has been foolishly brought up. No effort is made to train its will to obedience, to instil into its mind a reverence for God, and a love for the high things of the soul. There is a certain pleasure in giving the little one its own way. Thus the evil seeds have been sown. The child becomes a man. Years lie between the sowing and the reaping. Only then may it be that the harvest of pain and shame comes home, which brings the grey head with sorrow to the grave. The interval is so long that the connection between the sorrow and the foolish training is not recognised, and parents wonder why their children are so stubborn, self-willed, and ungrateful.

They do not see that they are the victims of their own folly. Twenty years ago they sowed the seeds of which they now reap the bitter harvest. They have deceived themselves, but God is not mocked.

Or think of a lad at school who regards his lessons as a bore, who is never happy but when he is at play, or mischief, who is always ready with excuses for the neglect of duty, who never takes anything seriously, who puts off everything that can be put off so that he may get through the day easily. He leaves school for work, but lives in the same way. His trade is not mastered, his abilities are not developed, his character is not disciplined. Such is his sowing. And again there is a certain pleasure in it. Life is very easy and bright to him. But by and by as he grows older, he finds that he has fallen behind in the race of life. He loses place after place, becomes a shiftless, improvident man. He wonders why misfortune dogs his steps. He grumbles at circumstances, complains of tyranny, cries out about injustice, and all the while he is self-deceived. He does not recognise that the great law of life has been working all through his thoughtless boyhood and careless youth, and that now in manhood he is reaping what he has sown.

Or think of another who has not restrained his passions, who has indulged his desire as it arose and sought his pleasure where his fancy led him. At first there was a certain pleasure in his life. "It did him no harm." "Let croakers say what they liked, he saw no harm in a merry life." Yes, but wait a little. As years go past he finds that he is shunned, that his character is not admired, that his health has suffered, that he is a moral and physical wreck. And he cannot understand it! He had always good intentions. He never wished but to be respected, and always hoped to be a good man by and by. He complains that people are uncharitable, insinuates that others are hypocrites, that he is as good as they are if the truth were known. He does not see that in his case too this terrible inevitable law has been working, that he is reaping as he had sown and that now the harvest is ripe.

When will men recognise that there is law in the spiritual world? That it works as silently, and certainly in human

life as in nature, and that though men may deceive themselves God is not mocked.

Or think of others who ignore the working of this law. They are easy-going, and do not like to be troubled with duties; they put off everything they can. They say "the spirit is willing but the flesh is weak." They yield to the pleadings of the lower partner—the body—slip out of all self-sacrificing service, get narrow, faithless, cynical, begin to doubt the worth of doing anything that involves sacrifice. Their life is poor. Love passes out of it. They become part of the great army of discouragers, if they do not actually become pessimists. They too are the victims of the great law by which men reap what they sow.

One other department of life affords striking illustrations of the fact that men are under law. A spiritual life does not maintain itself automatically. It demands constant renewal. Just as the field which has produced one crop must be sown with fresh seed if it is to produce another, so is it with the life of the spirit. We cannot go on living, on the sowing of one year. We must sow from year to year if we would be fed. The law of produce in the spiritual life is like this in some measure. There is need for the constant sowing, need of fertilizing the soil, for the developing of new powers of life and thought. The seeds of word and inspiration which have brought forth in our life a harvest of good, get exhausted. A man cannot expect faith and devotion to be productive of power in his manhood, if he is not constantly sowing new seeds of the same kind to bring forth fruit in place of those which have given up their life.

The thoughts of God and Christ which a boy has are not sufficient to support the strain which the life of a man has to endure. These thoughts lose their interest, their freshness and their vitality.

Men must see to it that they are getting fresh views of the Lord Jesus. The one thing which many men forget is the necessity of doing this.

Leave the spiritual life unfed with new visions of the grace and will of God, leave it without new inspirations of the Holy Spirit from the study of the Word, and from prayer, and there will be no fresh harvest of power quickening us to

new efforts in the Christian life. The inward life will decay as inevitably as a field will cease to produce harvests where the sowing is not renewed.

Have you ever wondered why it is that your spiritual life is not so buoyant and strong as it was when you were younger? Ask if you have been sowing the seeds of fresh truth? Your life is shewing the working of this awful law, that "whatsoever a man soweth that shall he also reap."

Homiletics

[*When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations*].

The Necessity of Conversion

Who is the greatest in the kingdom of heaven? . . Except ye be converted . . ye shall not enter into the kingdom of heaven.—Matt. xviii. 1-4.

It is now easy for us to see how entirely the disciples were mistaken; the kingdom of heaven as they expected it existed in their imaginations only, while for the true kingdom which their Master would shortly establish, dispositions and qualifications would be required which at the present they were very far from possessing. In fact nothing short of a radical moral change would entitle them even to an entrance into that kingdom.

Yet supposing their ideas to be correct they take it for granted that they will all be honoured subjects in their Master's kingdom; all will rank high at Court; but which of them shall be honoured with the highest position? Peter held the keys; Judas carried the bag; Andrew was the first-called; Simon and Jude were of the family stock of the King, and John might claim to be the Royal favourite. It was a burning question; they could not settle it. Jesus places a little child in their midst and teaches them again that of such is the kingdom of heaven, and the rewards of that kingdom are not for the ambitious, but for the humblest.

May we not learn from this incident? Is it not possible that our ideas of heaven may be as wide of the mark and our expectations of entering heaven as ill founded? In fine, is it not possible that in our case as in theirs a tremendous moral change is essential, or we can never even enter upon the enjoyment of the kingdom of immortal glory?

I. We, like the Disciples, take it for granted that we shall Enter the Heavenly Kingdom.

The humble believer has every right to expect this for he carries the title-deeds with him; the penitent has reason to cherish the hope, for he is eagerly seeking salvation; and those who are utterly ungodly, when they think of the future, imagine that in some way or other everything will come right in the end.

II. But it is possible we may be as much mistaken as the Disciples were.

Are we hoping for heaven as it is? or for a heaven which exists only in our own imagination? It is easy for us to see that the North American Indian is mistaken in regarding heaven as a happy hunting-ground, and that the Mahommedan is deceiving himself in expecting a paradise of sensual delight; yet we ourselves may be scarcely less mistaken when we think of heaven only as a refuge from hell, as a place of rest for the weary, as a home where we shall all be happy together for ever; while ignoring the fact that no matter what our environment may be we can only be happy when we are in harmony with it; in fact that heaven depends upon character and disposition, and that what would be heaven to one would be hell to another.

The true Christian idea of heaven is that which Christ himself has given us; it is to be where God our Father is; Christ called it "my Father's House." Such a heaven guarantees eternal bliss to those in harmony with God; but, if rightly viewed it has no attraction to those to whom the thought of God is unwelcome and even terrifying. If then any of us are anticipating a heaven in which the ungodly can be happy, we are looking for that which is not and cannot be. Such a heaven is a moral impossibility.

And the word of God constantly teaches that all are not saved, nor even all who live in the midst of gospel light and privileges. The very light itself condemns those who reject it, the faith of Abraham more terribly condemns the unbelief of his degenerate children, and outward professions of discipleship and even the doing of Christian work are no guarantee for the future, unless the heart be brought into living fellowship with the Master: for "except a man be born again he cannot see the kingdom of God."

III. But why cannot we Enter Heaven while still Unconverted?

1. The unconverted man has no right to enter heaven. Choose from among the unregenerate the fairest specimen; one against whose outward life no charge can be brought, yet to his own conscience and before God he is a sinner and therefore under the condemnation of the law. True he has

been redeemed and he knows of this great redemption, but he has slighted this great love and neglected this great salvation: thus he has broken the law and despised the gospel; and if those who are thus guilty are welcomed to heaven there is an end to all moral distinctions and government: all stand on one level, and God Himself becomes One to Whom all characters are alike. This can never be: "Shall not the Judge of all the earth do right?"

2. The unconverted man is not fit for heaven and therefore if he entered it it would not be heaven to him. For, however good outwardly, he is by nature alienated from God. His nature is sinful and his soul burdened with guilt, so that the manifest presence and glory of God would be to him a source of insufferable torment. It is only the redeemed and the regenerate who can truly sing,

> Thy presence makes my paradise,
> And where Thou art is heaven.

If those who break the law and despise the Gospel are to be heaven's citizens heaven itself ceases to exist as such: it becomes simply the eternal dumping ground of mankind without distinction of character, an eternal repetition on a vast scale of the mixed society of earth.

IV. What Change then is Required to Entitle us to Heaven?

Conversion is a twofold change. A change in our legal standing with God and a change of nature or disposition towards Him. It includes (1) the forgiveness of our sins through faith in Christ, and (2) the New Birth by the power of the Holy Spirit. Over against our iniquities is that Divine forgiveness which removes them from us as far as the east is from the west; and over against the carnal mind which is enmity against God is the promise "A new heart also will I give you and a new spirit will I put within you." So God is "the Justifier of him which believeth in Jesus" (Rom. iii. 24-26) and "whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1, and St. John i. 12, 13).

Thus the bar to heaven is removed and the believer is brought into such harmony with God that the cry of his heart is

> Nearer my God to Thee,
> Nearer to Thee.

Heaven is already begun within him, and in the humility and simplicity of filial trust he walks with God on earth till he is called to enjoy His presence and glory above. "As for me I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness."

V. But can we Convert Ourselves? and if not, are we Responsible for our own Conversion? "Can the

Ethiopian change his skin or the leopard his spots?" Certainly not; yet God evidently holds each responsible, and justly so. If we are converted and saved we inherit the glory; if not we suffer the doom of the sinner. We cannot forgive our own sins, but "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We cannot renew our nature, but as many as receive Jesus are born of God. And the power to repent, to confess, to believe are inwrought by the Divine Spirit when we yield to His strivings and co-operate with Him. Many instances, both collective and individual, are recorded in the Acts and the Epistles, showing how conviction of sin is wrought under the preached word and the Spirit's power, and how a penitent faith in Christ issues in conscious salvation. Hence if we refuse to repent and believe we simply exclude ourselves from heaven.

Are you now living in the enjoyment of pardoning love and renewing grace, so that you find your heaven in God? Do not deceive yourself by hoping for heaven while you have neither the title to it nor the fitness for it. God waits to be gracious; seek His mercy to-day.

C. O. ELDRIDGE, B.A.

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*SALVATION TO THE UTTERMOST

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them—HEBREWS vii. 25.

What is meant by "the uttermost?" I think it may include three things:

I. THAT CHRIST CAN SAVE THE WORST OF SINNERS. A minister was once preaching in the Assembly Hall in Edinburgh. When he left the hall and was going home down the Mound, a young man rushed across the street and grasped him by the arm and cried, "Minister, minister, I have made my bed in hell," and disappeared. And the lonely misery of that cry will ring in that minister's ears till his dying day. If you have made your bed in hell, Christ is "able to save" because He can transform the chief of sinners into the chief of saints. Certainly He invites the worst to come to Him just as they are "without one plea." If you feel, like old John Bunyan, that your heart is just a sink of iniquity; if the sense of your own guilt pinches you sore, then resolve to do what he did. "My case being desperate," he writes, "I thought with myself, I can but die; and if it must be so, it shall once be said that such a one died at the foot of Christ in prayer." Yes; if your case is so desperate,

then make up your mind that if die you must, you will die at the foot of Christ's Cross. "The way of heaven is always open," as St. Cuthbert said.

II. That Christ is a Complete Saviour. "To the uttermost" is translated in the margin of the Revised Version "*completely*." He is just the Saviour we need. A Saviour who will only offer to save us, or help us to save ourselves would be no Saviour at all.

III. That Christ Saves to the End. In commenting on this verse F. W. Crossley expressed the truth in the striking form that "He is able to save up to the goal." Christ's sheep shall "never perish." The Hebrew Psalmist said, "The Lord will perfect that which concerneth me" (Psa. cxxxviii. 8). "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. i. 6) said St. Paul. Yes, Christ saves "up to the goal."

But there is a limit. Christ saves completely "*them that come* unto God by Him." Coming is a definite act—"I do not know how to find Christ. I want you to help me," said Charlotte Elliott to Dr. Cæsar Malan, and he replied, "Come to Him *just as you are*." Those words led Miss Elliott to the Saviour and inspired her to write her famous hymn, "Just as I am, without one plea."

"Seeing He ever liveth to make intercession for them." Ask Christ to pray for you and then rest assured.

F. Harper, M.A.

The Root Evil of English Life

Temperance Sermon *

The words that I speak unto you they are spirit and they are life.—St. John vi. 63.

Introduction: Jesus did not attempt to control the lives of individuals or the life of society by rules and regulations. His teaching is not a code of laws divided into sections and subsections, giving a carefully prepared and definite precept for every conceivable contingency in the lives of men individual and corporate. It is a collection of sayings illustrating a certain "spirit" or attitude of mind. It is an embodiment of "life" which adapts itself to the various and ever changing circumstances of human life as they arise as the centuries unfold. Therefore the determining question for conduct in any age or any circumstances is not "What did Jesus do?" or "What did Jesus say?" but to what kind of

* The United Kingdom Alliance is trying to raise £100,000 this winter for its propaganda.

action does the "Spirit" of Jesus prompt—how does the "life" of Jesus fit itself to the conditions of life at the given time.

The question is, How do the "spirit" and the "life" of the words of Jesus stand related to the matter before us which is, The Drink Evil and the work of the Alliance in relation thereto?

A. I begin by submitting to your attention three or four all-important considerations.

I. Men who have an eye for facts and the honesty to state them in all their naked truthfulness tell us that unless Britons mend their ways the days of Britain's greatness are numbered. One finds the cause in one thing, one in another, but all agree that the danger is real and imminent.

II. The greatness and the permanence of any nation depends not on its army, or navy, or commerce, or wealth, but on the fitness of its men and women. That is an axiomatic proposition too self-evident to need proof.

III. A nation's religion is the ultimate formative force for the making of fit men and women. (See Carlyle's "Heroes," Fairbairn's "Religion in History," etc., etc.). Religion always bottom fact in nation's life.

IV. Last year the Drink Bill amounted to One Hundred and Eighty Millions. The Income of the Churches for all religious purposes whatever, Home and Foreign, did not amount to Twenty-five Millions (work out the terrible figures).

On the grounds of these considerations submit that only when the Churches come to regard it as a primary and all important duty to face and fight this peril will they act in the Spirit, and be inspired by the Life of the words with which they have been intrusted by "The Teacher."

B. Ways in which the members of the Church may face and fight the evil.

I. By keeping clear of any sort of complicity with it.

II. By educating and training the young.

III. By the use of moral suasion.

IV. By the aggressive use of existing laws.

V. By so acting in the election of law-makers as to secure the moral good of the race.

C. To all these methods but chiefly the last two the Alliance addresses itself. It is an organisation formed for the purpose of dealing with the drink evil from the standpoint of politics. Must distinguish between "Politics" and "Party Politics." Politics identical with "the mind that was in Christ who looked not on his own things but also" (see Dr. Dale's Life, p. 250) "Party Politics," the method of carrying on English government. Alliance a political organisation but not party.

Its *theoretical aim* is "Local Veto," that is the right of a majority to get rid of a nuisance and danger if they wish to do so.

Its practical policy is the *subordination of party spirit to national morality.* Its agents work for this end in various ways.

D. This practical policy becoming more and more a duty for Christians whatever may be their opinions of "Local Veto." It is identical with "the Spirit of Jesus."

Pray *and vote.*
There are two kinds of people on earth to-day
Just two *kinds* of people, no more, I say
Not the good and the bad, for tis well understood
That the good are half-bad, and the bad are half-good.

No—the two kinds of people on earth I mean
Are the people who *lift* and the people who *lean.*

The *Lifters* are the people who have found the "spirit" and the "life" of the words of Jesus.

ROBERT J. WARDELL.

The above is built up in accordance with principles of Method VII. in Wardell's Manual.

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* SIN

Let not sin reign—ROM. vi. 12

INTRODUCTION: "We are in sore need," said a recent writer, "of a course of sound practical sermons on sin." Why did the man say that? Probably for such reasons as these:—1. Because the Cardinal question of life is that of sin. (Read Amiel's Journal, p. 11). 2. Because "sin" is one of the stock-in-trade words of current literature. (See Drummond's Address on "Sin," "Ideal Life"). 3. Because there has come about a lessening of the "Sense of Sin" (for causes read first Sermon in Watkinson's "Transfigured Sackcloth"), etc. Let us consider

I. What sin is. II. How to get rid of it.

I. NATURE OF SIN. According to St. Paul there may be said to be two kinds of sin: (*a*) The sin we inherit; (*b*) the sin we commit. To speak in Theological language: (*a*) Original sin; (*b*) Actual sin. Or to speak in more fashionable and more modern terms: (*a*) Inherited tendency; (*b*) Moral fault.

A. "Inherited Tendencies," "Dead body of sin," "Entail of curses," etc. For these we are not responsible and yet they are called "*Sin.*"

B. "Sin we commit," "Actual Sin." What is that?

1. Cannot find out by *confining* attention to external acts. Any external act may or may not be a "sin" according to times and circumstances. We must go deeper than external acts.

C. Definition of actual sin : A man commits actual sin when he *knows something to be wrong and yet does it.*

Work out that definition : 1. Every man knows that it is wrong to let the lower part of his nature, no matter how he has come by it, rule the higher. Therefore the man who *yields* to inherited tendencies commits sin.

2. Every man knows that it is his duty to obey the highest law he knows and that he does wrong if he disobeys. *For all Christians* the highest law they know is the law of Christ —the law of Love—love to God and love to their fellows.

a. Love to God. "Perfect love casteth out fear." Therefore the Christian who is *afraid of God* commits sin. Love includes trust. Therefore the Christian who does not trust God commits sin. Love includes gratitude. Therefore the Christian who is not grateful to God commits sin.

b. Love to our fellows ; Therefore it is not enough to be honest, truthful, etc., for love is a principle which makes a man go out from himself and identify himself with another *for that other's good*, and the Christian who fails to do that commits sin.

II. How to Get Rid of Sin. In the sense of "guilt" we need forgiveness and must seek it. In the sense of "A" we *cannot* get rid of it. In the sense of "B" we *may* get rid of it.

Christ Jesus is the world's Saviour from sin. His work in us and for us has to do with the vital dynamics of our moral being. He gives us *life*—and that abundantly. And by the Power of that life we may overcome, and "to Him that overcometh," etc.

Robert J. Wardell.

The above is worked out in accordance with Section II. of Method III. in Wardell's Manual.

The Disciple's Answer to an Enquirer

Come and see—John i. 46

"Come." This is the infallible means of proving the reality and value of the Gospel and of the power of Jesus Christ. "Come and see."

I. This is the Best Answer Nathanael could have Received, "Come and see."

a. Philip might have entered into an argument with Nathanael, but he could *never* have convinced him of Christ's Messiahship, of His love and power. Arguments cannot convince a man of the power of love, of the wealth of grace. "Come and see."

b. Philip had been to Jesus and had *seen.* He had felt the power of His presence and had entered into a new experience. This he could not describe to Nathanael ; Come and see for

yourself. No man can describe a feeling, or define a spell, or illustrate a thrill. Philip had felt Christ's presence, had been held by the spell of His presence, and thrilled by His love. "Come and see." This cannot be explained, but it can be experienced.

c. What a reasonable reply is this to the question, "Can any good thing come out of Nazareth?" "Come and see."

Nazareth was a very unimportant place, out of such a place can the Messiah come? "Come and see."

Things the world calls small and insignificant are often the very things that are charged with mighty power, that revolutionize men and nations.

The *Cross*—a stumbling block to one class of men, foolishness to another. Can any good thing come from this? Yes! The Cross has been and is the greatest factor in the nation's good, it has spoken eloquently, unceasingly, and successfully of redeeming love, of God's Fatherhood, of His saving interest in sinful man. The Cross has changed the character and destiny of men and nations. We often think lightly and frequently despise the very things that are most valuable and helpful.

"Can any good thing come out of Nazareth?" "Come and see."

The people said, "Is not this Jesus, the Son of Joseph, whose father and mother we know? How is it then that He saith I came down from heaven?" The unseen Christ is more to us than the seen Christ was to these people.

Observe further: How often is it that the very persons and things we least expect accomplish the greatest ends.

The *Gospel.* What a simple thing! All may understand it, it is adapted to all minds, suited to all peoples and climes, and yet, its very simplicity is the greatest hindrance to man's acceptance.

Preaching. It seems so easy to preach, so easy to sit and listen. Can any good thing come out of preaching? Yes! What would England have been but for her evangelical preachers? The evangelical preaching of Wesley and Whitefield rescued England from the lethargy and formalism into which she had sunk. What would Great Britain have been but for her evangelical pulpits, these have been the saving principle in the land.

Prayer, a simple thing, can prayer accomplish anything? Yes! Prayer can bring pardon and liberty to the sin bound soul. Prayer can raise the spiritual temperature of the Church and the individual member. Prayer can make the Church a grand reception room for enquirers after Jesus Christ.

"Come and see." Prove for yourself the value of Christ,

of the Gospel, of preaching, of prayer. Philip's invitation to Nathanael is the preacher's invitation to you.

II. NATHANAEL'S RECEPTION WHEN HE CAME TO CHRIST. Ver. 47, "Behold an Israelite indeed, in whom is no guile."

a. This reception showed Nathanael that Christ knew all about him (ver. 48).

b. That He was ready to receive him.

c. That there were greater things in store for him (ver. 50).

III. NATHANAEL'S CONFESSION. "Thou art the Son of God; Thou art the King of Israel" (ver. 49).

a. The best proof to the soul of the reality of Jesus Christ *is* Jesus Christ Himself.

b. An interview with Jesus brings absolute satisfaction to the soul.

c. To see Jesus is to confess Him the soul's Saviour and King.

JOHN W. VEEVERS.

CONDENSED SERMONS BY GREAT PREACHERS

OBEDIENCE WITHOUT LOVE

BY JOHN HENRY NEWMAN

The word that God putteth in my mouth, that shall I speak—NUMB. xxii. 38.

We seem, in Balaam's history, to have the following remarkable case: a man Divinely favoured, visited, influenced, guided, protected, eminently honoured, illuminated—a man possessed of an enlightened sense of duty, and of moral and religious acquirements, educated, highminded, conscientious, honourable, firm; and yet on the side of God's enemies, personally under God's displeasure, and in the end the direct instrument of Satan, and having his portion with the unbelievers.

It is natural to ask, What is the *meaning* of this startling exhibition of God's ways? Is it really possible that a conscientious and religious man should be found among the enemies of God, personally displeasing to Him, and that at the very time God was visiting him with extraordinary favour? It certainly is impossible that a really conscientious man should be displeasing to God; at the same time it is possible to be *generally* conscientious, yet to be destitute of that religious fear and strictness, which God calls conscientiousness, but which the world calls superstition or narrowness of mind.

Balaam obeyed God from a sense of its being right to do so, but not from a *desire to please* Him, not from *fear and love*.

His endeavour was, not to please God, but to please self without displeasing God. He did not give his heart to God, but obeyed Him, as a man may obey human law. He *wished* to go with Balak's messengers, only he felt he *ought not* to go; and the problem which he attempted to solve was *how* to go and yet not offend God. He was quite resolved he would anyhow act religiously and conscientiously.

This surely is no uncommon character. I say confidently—if we may judge of men in general by what we see—that they make this world the first object in their minds, and use religion as a corrective, a restraint, upon too much attachment to the world. They think that religion is a negative thing, a sort of moderate love of the world, a moderate luxury, a moderate avarice, a moderate ambition, and a moderate selfishness. You see this in the course of trade, of public life, of literature, even in religious exertions. Men are just, honest, upright, trustworthy, not from the love and fear of God, but from a feeling of obligation to be so, and in subjection to worldly objects. They are moral, without being religious.

Why did God give Balaam leave to go to Balak, and then was angry with him for going? Because his asking twice was tempting God, and God as a punishment gave him leave to ally himself with His enemies. With this presumptuousness and love of self in his innermost heart, his prudence, firmness, wisdom, illumination, and general conscientiousness, availed him nothing.

Reflections: 1. We see how little we can depend, in judging of right and wrong, on the apparent excellence and high character of individuals. It is quite plain that the most conscientious, religious, high-principled, honourable men (using the words in their ordinary, not in their Scripture sense), may be on the side of evil, may be Satan's instruments in cursing, if that were possible, and at least in seducing and enfeebling the people of God.

2. Balaam did not see the angel, yet the angel went out against him as an adversary. He had sinned, and nothing happened outwardly, but wrath was abroad and in his path. God is our enemy without our being aware of it; and when the blow falls, we turn our thoughts to the creature, we ill-treat our ass, we lay the blame on circumstances of this world, instead of turning to Him.

3. Balaam was forced to go with the men; he offered to draw back—he was not allowed—yet God's wrath followed him. Men get entangled, they make imprudent connexions, they place themselves in dangerous situations, and they cannot draw back. God seems to say, "Go with the men."

4. God gives us warnings now and then, but does not repeat them. Balaam's sin consisted in not acting upon what was told him once for all. Beware of trifling with your conscience. It is often said that second thoughts are best; so they are in matters of judgement, but not in matters of conscience. In matters of duty first thoughts are commonly best—they have more in them of the voice of God.

Notes and Illustrations

SALVATION TO THE UTTERMOST (Heb. vii. 26).—The margin "completely" gives the sense, though the text brings out better the force of the word. The reference is not to time, but to extent. He is able to save to the furthest reaches of life and character, and finds no element intractable to His hand. Had it been otherwise He could not have been a priest for ever. His priesthood would have been inadequate, and therefore must have given place to another, unless God were to acquiesce in defeat.—*A. S. Peake (Century Bible).*

SIN (Rom. vi. 12).—In Christ all is done. In the believer all is doing and can be done only with the concurrence of His will. Hence the following exhortation which is connected by *therefore*. It might have been thought from certain previous expressions, that Paul did not admit the existence of sin any longer in the believer; but he is far from giving himself up to such exaggerations. The very word: "Let not sin *reign*," assumes that it *is* still there. But it ought no longer to be there as sovereign; for it has lost its powerful instrument and auxiliary, *the body;* the latter has become in Christ the instrument of God. These two aspects of the sanctification of the body, its liberation from sin and its consecration to God, correspond respectively to vers. 6, 7, and vers. 8-10, and are developed, the former in vers. 12 and 13a, and the latter in ver. 13b.—*Godet.*

SIN (Rom. vi. 12).—Some modern theologians may dismiss sin as "a mysterious incident" in the development of humanity, as a grain of sand that has unluckily blown into the eye, as a thorn that has accidentally pierced our heel, but the greatest of ethical teachers regarded sin as a profound contradiction of that Eternal Will which is altogether wise and good. More than any other teacher Jesus Christ emphasized the actuality and awfulness of sin; more than any other has He intensified the world's consciousness of sin. He never attempted to relieve us of the sackcloth by asserting our comparative innocence; He never attempted to work into that melancholy robe one thread of colour, to relieve it with one solitary spangle of rhetoric. Sin was the burden of the life of Christ because it is the burden of our life. Christ has done more than insist on the reality, the odiousness, the ominousness, of sin—He has laid bare its principle and essence.—*Watkinson's Transfigured Sackcloth.*

UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1903-1904

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., Sutton Coldfield, Birmingham.

GENERAL NOTES FOR DECEMBER

1. *Progress:* Up to October 31st, 1,045 subscriptions have been paid this Session, as against 997 last year. There have been 2,102 entries for the various classes up to the same date, compared with 1,503 last year. Of these, 428 were for the Theology Classes; 361 were for the Local Preachers' Examination Work; 238 were for the Class for Local Preachers on Trial; and 132 were for Greek (more than doubled); for Homiletics there were no less than 352 applicants.

2. For Tutors and Text-books see October Magazine.

3. Members need to be careful in the use of the Special Answer Books. No letter must be enclosed or any sentences of the nature of a letter when only a half-penny stamp is used. Also, if any hints or criticisms are wished from the Tutor, a wrapper addressed for return and bearing a PENNY Stamp should be enclosed.

GENERAL DIRECTIONS

1. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

2. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

3. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

4. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

5. Students are requested to write their answers to class-questions *in their own words*. They are also requested to note that very convenient Answer-Books can be ordered from Rev. C. H. Kelly at the rate of five for 6d. They go through the post for a half-penny.

6. Books, Wrappers. etc., should not be ordered from the Secretary, but direct from Rev. C. H. Kelly.

REPORT SENT LATE (SESSION 1902-1903)

ELEMENTARY THEOLOGY (SECOND YEAR)

"During the Session 61 papers were received from 11 students, 7 of whom sent in a complete set. The following have qualified for a place in the Honours' List, in the order given:—Messrs. C. W. Hickson, W. G. Collins, D. H. Fleet, W. Rowill, J. Hunter, T. Oliver, and C. F. Goodson. I am gratified by the work of the Class which has been marked by intelligence, thoroughness, and perseverance."

EDW. H. MAGGS.

I. Homiletics (Elementary)

(A) First Year's Course: Text-book: Eldridge's *Lay Preacher's Handbook*, 1*s.* 9*d.* *(B)* Second Year's Course: Text-book: Edwards's *Nineteenth Century Preachers*, 2*s.* 2*d.* Rev. J. Edwards, 35, The Avenue, Sunderland.

All Members who worked in this Section during the past Session, and who purpose to continue during the Session now commencing; and all New Members joining this Section, should send the paper for the current month to the Rev. J. Edwards, not later than the 30th of the month; they will then receive notification of the Tutors to whom they are severally designated.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session.

Students are strongly advised to procure the Revised Version *with marginal references* (5*s.*), and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below; but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the Sermon in November.

A. First Year

Work for December: Name the principal parts of a Sermon. What is the real use of divisions?

B. Second Year

Work for December: What are the principal rules to observe in preaching to children? Give reasons for these rules, and show that they apply to *all* sermon work.

II. Advanced Homiletics

Work for December: 1. Read from p. 19 to the end of Chap. i. and the whole of Chap. ii. 2. Summarise the tendencies, good and bad, of modern preaching. 3. Work out two of the exercises on p. 17 in the Manual.

III. Systematic Theology (Elementary)

N.B.—*All the questions are taken from the Questions for Self-Examination, pp.* 273-288.

A. First Year's Course

Work for December: pp. 63-85. Questions 39, 42, 44, 46, 52, 53, 56. Bring out theological teaching of Phil. ii. 5-11.

B. Second Year's Course

Work for December: Questions, 140, 142, 143, 145, 146, 148, 151, 153, 154.

IV. Advanced Theology

Work for December: pp. 90-138. 1. Who was Arius? What forms has Arian teaching assumed in modern times? 2. Who were "the three Cappadocians," and what were their services to Christian truth? 3. Give a brief account of the Nicene Creed. 4. What were the heresies of Appollinaris, Nestorius, and Eutyches?

V. Class for Candidates for the Ministry

It is particularly requested that *only* intending Candidates for the Ministry join this Class.

Section A. Theology.

Work for December: Gregory, pp. 142-184. Questions: 100, 107, 113, 115, 118, 119, 123, 126.

Section B. Bible Study.

Work for December: David to Nehemiah. Read Maclear 92-124; Companion, 60-64, 138-143. 1. When and how did the following events come about:—(1) The division of the kingdoms of Israel and Judah; (2) The fall of Samaria and captivity of Israel; (3) The fall of Jerusalem and the captivity of Judah; (4) The first return under Zerubbabel; (5) The second return under Ezra? 2. Outline briefly the career of Elijah and show why John the Baptist was symbolically called by his name. 3. Judah had no revolutions, while Israel was continually in civil turmoil. How many dynasties ruled between Jeroboam I. and Hoshea? 4. State what you know of Micaiah and the important events with which he was connected. 5. Mention any events of this period of which we have extra-Scriptural corroboration. What is the Moabite Stone? 6. What was the origin of the Feast of Purim. 7. Who were Benhadad, Athaliah, Jehoiada, Shalmaneser, Sargon, Nebuchadnezzar? 8. In Neh. xii. 10, 11, is given a series of the descendants of Jeshua (the High Priest who returned with Zerubbabel) for five generations. Who is the last one named? How far does this bring us down? Is anything known of this last High Priest? 9. What do you make of the following difficulties:—(1) The discrepancy between 2 Kings xv. 30 and xvii. 1; (2) Ahaz died at 36, but his son is said to have been 25 at the time.

VI. Bible Study (Old Testament)

Work for December: pp. 79-97. Zech. iv-viii. Questions: 1. Explain the vision of the golden candlestick. 2. Trace the use of the name "the Branch" as applied to Christ. 3. Set forth the character of God as exhibited in Chap. vii. 4. Explain viii. 19.

Note: Students will be expected every month to carefully compare the Authorised and Revised Versions of the chapters under consideration.

VII. Bible Study (New Testament)

(Subject for Connexional Local Preachers' Examination).

Work for November: Chaps. v. 27—vi. 1. Explain fully v. 36-39; and defend or criticise the practice of fasting. 2. What important truths are suggested by the list of the Apostles?

VIII. Bible English

Work for December: Read pp. 65-85. 1. Clear up the obscurity in the following passages:—Luke xxii. 69; Hab. iv. 12; Luke vii. 4; 1 Peter ii. 4-7; Acts xxvi. 7; Luke xiv. 7-9. 2. Annotate the English of the following verses:—Matt. xiii. 21; Gen. xxiv. 8; Titus iii. 3; Mark vi. 25; Rom. vii. 15.

IX. Christian Evidences

Work for December: Section II., Chapters ii. and iii. Questions: 1. Show that the Messianic element is found in the historical records of the Old Testament. 2. Assign to their various historical periods the prophets of the Old Testament. 3. Reply to the criticism that the Story of Christ's Life is (*a*) fictitious, (*b*) interpolated. 4. Point out the uniqueness of Christ's character in respect of (*a*) the unity of the portraits given by the evangelists, (*b*) its influence on the life of men.

Note: The whole section should first be carefully studied, and the answers to the

questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding. The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. Church History

Work for December: The Evangelical Revival, pp. 1-58. Questions: 1. Describe the religious condition of our country at the beginning of the Eighteenth Century. 2. Write a short account of John Wesley and indicate clearly his main characteristics. 3. Write short notes on the other three chief evangelical leaders, indicating their special work. 4. What distinctions does our author draw between Methodism and Evangelicalism?

XI. Ethics

Work for Detember: Section V., Conscience and Religion. Questions: 1. Analysis (see note for September). 2. Show that "no adequate system of morals can be built up without religion." 3. How do the limitations of conscience bear testimony to religion?

XII. English Grammar

Work for Decembfr: Morris, Sections 70-76. Wetherell, Ex. 49 (b) and (c); Parse verbs and pronouns in Ex. 29, 3-4, and in Ex. 25, 1 and 8.

XIII. English Composition

Work for December: Lesson: Read Part II., Chap. i., Section B to middle of p. 27. Questions: 1. Under what circumstances may a singular verb be used with two or more nominatives? 2. Write out a few sentences to illustrate the difference between the Perfect and the Aorist. 3. "Lovest thou Me more than these?" Show how the meaning of this sentence is affected by the parsing of the word "these."

XIV. Comparative Religion

Work for December: Read pp. 129-162. 1. What is known of Zoroaster? 2. Give a brief sketch of the order and contents of the books of the Avesta. 3. Mention any influences of Zoroastrianism discernable in Scripture and early Christian History. 4. State the doctrine of Zoroastrian Dualism. 5. Give an account of the morality and ritual of Zoroastrianism.

XV. Logic

Work for December: 1. Define a syllogism and its parts. Quote the six rules illustrating the fallacies that arise from breaking them. 2. Give the rules for hypothetical and disjunctive syllogisms, and show how each may be reduced to a form of the common syllogism. 3. Criticize the syllogism: All M is P, No S is M ∴ No S is P; Some M is P, All S is M ∴ All S is P; If A is B, A is C, but A is C ∴ A is B. Read pp. 76-95. The difference between induction and deduction and the four stages (§ 118) in induction must be carefully studied. Hypothesis, observation, experiment, and the conditions of the validity are all important.

XVI. Psychology

Work for December: Questions: 1. Give a careful account of the nature of perception? 2. What do you understand by an *appercipient group?* 3. "In every percept there is the making of an illusion. as in every image there is the making of an hallucination." Discuss the starement. Read Chap. iv. An important lesson. Do not overlook motor and organic sensations, and note the various types of skin-sensations discussed. All that is said about sight, colour, and hearing should receive attentive study.

XVII. Biblical Geography

Work for December: (*a*) Read carefully Chap. iv. (*b*) Write a description of any *three* of the most famous historic sites.

XVIII. New Testament Greek

Special Fee (in languages) for the Tutor, 2*s*. 6*d*. Minimum subscription for the Union not to be forgotten, 6*d*.

XIX. Advanced New Testament Greek

Fee (not including Subscription), 5*s*.

XX. Hebrew

Special Fee and Subscription as in Class XVIII. The Tutor will write personally.

Hebrew (Advanced)

The Book of Judges. Text-book: Moore's *Judges in I.C.C.*

XXI. Special Class for Local Preachers on Trial

Work for December: Second Catechism, Chap. vi. Sermons: General reading xxxii., xxxiii., and xxxv-xxxvii. Special preparation of x. and xi. Notes—on 2nd Corinthians. Questions: 1. With aid of a dictionary explain the words:—Regeneration, Justification, Sanctification, and Repentance. Write a definition of Justification; under it the Catechism definition; then Mr. Wesley's. Distinguish between saving faith and faith in general. 2. Explain in two paragraphs—(1) the witness of the Spirit; (2) the witness of our own spirit. What are the two practical inferences the preacher draws from his subject in Sermon xi.? 3. What did Wesley mean by "enthusiasm?" What do *we* mean? 4. Write a short summary of the Notes on 2 Cor. v. Mention any difference of translation in the words of the chapter.

XXII. Temperance

Work for December: Chaps. xiii-xvi. Questions: 1. What offices does the *blood* perform? Describe the effect of alcohol upon the substances of which it is composed. 2. Describe the effects of alcohol upon the nervous system. Why does a drunken man reel and stagger? 3. Explain the liveliness and animation of a person who has drunk wine, and the subsequent heaviness and sleep. 4. Write a short note on "dipsomania."

XXIII. English Literature

Work for December: Read Chap. v. The great writers mentioned in this chapter, viz., Spenser, Bacon, and Milton, are of the utmost importance for all Englishmen concerned with the teaching and preaching of Christianity. Note especially pp. 77-80, and all that is said of Milton. Students are recommended to read Milton's earlier poems before attempting to appreciate Paradise Lost. Learn from your copy of Milton his Sonnets, beginning "How soon hath Time," etc., and "When I consider how my light is spent"; the passage from Lycidas, beginning "Last came and last did go," and also any lines that you consider great in Samson Agonistes. Questions: 1. Give a short account of Spenser's Fairy Queen. 2. Write a life of John Milton, giving dates. 3. What is the argument of Paradise Lost? Does Milton accept the story of the Fall as literally true? 4. Write an account of the character of Samson as conceived by Milton. 5. Which is Bacon's greatest work and why? 6. Who and what were the "metaphysical" poets? 7. Why is the great poetry dealt with in this lesson important for Protestants?

[N.B.—Answers given in original words, rather than in those of the Text-book, receive the higher marks.]

XXIV. New Testament Introduction

(Subject for Local Preachers' Connexional Examination).

Work for December: Study pp. 85-109. Questions: 1. Write brief sketches of the life and character of John, Andrew, and Paul: supporting all your statements by references. 2. Read through *Mark's* Gospel; and give from it a careful summary of Christ's teaching on (1) *God* (His character, nature, relations to man, etc.), (2) *Himself* (His person, nature, work, etc.). Give chapter and verse for all your statements.

[N B.—Express your answer in your own words, not in the words of the Text-book].

XXV. Local Preachers' Theology

(Subject for Local Preachers' Connexional Examination).

Work for December: Chapter x. (Students will find it an advantage to read the Notes). Questions: 1. Give Dr. Dale's illustration to show the unreasonableness of rejecting the fact of the Atonement because of our inability to form an adequate theory. 2. Write texts in which (*a*) our Lord Himself, (*b*) St. Paul, (*c*) St. Peter, (*d*) St. John, declared that Christ died for man. 3. Give passages in which (*a*) our Lord, (*b*) St. Paul, teach that the object of Christ's Death was to procure the Forgiveness of our sins.

XXVI. Latin

Work for December: The Tutor will write personally.

N.B.—Answers should be written in exercise books supplied.

XXVII. Experimental Bible Study (Special Class for Leaders of Society Classes)

Work for December: Read Psalms xviii., xix., xxiii., xcviii., cxi., cxii., three times, and Wilberforce, pp. 198-263. Questions: 1. What Christian privilege is suggested by Psa. xviii. 27, 28; xix. 12; xxiii. 6; xcviii. 3; cxi. 10; cxii. 4. 2. What Divine attributes are referred to in Psa. xviii. 35; xix. 1; xxiii. 4; xcviii. 3; cxi. 9. 3. Describe very briefly what you regard as the greatest religious lesson learned by (*a*) Samuel, and (*b*) David.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY THE REV. JOHN CARTER, ARBROATH

Dec. 6—The Wisdom of Life—*Prov.* ix. 10

The wisdom of life is the power to make the best of ourselves in the highest sense; it is to so relate ourselves to physical, intellectual, moral and spiritual environment that we shall develope our being's manifold powers to their utmost capability. Unless we are to drift aimlessly through life, the playthings and victims of circumstance, we must acquire this wisdom, and it does not come by heritage or inspiration, but by self-discipline and high endeavour.

Our essential environment is spiritual: therefore the chief part of

wisdom is to live in harmony with the spiritual kingdom, that is with God. Right relation to Him, reverence and submission to the authority are the foundations on which alone we can build up a character, dignity, and achievement worthy of those made in the image of God, and such a relation will justly regulate our dealings with men also. He who begins with God as the prime Factor in life is not likely to go far wrong.

The knowledge of the Holy is understanding because all the problems of life are spiritual at their root and only he who approaches them from the spiritual side can hope to solve them. The knowledge of the Schools, worldly wisdom and natural shrewdness are valuable in their place, but the master-key is a Spiritual insight which comes only through harmony with God.

Life's first and most alluring temptation is to make self the starting-point. Our perverse nature resents authority; depreciates the value of others' experience and wants to follow unchecked its own desires. The echo of the tempter's speech in Eden is still heard in the human heart, suggesting that wisdom and understanding are incomplete without a knowledge of evil, only it disguises evil under the names of freedom, pleasure, experience, "a tree to be desired to make one wise." "Ye shall be as gods knowing good and evil." But it is not the knowledge of evil that makes God Divine and so far from deifying man it demonises him. The knowledge of evil is the only thing in God, we are better without. To cast longing eyes toward sin, is the beginning of folly.

Dec. 13—THE ATTRACTION OF THE SANCTUARY—*Psa.* cxxii. 1

The heart that loves God, loves His house, because it stands as a witness to His abiding Presence with His people, there revealed in special blessings of enlightenment, grace, and fellowship. He is indeed at home in every heart that loves Him, but a worshipping congregation is His family circle in which His beneficent Fatherhood is more fully realised than elsewhere.

The house of the Lord is a witness to the world that God has not left it, though it has sinned, that He claims it still as His own, and is seeking its restoration to righteousness. His house witnesses also to the permanence of Divine things. Tribes may come and go but the city of God remaineth and from that centre He overrules the affairs of men in the interests of His Kingdom. Those, then, who hope for the fulfilment of the Kingdom gladly go up to the house of God as a testimony to these things.

The joys of God's house to those who gladly go are as varied as their needs. To the Psalmist the temple was the house of (1) God; (2) Brotherhood, ver. 4; (3) Interpretation, ver. 5, Psa. lxxiii. 17; (4) Prayer, ver. 6, Matt. xxi. 13; (5) Praise, ver. 4; (6) Peace, ver. 7.

What is God's house to us? Upon that depends our attitude towards it. Is it our Father's house, because we are the children of God? Is it home because we were born again there and there dwell with our brethren in peace? If so, it will be one of the dearest spots on earth, the outer court of heaven. We shall be glad to go; unhappy to stay away.

Dec. 20—NAMED FROM HEAVEN—*Matt.* i. 21

The naming of a child is the prerogative of its parents. Names used to be chosen for their meaning—expressive of circumstances at the child's birth or a hope or prophecy of its future. The child born at Bethlehem on the first Christmas day received His name from heaven, because He was the Son of God. No one else had a right to name Him, for though His incarnation was a new birth on earth, it was not a new life. "Before Abraham was, I am." He came out from heaven, and brought His name with Him for He was "the Lamb of God slain before the foundation of the world."

As the exercise of choice expresses the relation of Jesus to the Eternal Father so the name chosen makes His relation to the human race. The name Jesus in various forms was not uncommon in Jewish families: He came as man among men, made in all things like unto His brethren and bore a name which others had borne before, but its meaning was so perfectly fulfilled in Him that henceforth it ceased to be given to the children of men.

"*Jesus*" *means Deliverer, Saviour*, and the greatest, costliest, most catholic, most fateful salvation ever achieved was that by Jesus Christ of the human race from the curse and power of sin. His name then stands for the cleansing, healing, enlightenment, sanctification and honour of humanity. Hence it has become "the Name above every name."

The appropriateness and sweetness of that name is only realized by those to whom Jesus is more than a name; those who have personal experience of His gracious power to save to the uttermost; those who have made for Him a new Christmas in their heart. "How sweet the name of Jesus sounds," etc.

Dec. 27—AN ENDLESS CHAIN—*Psa.* ciii. 17

Years begin and end, come and go, and soon pass into oblivion, each bearing record of human frailty, sin, struggle, change, and sorrow. This closing year by all of us has been soiled with unholy use, impoverished by neglected opportunities, burdened with sad memories and blotted with tears. Each dying year speaks to us of our own death, for our days are few and we know not how few—viewed only on the earthly side life is painfully illusive, incomplete, and humiliating.

But the background of the fleeting years is the eternal mercy of God. He is the Immutable "with whom is no variableness," and through all the changes and chances of our mortal life runs the endless change of His faithful mercy. For all our faults, fears, and frailty He has provided a remedy. "In every sorrow of the heart, eternal mercy bears a part," and our life with all its limitations is made the vehicle of Divine purpose and may be gathered up into the eternal life of God Himself.

The increasing years only confirm to us the constancy of Divine mercy. "From everlasting to everlasting." If in any year or any life that mercy failed, the endless chain would be broken and the hope of men be gone, but it cannot fail, for God is love. As His mercy was with our fathers, so it is with us and shall be with the generations following.

A limit to the length of mercy can be made only by us. The "from

everlasting" is unalterable. God loved us before the world began: His mercy is our common heritage. He is kind and merciful to all, but the "to everlasting" applies only to "them that fear Him." These "do enter into the inner recesses of that loving kindness and are replenished with good of which others are incapable."

"*To everlasting*" *carries us beyond the years of earth* into the life beyond where is neither sunset nor evening star: it is the pledge of our everlasting life, a life still filled, radiantly, triumphantly, gratefully filled with mercy and unalloyed with vicissitude or care.

REVIEWS

Mr. James Robinson (Bridge Street, Manchester) sends us four more thoroughly good and attractive volumes. 1. *The Parables of Jesus* by such writers as Mr. Greenhough, Mr. Selby, Dr. Townsend, Mr. Morgan Gibbon, Dr. Rowland, and others. The collection is most interesting and will be much appreciated by preachers to whom the Parables present an inexhaustible store-house. These sermons, though dealing with well-known themes are far from treating them in hackneyed fashion. Mr. Frank Ballard gives a somewhat new view of the Parable of the Prodigal Son which is suggestive if not convincing. 2. *The Miracles of Jesus.* The writers are much the same as in the former volume with the important addition of the late Dr. Hugh Macmillan. The sermons are equally useful. The books seem a little dear at 6*s.* net, but there is a great deal of good sermon-matter in them. 3. A volume of discourses on the *Sermon on the Mount*, Matt. v.-vi. 8. This includes the Beatitudes and is for that reason of special value. 4. *The Children's Year.* Fifty-two Sermons by Mr. Morgan Gibbon. They are most attractive, varied, and effective. Sometimes, as in the Christmas Day Homily, the sermon is frankly a story, and a very good fairy tale it is with its terrible revelation of the fate which befalls wicked fairies who are sentenced, it appears, to a period of "hard idleness" which is said to be much more to be dreaded than hard labour, as we can well believe. The final address is called *Christmas Stockings* and the text is Genesis xliv. 1, 2. This is a very cheap volume at 3*s.* 6*d.* net. It is long since we have seen anything so good in the way of addresses to children.

From Mr. Arthur H. Stockwell (3, Amen Corner) we have several volumes of the Congregational Pulpit. 1. *Times and Seasons* by Mr. Morgan Gibbon. Crisp, bright, interesting as is everything their author writes. One of the best items is An Old Scholar (1 Tim. i. 8), a sermon for a School Anniversary. Another is on New Year's Wishes (2 Thess. i. 11, 12). 2. *The Duty of Exercise* (Acts xxiv. 16) by Rev. J. Pandy Williams of Derby. Twelve miscellaneous sermons well up to a good

standard of pulpit teaching. The discouse entitled "The Manliness of Religion" contains a timely protest against the attempt to attract attention by the use of catch-titles. 3. *Peace the Umpire* by Rev. D. L. Ritchie. Good sermons but without much *grip*.

The Decadence of Preaching. An Indictment and a Remedy. By Harold Ford, M.A., LL.D., D.C.L. With a Preface by the Archdeacon of London. London: Elliot Stock. 2*s.* 6*d. net.*—The author of this able and suggestive little book attributes the decadence of preaching to three causes. 1. The Revival of a Sacerdotal Ritual. 2. The Inefficiency of Preachers. 3. The Laxity of Devotional Bible Study. There can be no doubt that he thus lays his finger on matters which are of the essence of the question. One of the most urgent and vital religious problems of our time is, How to restore the power of the pulpit. The question concerns the hearer even more seriously than the preacher for the Apostolic question is still appropriate, How shall they hear without a preacher? Dr. Ford writes for preachers and his book is well worth consideration by them.

Faces Toward the Light. A Book for the Devotional Hour and for Sabbath Reading. By Silvanus Stall, D.D. Vir Publishing Company. 4*s. net.*—Good devotional literature is always welcome, and this book deserves a place among profitable companions for quiet times. Dr. Stall says truly, "The spread of the Gospel is largely dependent upon the public services of the Church, but the deepening of personal piety rests principally upon private, personal communion with Christ." It is one of the conspicuous faults of modern times that we are too much occupied, and that often with good things, to give time to quiet thought, meditation, and prayer. The sections of this book are brief and the subjects suitable, and its readers will be edified, but we should hardly give it a first place amongst books for the devotional hour.

A Handbook of Theology. By the Rev. John Harries. With an Introduction by the Rev. Alfred J. French, B.A. Second Edition Revised. London: C. H. Kelly. 2*s.* 6*d.*—The Author may be congratulated on seeing his work reach a second edition. He writes for simple-minded men and has a bright, readable style. There are many who might read this volume with profit.

Hoist Your Colours, and Other Readings. Being the Annual Volume of "The Herald of Mercy" and The Revival. London: Morgan & Scott. 1*s.*—An excellent Annual. Good to read or to lend, and most attractively illustrated. Gospel truth is conveyed principally by the medium of short stories, many of them obviously true.

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